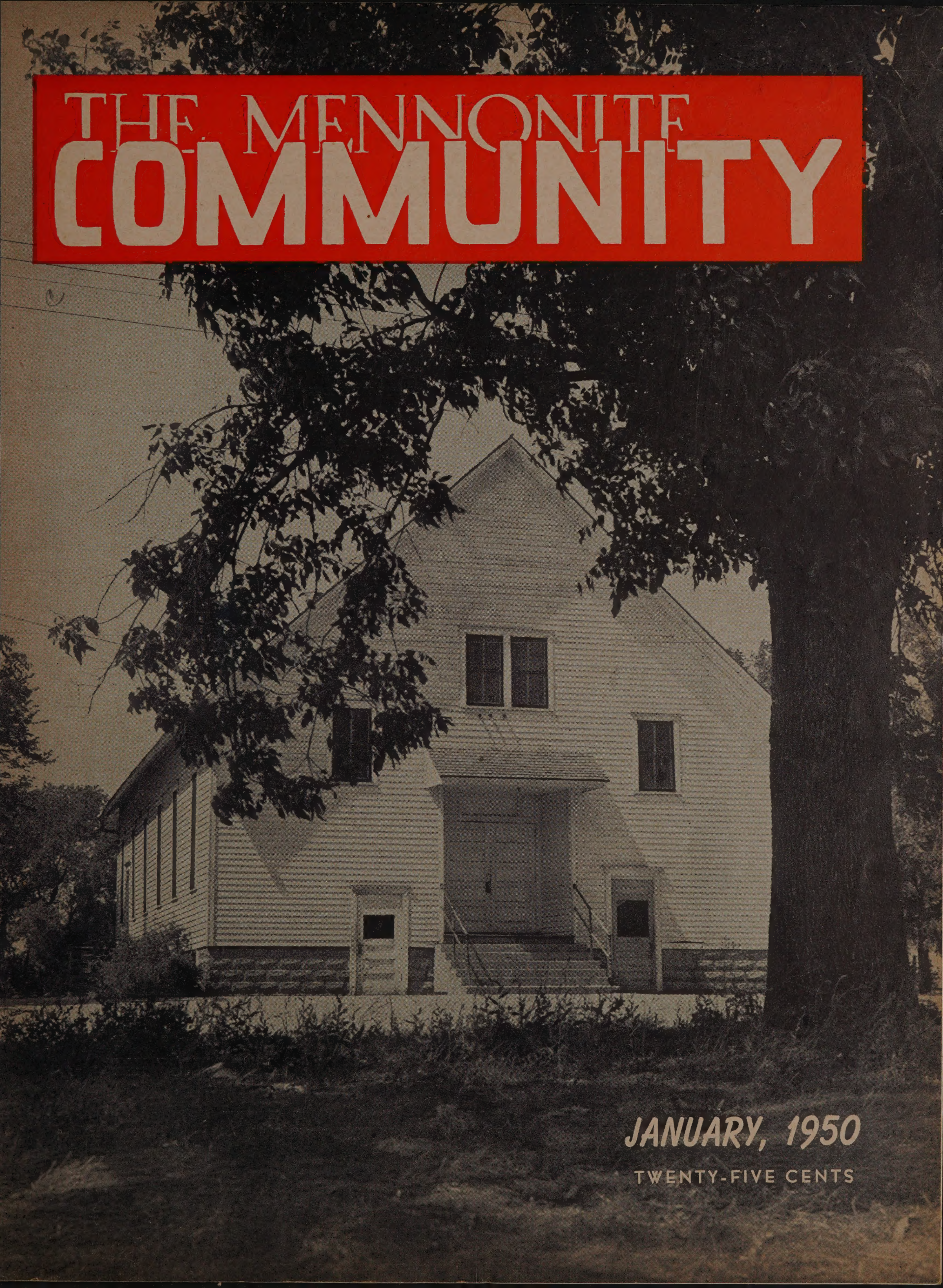
THE MENNONITE COMMUNITY



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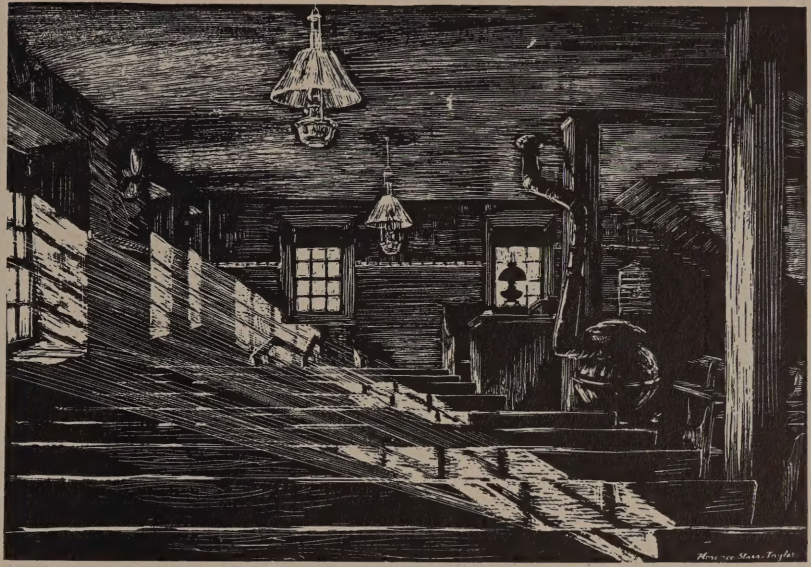
"I love old Meetinghouses—O what charm,
What tender benediction and what peace
Dwell in the very sunlight streaming down
Across their quiet aisles!"

A shaft of sunlight brightens the dark interior of this old meetinghouse. Note the lamps hanging from the low ceiling and the stove in the center. Florence Starr Taylor is the gifted artist who captured this meetinghouse atmosphere of bygone years. Through the kindness of Mr. W. H. Worrilow, President of Lebanon Steel Foundry, Lebanon, Pa., the sketch is reproduced.

In future issues we plan to feature church buildings on this page.



Mennonite Community

JANUARY 1950

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EDITOR
Grant M. Stoltzfus

ASSOCIATE EDITORS
Paul Erb, Scottdale, Pa.
H. Ralph Hernley, Scottdale, Pa. Substituting for Paul Erb during the latter's world tour.
Guy Hershberger, Goshen, Ind.
John A. Hostetler, Lemont, Pa. Substituting for Guy Hershberger during the latter's European service.
Olive Wyse, Goshen, Ind.

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Contents

What Kind of Architecture for Mennonite Churches? 6
Lowell Nissley

Things to Consider in Building or Remodeling Your Church 10
J. David Ramer

Building for Christian Education 12
Paul M. Lederach

And the Greatest of These Is Love 14
Lydia Diener

Editorials—Beginning the Fourth Year 16
Church Architecture for Today
The Church Building for Youth Activities

Young Community 18
Compiled by Winifred Paul

A Church Center for Youth Activities 20
Mary C. Shenk

The Importance and Work of the Architect 22
Joseph R. Sauder

Things to Consider as Communities Change 24
Silas J. Smucker

Community Life and Affairs 26

Viewpoints on World News 28
Carl Kreider

My Father Is the Husbandman

(John 15:1)

I wonder if the Maker's skillful hand
Tingled with pleasures as He made the land;
Or if He hummed a little tune of glee,
Just to Himself, when He shut back the sea?

Has He a hand like man's that loves the worth,
The smooth, dark velvet richness of good earth?
—Mountain and prairie, grove and field and flood;
Did He smile, gently, when He called them "good"?

I wonder, is the Mighty Being stirred
By the full gladness of the mockingbird?
Does God the Lord a deep contentment feel
As o'er His landscapes evening shadows steal?

Has He a heart like man's heart, that can thrill
To the low mourning of the whippoorwill—
Has He an eye like ours, that loves to gaze
In stretched out space where distant star-lamps blaze?

—L. J. LANTZ.

What Kind of Architecture for Mennonite Churches?

Lowell Nissley

SINCE THE WAR, experts estimate that Protestant churches have plans to spend over $600,000,000 on church buildings. It is difficult to say what proportion of this will go into Mennonite structures, but it is quite evident that Mennonites are aware of the need of more adequate church buildings. These present years are seeing more dollars going into buildings for religious purposes than in any comparable period in our history.

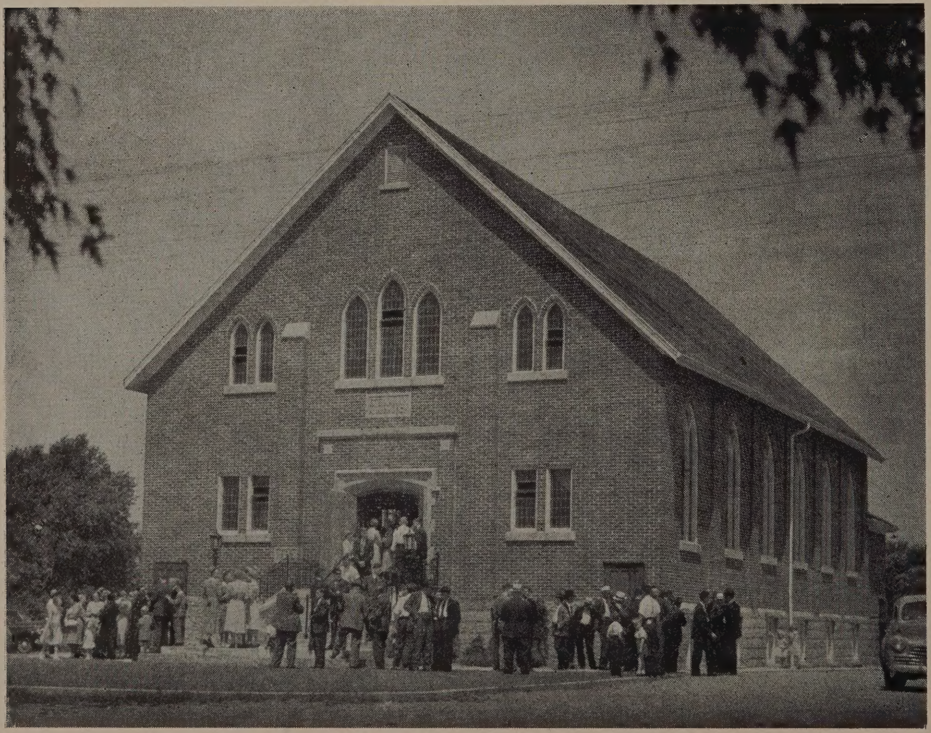
It is not unusual for Mennonite communities to contain large and attractive farms, on which are located comfortable homes with all conveniences, and barns in which livestock is cared for according to latest State College specifications, while at the same time these communities contain houses of worship which, to someone other than a Mennonite, look more like barns, Grange halls, or private dwellings.

Lowell Nissley made a special study of church architecture in a Mennonite Seminar class while a student at Goshen College. His home is at Paoli, Pa. He is a former C.P.S. man and is now attending Eastern Mennonite College at Harrisonburg, Va.

"Mennonite church architecture reveals frugality, economy, and message-centered preaching. But it also reveals poor taste, self-satisfaction, and theoretical simplicity."

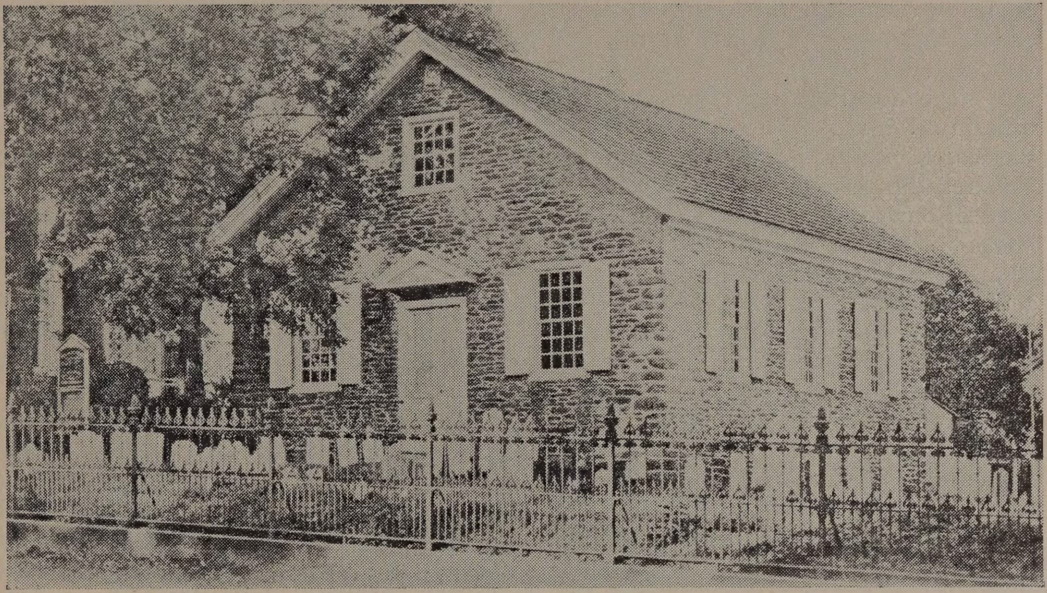
Mennonites are traditionally "plain folk" and are characterized by "simplicity." This "simplicity" is largely the result of persecution and a reaction to the exaggerated form and liturgy of the Catholic Church, and which resulted in the elimination of everything "Romish." We today are heirs of this simplicity, but do we understand its true implications? Let us not be champions of simplicity for the sake of simplicity itself or merely because of the practice of our forefathers. We must go to the *source* of simplicity if we would avoid departure from our true standard. Pastor Oscar F. Green, an Episcopal clergyman, says: "The aesthetic approach to men is a snare and a delusion. Christ never used it and presumably He was an authority on matters religious. The way to reach men is to reveal to them their need of God, to confront them with their sin and helplessness, to show them the validity of the Gospel, and to appeal to their wills. We exalt God by doing His will, not by having a procession in His honor." Christ taught nothing concerning the use of church buildings; His ministry was performed on the hillsides, and in private homes as well as in the temple. His promise was, "Where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20).

The use of separate buildings for worship was a gradual development as Christianity spread and prospered and congregations grew. Church buildings came into use because of necessity. Their purpose was functional—not monumental. This should be the Christian's basic concept of church buildings today. However, the growth of the Christian church has been accompanied by a growth of church problems as well, until today the sphere of service of the church has become more increasingly varied and inclusive in its outreach, and the church has become more than a building.



MENNONITE CHURCH OF TODAY

Near Baden, Ontario, is the new Steinman Church which was dedicated in the summer of 1948. Much of the labor on the building was done by the members. Classrooms, a sewing room, and a balcony are some of its facilities for a growing church program. Light fixtures are built into the ceiling.



MENNONITE CHURCH OF YESTERDAY

The Germantown Church was built in 1770 and is still in use. It is one of the best examples of the traditional meetinghouse architecture of colonial America. The arrival of Mennonites in Penn's Colony took place nearly one hundred years before this simple, stone meetinghouse was erected.

Aims of Good Church Architecture

"A house of worship must possess qualities that make it a convincing symbol of the truth and the vitality of the faith that reared it. It must have a suitable place for religious instruction; it must have good acoustics, comfortable seating, adequate ventilation and heating. But it must provide more than all these. It must be a place for reverence, where God is worshiped in the 'beauty of holiness.' The devout, emotionally secure person may be able to worship anywhere. For those who are groping toward that faith, however, a run-down, dilapidated church building or one that is architecturally an eyesore, may become an insurmountable obstacle. The revolt of the practical or the aesthetic sense may impede spiritual receptivity.

"Church design, the component elements of the exterior together with the lines, proportions, color, and decoration of the interior, is of the highest importance in the essential work of the church. The exterior must testify in the community to a faith in God; it must call to fellowship in worship; it must create a sense of uplift, welcome, shelter, strength, devotion, and praise. To be 'worshipful' a church interior must suggest reverence and sanctity." These are the words of Ralph H. Johnston in *Christian Herald.*

While it would be too much to say that a wave of church building would cause a religious revival, yet there is a definite relationship between the two. In order to achieve the above goals a church building need not be a cathedral nor does it demand the expenditure of great sums of money for beauty and decoration. The wise thing is to try to worship God in a simple manner and put less faith in pageantry. The more we think of God and the less of ceremonial, the deeper our worship will be. It is the easiest thing in the world to forget God when we are trying to put on a show, and, indeed, beauty is much more closely allied to simplicity than it is to ornateness. However, while true beauty lies in simplicity rather than ornateness and ornamentation, simplicity consists of good composition, proportion, and harmony rather than barrenness and poor judgment. Mennonites believe that the dominant spirit revealed in our church architecture is simplicity. If this is true, then what spirit is revealed by Mennonite homes? Does it mean that our large houses with all their modern conveniences, large well-kept lawns, and up-to-date farm equipment are deviations from true simplicity? This is a grave possibility but, excluding exceptions, it is probably more true that simplicity has received a more accurate interpretation in our homes than we have permitted in our churches.

It is not the purpose of this article to solve all church building problems or to suggest a model church building which will fit every situation, but rather its aim is to present those most important factors and principles which should be considered in every church building or remodeling program. This study views the church building, not as an end in itself, but as a means to an end—the salvation and perfection of human souls.

Four Matters to Consider

There are at least four main factors which demand our consideration when constructing a church building. They are community witness, worship, Christian education, and youth activities.

The first represents our responsibility to evangelism by considering such factors as community survey, building sites and plans, the architect, building materials, landscaping, signs, etc. The second represents those things which most effectively contribute to sincere worship of God and which discourage irreverence and distractions. The third concerns the importance of serious thought and planning of the Sunday-school department if we would have the highest returns of our time and money in the form of Bible-trained children and young people. The last factor is concerned with a positive approach to youth activities as related to the church. The church cannot, without cause for deep regret, resign to nonchurch agencies a ministry so vital to religious living and growth.

Mennonite Church Architecture and Community Witness

Recent years have seen an ever-widening vision among Mennonites for evangelism. However, some still harbor the idea that evangelism is mostly the job of those working in a city mission or on the foreign field.

Somehow some have the idea that the church building is primarily for ministering.

If we believe that the Great Commission is for us and if we believe that the Gospel preached from our pulpits contains the remedy for the sin-sick souls of our communities, then it behooves us to do all in our power to bring these people and the Gospel together. This means that we must find out who the unchurched people of our communities are, and which children are available for Sunday-school and summer Bible school attendance. It means that we must be concerned that our churches be situated so that they will be easily accessible. It means that much careful planning must be done in locating the church and in building it, and the services of a qualified architect should be obtained. This, incidentally, is a field practically untouched as far as Mennonites are concerned. There is a great need for church architects who understand Mennonite principles and uniquenesses as well as good architecture.

If our Mennonite churches are to witness effectively in our communities, they must look like churches. This does not mean that they be Gothic, Romanesque, or any other particular style but they should reveal their religious character at a glance. This can largely be obtained by appropriate windows and doors, and roof pitch. The buildings should also conform in structure and style and materials to the communities in which they serve.

Another important factor to be considered by Mennonite churches is landscaping. Too often the space around the church is considered only as a convenient place for parking cars. The result is a large parking area of mud, gravel, or macadam with a building in the middle. If we desire to have "outsiders" attend our services, we must have inviting church grounds. It may be necessary to consult a landscape gardener for ideas. A few of the more important items for consideration are the lawns, walls, driveways, parking areas, trees, shrubbery, and signs. This last item deserves extra comment because Mennonites seem to assume that everybody knows beforehand that it is a church. But do they? Remember that "only the brave will venture into an anonymous church, while only the very curious will go out of their way to discover the name and affiliation of a congregation." Remember also that far more churchgoers travel on rubber than on shoe leather. Therefore, signs ought to be at right angles to the highway and must contain dignity, simplicity, and legibility.

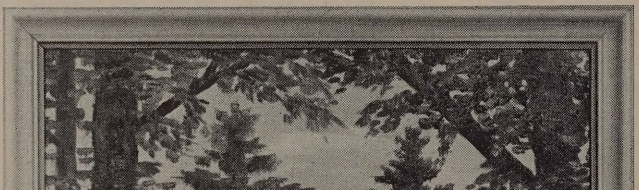
Mennonite Church Architecture and Worship

There are two extremes in this area. One is ornate, superficial, and sensuous and the other is barren, cold, and uninviting. Perhaps the majority of churches follow the first extreme, but Mennonites in an effort to be plain and simple, follow the second. There is little doubt but that Mennonite churches are greatly deficient in proper reverence and this is one of the greatest contributing factors.

To obtain an ideal worshipful atmosphere, it is necessary to consider seriously such factors as acoustics, so that the speaker can be easily and distinctly heard; properly placed entrances, to minimize distractions; windows, so located as to supply only a sufficient amount of light from above, and to eliminate outside distractions; color, which will encourage reverence rather than visitation with one's neighbors; floor coverings, to make the

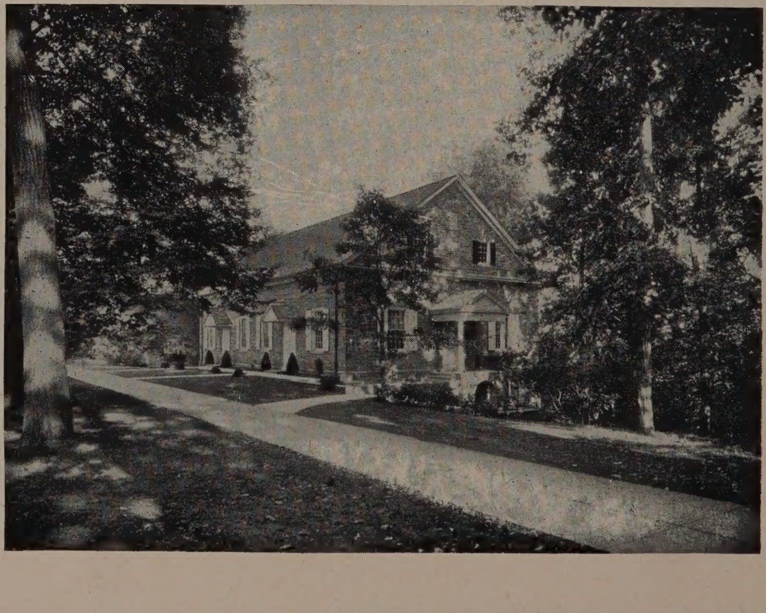
THE PAST PRESERVED

Among the old type meetinghouses that dot the countryside of Southeastern Pennsylvania is the Green Tree Brethren Church, four miles east of Elizabethtown. This picturesque church is one of the original Brethren churches of the area and is reproduced below from a painting by Linneaus W. Longeneker of Mt. Joy, Pa.



THE PAST REVIVED

Simplicity, beauty, and dignity are blended in this meetinghouse which was erected in 1929. The architect was Walter Price and the building depicts a style common to Mennonite communities in the eighteenth century. Note the small stoops over the front doors and the beautiful landscape. The building stands on the grounds of the old Westtown Friends School near West Chester, Pa.



chapel more inviting; a mothers' room for convenience of mothers and thus encourage their attendance; and satisfactory proportion, to combine vision, acoustics, and reverence.

Building committees of Mennonite churches should also remember that the entrance to the chapel should be located directly opposite the pulpit; that for best lighting and minimum outside distractions window sills should not be less than 4½ feet from the floor; that for walls pure white, tans, ochers, yellow, orange, and buff are to be avoided in favor of cool grays or taupes; and that a good suggestion for chapel proportion is a *minimum* ratio of two to one.

Mennonite Church Architecture and Christian Education

Those items which need special attention and which too often receive inadequate consideration are classroom *space,* classroom *ventilation,* classroom *lighting,* classroom *equipment,* and sufficient *assembly rooms* and *library.*

According to a survey of thirty-five returned questionnaires which are more indicative than factual, the average Mennonite Sunday-school classroom contains 11.4 pupils who are housed in classrooms 9 x 13 feet allowing only 10.4 square feet per pupil. "The first consideration in planning the modern classroom must be space." An average sized classroom should provide from 15 to 20 square feet per pupil.

We also learned from this survey that 51.6 per cent of all Sunday-school classes reported on are taken care of in the auditorium. This means that there are an average of 96 people meeting in an auditorium 42.5 x 57 feet which has an average seating capacity of 313 people including the balconies. To say it another way, it means that the auditorium is nearly one third occupied by Sunday-school classes—no marvel there is interference!

The questionnaires also revealed that the basement is generally considered the solution to the Sunday-school problem. We are in the process of moving into the basement while others are moving out in an effort to provide more efficient educational facilities. I suggest that we also be alert and establish our Sunday-school departments aboveground, where they can be adequately lighted and ventilated, and let's leave the basement for the furnace and coal pile.

THE PAST CHANGED

Stone churches such as this were built from the stones of near-by quarries. This is the Springfield Mennonite Church and it was erected in 1824. The present congregation lifted an offering at the one hundred and twenty-fifth anniversary to start a building program for Sunday-school rooms.

Perhaps the biggest argument in favor of the basement is that it is economical and therefore good stewardship. The biggest argument against the basement, and it is a valid one, is that it is almost impossible to obtain adequate light and ventilation. I suggest that we consider which is more valuable—the few extra dollars or better-trained young people? Besides that, it is a question, if the educational department is planned for from the beginning, whether an aboveground department would actually be much more expensive.

Mennonite Church Architecture and Youth Activities

The problem concerned here, of course, is the meeting place. Thirty-one of the questionnaires yielded answers as to attendance and they show a total of 1,389 young people, or an average of 45 who are participating in activities of their own. The problem for the church, then, is to supply facilities for meetings, encouragement, and storage for equipment.

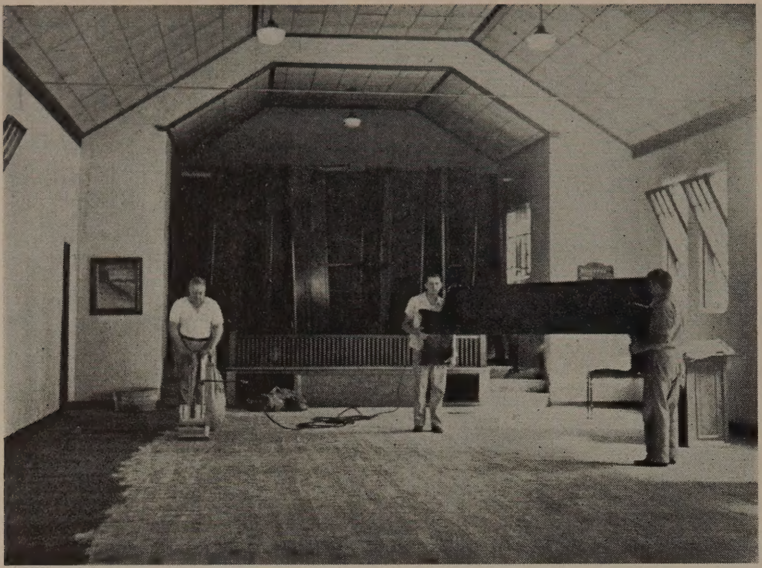
There are four possibilities for the place of meeting and which are now being used in varying amounts by Mennonite congregations. They are: the church building, the home, separate building off the church grounds, and separate building on the church grounds.

The church building itself could not be used exclusively because of the inappropriateness of many activities and because of the convictions of many people against it. The home is also an inadequate meeting place because it offers too little space and lacks permanency. The separate building away from the church grounds is inadequate because it limits its usefulness to just that of youth activities and has a tendency to disassociate the close relationship which should exist between all youth activity and the church. The only other alternative then is the separate building on the church grounds. This, of course, can only be accomplished if there is sufficient room for expansion, but only two churches reported that expansion possibilities were poor. In this location it would afford additional space for such occasions as summer Bible schools and special meetings. It would provide adequate space for all types of activity and for storage of records and equipment, and it would have the added benefit of close association with the church.

Toward a Better Church Architecture

One of the main conclusions derived from this study is the versatility of church design. It is virtually impossible to set down rules which will govern every situation and this condition is one for which to be thankful. It is the result of the combined factors of

[Continued on page 21]



Things to Consider in Building or Remodeling Your Church

J. David Ramer

MANY CHURCHES ARE NOW REMODELING

This interior view of the Hannibal, Missouri, Mennonite Church shows a workman sanding the floor as two other workmen move a bench. This picture was taken in 1947 in the midst of a remodeling program.

THIS ARTICLE is intended to help especially those who are interested in expanding the church program by new buildings or remodeling. Mennonite churches are as a rule well attended, a condition for which to be thankful. Primarily, they are attended because spiritual food is given there. It is not because of their beauty nor because of their size, for often small and modest churches are filled because the message given there has power.

The purpose of this article is to arouse a sense of duty to provide adequately a proper place for collective worship and the observing of Christian ceremonies. Perhaps this awakening will be aroused in the minister, perhaps in a layman. Remodeling will be our main consideration but practically all points will apply to new buildings. Can the present building be remodeled, that is, worked over in a satisfactory manner? Many old buildings have been utilized in new building programs with almost unbelievable results by competent architects.

Each and every building committee should acquaint itself with the state building code before beginning operations. In regard to old buildings the slightest alteration made without state sanction is in violation of the laws. Repairs to a building in use, although the building may not be in accordance with the code, are generally permissible. The state may request certain changes or alterations if a hazard is too great.

In many states, plans and specifications with location layout must be submitted to the state for approval before beginning operations. Periodic inspection in process of building is also required. Much unnecessary embarrassment and inconvenience can be avoided if the laws are carefully followed.

Following are listed some items which will need to be clearly thought through by the building committee:

What seating capacity do we need in the main room?

This question cannot be answered in figures. Circumstances prevailing in the community are without question the ruling factors. The main room should be large enough to accommodate twice the usual attendance. If the community is new, that is, a newly opened up field of work, you may want to make the main room larger than this.

In planning an auditorium, proper relative dimensions are essential. The best proportions are said to be approximately twice as long as wide and twice as wide as high. Experienced men have found these proportions to be best to overcome acoustical difficulties.

A well-designed church in an attractive environment encourages regular attendance.

Laws governing public buildings may vary in different states. However, committees ought to plan sufficient aisle space for the safety of the public. Ohio laws require aisles all around the outside with a center aisle in addition. Approximately five feet of floor area are required to seat a person comfortably. This will depend somewhat on the arrangement of seats and pulpit. It is possible to crowd the seats some closer, but since we kneel for prayer, sufficient room between seats should be provided.

Always provide ample means of egress (exit openings). These are required at both ends of the room, or sides also if size so demands. Such openings are to open directly outside or into corridors of sufficient size to accommodate the crowds should a panicky condition arise as that caused by fire.

Shall we raise the present building, turn it, or move it to a new location?

Location is very important. Business establishments often are willing to pay large sums of money for a location which is advantageous to their business. The same conditions which

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J. David Ramer of Elida, Ohio, was born in Morrison's Cove near Martinsburg, Pa. He was ordained a deacon at Duchess, Alberta, in 1925. His later work in a planing mill and formal study of mechanical drawing qualified him to draft the plans for the present Pike Mennonite Church near Elida, Ohio. He is father of five children.

make a business site desirable do not necessarily make a desirable location for a church.

Select a location which commands most range of view. A few nice trees, not too many, will enhance the grounds. If a hillside is to the rear, a background of large trees is ideal. Do not attempt to hide away the church; make it predominant.

Good natural drainage is essential except perhaps in arid communities. It is nearly impossible to secure adequate sewage disposal facilities in too flat or low locations. Look well to this, for if and when inside rest rooms are installed, good drainage will be an invaluable asset. If such drainage is not available, the complete foundation should be above the ground level or at least very shallow excavation made, and appropriate grading around the building done to provide the desired effect.

Further, it is greatly desired that the main entrance should never be toward the direction of prevailing storms, but rather away from it. Ample parking space is necessary to accommodate the automobiles.

What plan, design, and layout of building shall be followed?

The planning of the building proper is perhaps the most difficult. We must have a general assembly room large enough to accommodate the crowds which assemble on special occasions. We must have Sunday-school classrooms; a balcony for overflow crowds; a basement for conference accommodations, Sunday-school and summer Bible school classes, sewing circle, and other church activities. Rest rooms should be planned for the basement.

A church is not complete without a council room. Without question, the assembly room is the center of all the plan. Around, above, and below it we must find a place for all these quarters mentioned above. If the church is to be the center of the community social life, these things need to be considered well. Council rooms and more classrooms are nicely adaptable at the platform or pulpit end of the auditorium or general assembly room.

If the church is large, the floor should be sloped toward the speaker's platform.

Whether the building is to be of frame or masonry, it is important that adequate-sized timbers, beams, and bearings be provided.

All congregations welcome conference time or large gatherings such as General Board meetings and even the smaller all-day meeting that may be more or less local. There is a social angle that I have always immensely enjoyed during the noon or evening recess. It is quite proper for us to prepare for such occasions and plan for them in our building program.

Shall there be a basement?

Let us plan for a full basement. Let it be well made. The fuel room, if such is needed, can be a separate room outside the main basement, allowing more room for classes if such is desired. (Some do not favor using the basement for classrooms, though such rooms can be made in the basement.) They should not be large, accommodating from ten to twelve children. The furnace room must be built of fireproof construction in most states.

Personally, I prefer side entrances that are inviting enough to be considered a main entrance. These entrances can lead to cloakrooms and rest rooms located in the basement. The main entrance can then be reached by inside stairways from both women's and men's quarters. These side entrances are, of course, in addition to the main entrance. This arrangement makes more space available on the main floor.

Do not go too deeply into the ground and have large windows in a well-laid block foundation wall. Do not plan for less than eight feet clearance under the joists; more may be good depending upon the type of heating equipment employed. Hot air takes large pipes.

A good foundation can only be secured by taking into consideration the type of soil upon which the footing is to rest. Clay is considered the poorest type, being spongy. On clay soil one needs to provide adequate footings. The trench should be carefully and accurately dug. Never fill in loose dirt where one may have dug too deeply; rather, fill it with concrete.

Footers twelve inches wide and eight inches deep, reinforced, are adequate for small buildings. Eighteen inches wide and ten inches deep should be the size used for larger buildings. For stone or masonry veneer buildings the footers should be proportionately larger as to size and type of wall. To avoid undesirable cracks in the superstructure, whether frame or masonry, one must see to it to have the proper size footing and well-reinforced throughout.

Drain tile should be laid all the way around the foundation, directly on top of the footing and against the wall on the outside. This will greatly help in providing a dry basement. This should be drained into a sump well unless backup water in the sewer is never a problem. Then it may be connected directly to the main sewer.

What type of heating system shall be installed?

Here, too, conditions in the community may greatly influence the type of heating system chosen. All modern types are much in advance of the old-time stoves or even one-day good furnaces. Hot air, I am quite sure, is the most universally used. Modern systems all use a circulating fan. This is a fuel saver and also provides far greater comfort.

Types of heating units obtainable are gas-fired wall units mounted on the wall, ceiling, or floor; gas-fired furnaces; oil furnaces; electric furnaces; coal furnaces, stoker- or hand-fired; hot air, hot water, and steam. Your cheapest fuel supply would likely be the main factor in deciding your heating question. In most rural sections probably the coal-fired furnace is the best answer.

If gas is available, you should look into the possibilities of a gas furnace. If not gas, perhaps fuel oil would be obtainable. Both of these are more automatic in operation than coal installations. Both require electricity to operate. Steam or hot water systems are hard-to-get items. They are more costly but very satisfactory for constant heating. Radiant floor heating possibilities should be thoroughly investigated. It has decided advantages.

Shall we have Sunday school classrooms? Where?

Classrooms are essential to the Sunday school. I fear much Sunday-school work is not what it could be simply because adequate space in the form of separate rooms is not provided. Space partitioned off with curtains is second best.

In the consideration of this point it will be well to further acquaint oneself with the state requirements for classrooms. Some states require two exit doors for each classroom, also a stipulated amount of glass per person.

[Continued on page 29]

Building for Christian Education

Paul M. Lederach

How long will the church lag behind in its program of Christian education?

IT IS SUNDAY morning. The air is crisp and cool. Standing on the hill near the church I look across the colorful countryside. I see well-kept farms and homes equipped with the latest and finest and best, basking in the yellow light of a fall morning sun. I notice fine roads winding through the hills. In the distance I see the new township school building, designed to provide the best in physical equipment for an effective teaching program. Sunday morning—all is quiet. The calmness and orderliness of the country turns one toward God. What a privilege to worship on a morning like this!

Looking at my watch I notice I am a bit late. Sunday school has already started. Walking hurriedly to the church door, I open it—the worshipful urge is shattered! What in the world is going on? What clatter! Such a conglomeration of strained voices is seldom outdone at the farm sale or wholesale auction. Grandpa, in the class in the amen corner, can hardly hear. For his benefit his teacher speaks in his loudest voice. In order to be heard by the pupils in his own class, the teacher of the next class speaks in his loudest tones too. And so on, this is duplicated in all the classes.

And commotion! The Intermediates are much more interested in what the other classes do—and it seems to them that some of the funniest things happen in the other classes. They look, then giggle. In some of the other classes (since those two rows from their teacher cannot hear what he says anyway), those in the back seats of the class have turned to talking to each other. In the young boys' class, those in the back row have taken to pounding each other on the arm. Between the boys' and girls' classes there are many nods and exchanges of glances. Then mixed in through it all come the strains of "Jesus Loves Me," and "I Will Make You Fishers of Men." The children in the basement are singing.

In this pell-mell, noisy, near-wild confusion — fifteen teachers holding forth to fifteen classes in one room, the most important agency of the church for the teaching of God's Word is trying to do its work.

Who in his right mind would defend such inefficiency? In what school outside of a Sunday school would such methods be tolerated? Were it not for the fact that God's Word is accompanied by the Holy Spirit, would anybody learn anything in Sunday school? And to think, the Sunday-school hour is almost the only hour most churches have to teach men and women, boys and girls! It is this hour which is to leaven the life of the Sunday-school boy or girl who is under the secular impact of the public school five days per week. It is the hour which is to give guidance to the adult facing the workaday world through the next six days. In the face of this is it not true that not only must teachers be of highest caliber in spirit and training, but also the building and equipment must be the best and most useful?

To provide adequate buildings for Christian education, the congregation, first of all, must be convinced that Christian education is necessary. The congregation must be aware of the fact that Christian education is more than the Sunday morning service. It must realize that in a real sense it is through Christian education that the church fulfills its purpose of speaking to all of life. This includes pastoral work, fellowship, recreation, preaching, worship, devotion, evangelism, and the formal aspects of teaching. A limited concept of the church, its message and work will naturally result in a limited appreciation of Christian education and the construction of a church building inadequate to cope with the task of the church in the world of today.

Paul M. Lederach of Scottdale, Pa., is executive editor of the Herald Uniform Sunday School Series. He will also edit a forthcoming monthly magazine for Sunday-school teachers. He has studied in the field of religious education and has written a history of Mennonite religious education.

ROOM TO TEACH

A class of fifth grade are taught by Pearl Widmer in the church at Hubbard, Oregon. As in too many Mennonite churches the classroom is located in the basement. While this is not recommended by many church architects it is better than having all Sunday-school classes in the main auditorium.

A congregation convinced of the importance of Christian education should evaluate its present building, or proposed remodeled building, or plans for the new building in the light of two points. First, is there ample provision for different age groups? Second, are ample facilities provided for an enlarging program of Christian education in the church building?

Does the Building Provide Ample Room for Different Age Groups?

Most of the 600 Mennonite churches are small. Consequently, to talk of elaborate systems of grading and provision of special places for worship and instruction for many departments is senseless. However, those churches big enough for departments are generally divided into two departments, the children's or junior department and the adult department.

Unfortunately, in almost all of our churches the children's department is relegated to the basement. What is wrong with that? Much in every way. Granted that real progress is made in every Sunday school which develops into two departments. But why send the children to the basement in the remodeled or new building? The primary purpose of the basement is to house the furnace and the coal pile and to give the whole building a solid foundation. Second, most basements are dark and dingy. They have a peculiar odor. In some, a tall man has difficulty standing erect. The floors are generally cement and often dirty. Sometimes basements leak and are damp. The furniture warps and is discolored. Into this environment children are sent to study about God "who owns the world," about "His house," about "Him who is love and light." Certainly, if He were love and light and owns the whole world, He could afford a better house than this for His children to worship Him! Remember, childhood is a most impressionable time. Incidental and unspoken learnings are often more impressive than the spoken word.

Why is it that to date building committees have not thought of a sprawling church that is built aboveground, that has classroom wings with classrooms on the ground level? Certainly it is not the expense that is involved, for staggering sums have been sunk in buildings that to the public eye are a cross between a barn and a factory. Of course, it may be that in the city the high cost of ground would prohibit a building extending over a large area, but most Mennonite churches are in the country.

Perhaps some building committees in their attempts to be good stewards have failed because the importance of Christian education was not clear. To build a church that is all auditorium is a failure, and by the same token, to plan a church with a huge basement to accommodate Sunday-school classes is an equal failure.

Another phase of planning for division of age groups, and that which would affect most Mennonite churches, is that of providing a classroom for each Sunday school or weekday Bible school class. It is as important for the elderly men's Sunday-school class to have a room of its own as it is for the nursery or young adults. To learn and to teach it is necessary to have natural, comparatively quiet, distraction-free rooms. Take a lesson from the nearest up-to-date schoolhouse. To provide a room for every class, it is better to build a classroom wing than to build a basement under the present building. But at any cost, clear the main auditorium of the five to thirty classes! One class is enough—two a maximum in the auditorium.

If in your church classes do meet in the basement, try to avoid the use of curtains as class dividers. Of course, they are better than nothing, but plan, if possible, to put up more permanent partitions. Thin wallboard is better, by far, than curtains.

Are Ample Facilities Provided for an Enlarging Program of Christian Education?

It would be well to list the educative activities of the congregation. Then notice how the present buildings accommodate them, how remodeling would help, or what the new building should provide for.

Class periods. Basic of course in the educational program are the class periods. Classrooms have been mentioned earlier.

Worship. Look at the main auditorium of the local church critically. Do the floor boards creak when anyone comes in or goes out? When the congregation kneels to pray, exactly what does it sound like? Think in terms of a good floor covering. Notice the walls, the pulpit, the windows. Does everything speak to the one attending church that this is God's house? Or is it just a big bare room with poor proportions and worse ventilation? Building a church is an art. From earliest times it has required the best in man. The church building is an important place. It is where men and women as a fellowship meet God and worship Him.

Social and recreational activities. More brethren and sisters are beginning to see that a legitimate area of church activity is in the social and recreational aspects of life. It is the result of the understanding that all of life is sacred. It is not the purpose of this article to describe various types of rooms nor the forms of recreation for which the church should provide. However, it does seem wise to provide at least one large room in the church, or at least on the church grounds, suitable for youth meetings and social activities. A kitchen could be an adjunct to this room.

Special Facilities.

a. Mothers' room. It will be a sad day when young parents fail to bring their babies to church. What if babies do cry? The most impressionable years of life are from birth to three. The value of impressing the child from earliest recollection with the importance of church attendance through including it in the regular routine, dare not be overlooked. To make church attendance least objectionable to mothers, a room should be provided for mothers to take children when and if they become noisy in church. Or better still, would be to have a nursery under the supervision of competent individuals who will take care of boys and girls so that parents may enjoy a worship service unencumbered.

b. Sewing room. A sewing room is almost a necessity. In many congregations sewing circles are the most active organizations for girls and women. This work deserves even more recognition than it is being given at present. The best local recognition of the place and service of the local circle would be through the provision of pleasant working rooms.

c. Library. There is little excuse for any church's failure to have a good library. A church library, by the way, is more than a collection of yellow-paged, musty-smelling, unreadable books in a broken-down bookcase located in a corner of the church. Somewhere in the church building, plan to provide a reading room and adequate shelving space for new and good reading materials.

[Continued on page 25]

And the Greatest of These Is Love

Lydia Diener

"Children cannot be happy without the right kind of love."

NEVER TOO YOUNG TO MOLD

Infancy is the time of life that requires the most care. During this time the mother does more than anyone else to satisfy the baby's emotional hunger. Here is a picture of Dorothy Brunk and her daughter, Louisa Ann, born in September of 1949. Lawrence and Dorothy Brunk left the United States in December as missionaries to South America.

LOVE IS NOT a native response or instinct; babies are not born affectionate. They learn to love by being loved. A baby learns about love as his mother responds to his needs, a bottle, a fresh diaper, or a little cuddling. To the infant these are signs of love and affection. He is interested in himself only and loves his own physical satisfactions and personal comfort. The newborn infant does not come into the world equipped with a complete set of adult emotions any more than he has an adult intelligence. The various emotions develop gradually as do other aspects of maturation.

Someone has classified the emotional responses of infants into love, hate, and fear. The significant part about the emotional behavior of infants is the ease with which these emotions are modified. When a child is stimulated intensely, he must do something to relieve that tension and reacts in all directions since he has no fixed method of response due to his limited experience. Thus we see that the emotional life of the infant is highly unorganized and unstable. Until the higher levels of the brain mature, rhythmical repetition of the basic body activities must go on. The parents, and especially the mother, must act as the child's brain, that is, by her loving attention she must stimulate within the infant the activities which he cannot set in motion for himself.[1]

The Mother's Role

The baby's mother is the one who feeds him, plays with him, pats and strokes him, and he responds to her first with his smile of recognition. This is the time in the infant's life when he most needs the loving care of a mother. He has suddenly been forced into the outside world and suffers from the separation of complete contact he had had with his mother's body. He still needs the close contact of his mother if his development is to be well rounded in all phases.

To be a mother is more than following a routine and supplying the physical needs of the infant; it involves the little acts of love which an emotionally stable mother bestows upon her child. Mothering has a definite bearing upon the mental and emotional development. Along with hunger for food there is also an emotional hunger which is just as important. When these needs are not met, the emotional and social life does not develop, much as the physical body does not grow without food. The emotional stability of the adult life has direct bearing upon the mothering the individual receives as an infant.

Mothers have been taught that leaving the baby alone, isolated from the rest of the family, propping his bottle for him, and keeping Dad out of the nursery helps the child to become independent. Little do they realize that this is only fostering dependence upon them. Independence is an outgrowth of a feeling of security. This security comes with a feeling of being loved and wanted. A child has three hungers: a hunger for oxygen, a craving to feel, and a hunger to eat. The mother's love satisfies this craving to feel and it must be given regularly, a little at a time, so that the child expects it, just as the child needs and expects his formula which satisfies his hunger for food. "The art of mothering is to discover and satisfy the particular needs of the individual child," says Margaret A. Ribble in *The Right of Infants.*

Lydia Diener comes from Wellman, Iowa, and is a registered nurse, graduating from the Mennonite School of Nursing at La Junta, Colorado, in 1946. In her training as a nurse and as a student at Goshen College she has specialized in child study. She has been appointed superintendent of nurses for the new hospital at Greensburg, Kansas.

The Father's Role

The fathers of today play a greater part in the care of children than did the fathers of the preceding generation. Mothers today are working and spending much more of their time away from home than formerly, and with the inability to secure household help, the father has found himself, through circumstances more often than desire, sharing considerably in the daily care of the children.

Fathers are at times of the opinion that the newborn infant is entirely uninteresting. He is a homely red little being that cries at night when, to the father, sleep is the most important item. Only when the baby reaches the age of three or four months and responds with a smile does the father show any interest in his child. However, as soon as the child is born the father should begin to make his presence known. From the time the father first holds his child and talks to him, the infant realizes he is being handled and spoken to by someone other than his mother. The more the father plays with his child and becomes acquainted with him the sooner the child will accept him as an important member of the family. This also helps the father accept this tiny, squirming infant as a part of the household.

Emotional security must be fostered in the child from the time he is born in order that he may make the proper adjustment later in life. This sense of security, so important to the proper emotional development of the child, may be impaired if the disciplinary problems are left entirely up to the father. The threat, "Wait until Daddy comes home," destroys the eagerness which the arrival of Daddy brings.

Throughout life this sense of security is wrapped up in the child's relationship with his father as well as his mother. The father helps prepare the child for adolescence as he associates with him every day. He can do this by living close to him from the time he is born, by allowing some hero worship, by helping the mother with the problem of rearing the child, by giving the child a sense of security, and by sharing experiences with him. The child develops into an emotionally stable adolescent by realizing and understanding the father's attitudes in those first years.

Parenthood is a profession. One does not spend years in preparing for it nor is he licensed to practice it, but it is the task of parents to make themselves unnecessary to the one they serve. It might be compared to the work of the doctor who seeks to cure the patient so that his services will be no longer needed. Just as the teacher graduates the pupil, so the parent brings his child to adulthood.

Brothers and Sisters Are Needed

Up to this time the child's friends have been almost wholly within the family, but he soon begins to show that other small children are objects of especial interest to him. By the time infancy is past, we find this liking for other children much increased. Throughout the preschool years it continues to grow so that the well-adjusted five-year-old child is more interested in other children than he is in adults. Brothers and sisters are important as sources of appreciation for others. Warm relationships in the family help the child to extend his love reactions to others outside the family. It is quite evident that children need to be together frequently when one realizes what it means to be the only child in a group of adults. Though he may be the center of attention, he cannot help feeling the smallest, weakest, and least capable in the group. Children need the companionship of equals. They learn to understand each other and share the same point of view.

[Continued on page 33]

Dutch Sugar Cookies

4 cups sugar (1 cup white
3 cups brown)
4 eggs
2 cups sour milk
2 teaspoons soda
1½ cups shortening
4 teaspoons baking powder
4 pounds or 16 cups flour
1 tablespoon vanilla
nutmeg and sugar mixed to sprinkle on top

Cream shortening, sugar, eggs, and vanilla. Add milk and one half of the flour to which baking powder and soda have been added. Mix thoroughly. Add remaining flour to form soft dough which can be rolled. Roll to ¼ inch. Cut into desired shapes. Bake in moderate oven (375° F.) 8 to 10 minutes. Makes 16 dozen, 3 inches in diameter. These cookies soften with storage in tightly covered cooky jar.

Contributed by Mrs. Ervin Miller, Goshen, Indiana. This recipe has been in her (the Bontrager) family for generations.

Editorial

Church Architecture for Today

"O vanity of vanities, yet no more vain than insane! The Gothic is resplendent in her walls, beggarly in her poor. She clothes her stones in gold, and leaves her sons naked."

St. Bernard spoke these words long ago and to those who believe in a simple church architecture they carry deep meaning. God is not so much honored in the stones and windows that men build into churches as He is honored in the kind of lives that men live.

Yet anyone who visits Mennonite communities can see that quite often simplicity has become drabness and the worship of God and the teaching of His Word in the plain meetinghouse is not what it should be. The local public schools provide better buildings and rooms for the teaching of geography and history than many Mennonite churches provide for teaching the Word of God. This issue of *The Mennonite Community* is devoted to church architecture in the hope that these reproaches will sometime cease. The present wave of church building shows that a better church architecture is in the making for many Mennonite communities.

The Church Building for Youth Activities

We are happy to feature in this issue an article by Mary C. Shenk describing a church center for young people's activities. In this Hall hundreds of young people have spent profitable hours in wholesome social and cultural activities.

Buildings of this kind are needed in many other communities. But before such buildings can be built people must see that it is the *church's* responsibility (and privilege) to encourage and sponsor youth activities. To leave the social and recreational part of life to be cared for by chance or by cheap commercial amusements is to neglect a Christian duty.

Should the church have any buildings on its grounds that have to do with education, recreation, social and cultural life? Some would say "NO" to this question. To those who are acquainted with the Hall described in the above article (it is on the church grounds) and its splendid influence for three decades the answer seems to be "Yes." Should not the church give its influence and guidance to *all* of life? Should a hall be next to a church? After all, isn't Monday next to Sunday?

Beginning the Fourth Year

With this issue *The Mennonite Community* begins its fourth year of publication. More and more manuscripts have piled up on the editor's desk and many more pictures have been added to the files. We have become better acquainted with the many communities and valuable suggestions have come for the improvement of the paper.

For 1950 we will continue to feature various communities. Nearly every issue will contain a spread of pictures and an article describing a certain community. An early issue will be given to mental health and its importance in the community. The building of new communities is due for space as is also the importance of evangelizing at the same time.

Beginning in this issue readers will note brief write-ups on community life and news. This department will be expanded and improved as steadily as possible. Consider this your invitation to give us a write-up on what is interesting in your community. Something important is happening right now. Look around you, take notes, and send us a report. We are all interested in what interests you.

Letters from readers are desired and we plan to print more of them. What do you like or not like about an article or feature? What was right or wrong about a certain article? You are invited to say so in a letter to the editor.

We all need good thorough discussions of ethical questions. Is it right for nonresistant farmers to receive government subsidy for doing what they ought to do anyway? Why is it inconsistent for a Christian to resort to the pressure method in farmers' organizations? When is an association an unequal yoke? What right do dairy farmers have to demand a tax on oleomargarine? What makes an investment Christian? Can the growing of tobacco be justified? How many farms should one man own? What is Christian and unchristian about much of our getting and spending of wealth?

The suggestion has come to us that we ought to carry a column on world news and trends with an interpretation from a Christian viewpoint. Carl Kreider has consented to prepare such a column each month.

The Mennonite Community is *your* paper. It welcomes *your* contributions.

COVER SCENE

The Cedar Creek Mennonite Church at Manson, Iowa, was selected for the cover scene of an issue devoted to church architecture. The Manson Church has 328 members.

Next Month

What Is Organic Farming? —*Allen Zurcher*

The Needs of Infants —*Esther Eby*

The Morgantown Aero Club

Where Should Young Women Find Work? —*Ethel Reeser*

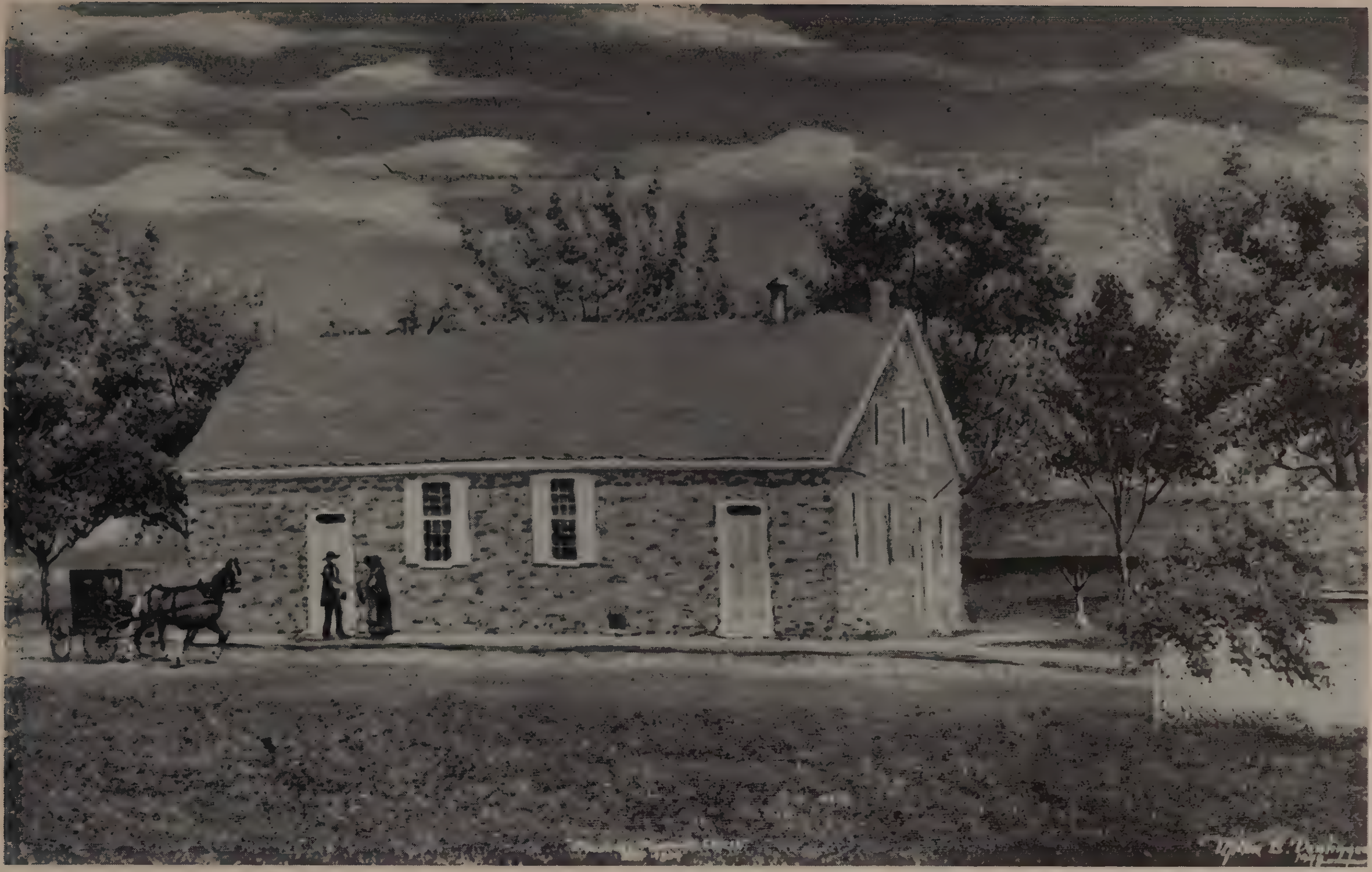
There Is a Place for Business Education —*Ruth S. Stauffer*

The Goodville Mutual Casualty Company —*Wayne S. Martin*

So You Can't Afford to Retire? —*Howard Raid*

Viewpoints on World News —*Carl Kreider*

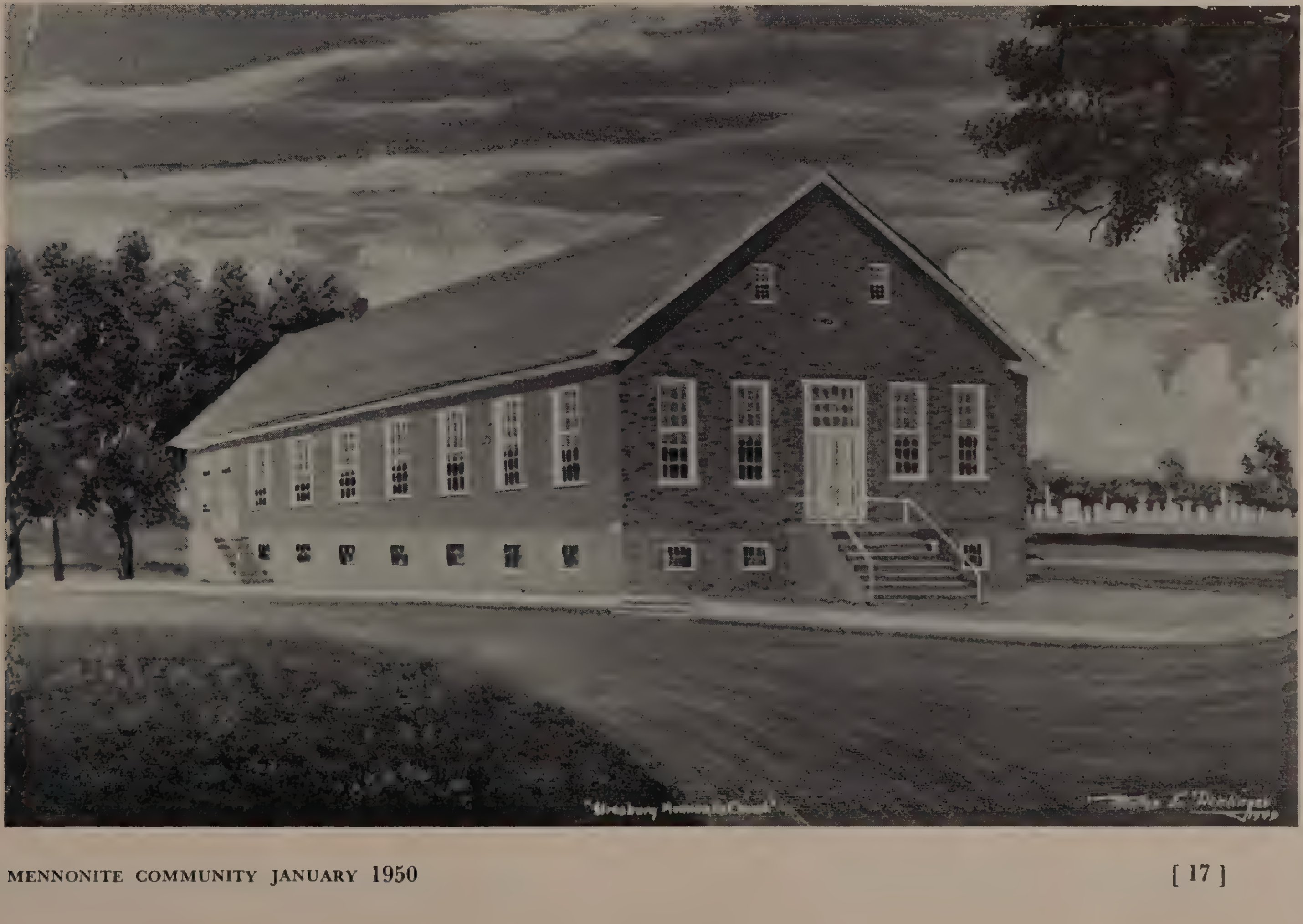
Community Life and Affairs



CHANGES FROM ONE CENTURY TO ANOTHER

The original Strasburg, Pa., meetinghouse was a beautiful limestone structure and for a long time was the largest house of worship in the Lancaster Conference. It was built in 1804 and enlarged in 1877 and again in 1887, always retaining its fine colonial lines and finish. These pictures are reproduced from paintings of Milton Denlinger of Soudersburg, Pa., and were prepared especially for this issue of THE MENNONITE COMMUNITY.

The present meetinghouse is a brick building erected in 1925. It can seat one thousand people. There are three hundred and eighty-five members. Young people of the church have a missionary project each year. For last year's project they raised sweet potatoes, sweet corn, and lima beans. The congregation has two mission outposts and a summer Bible school of over four hundred pupils.



THE YOUNG COMMUNITY

Poetry Contest

Send in your poem and win a prize

Have your poem printed in the Young Community

It's fun to try writing poetry! Perhaps you have already tried and have a poem down on paper that you wrote; perhaps you would like to sit down and try to write a poem; perhaps you had an idea lately that would make a good poem and now you would like to try putting it on paper. Well—anyway, do write a poem! Send it in to the Young Community now because we're having a contest and the best poems sent to us will win prizes. See what fun you can have putting ideas into words!

There are two sections in this Poetry Contest. Section I is for those in grades 5 and 6 in school, and Section II for those in grades 7 and 8. A first, second, and third prize will be given to each section.

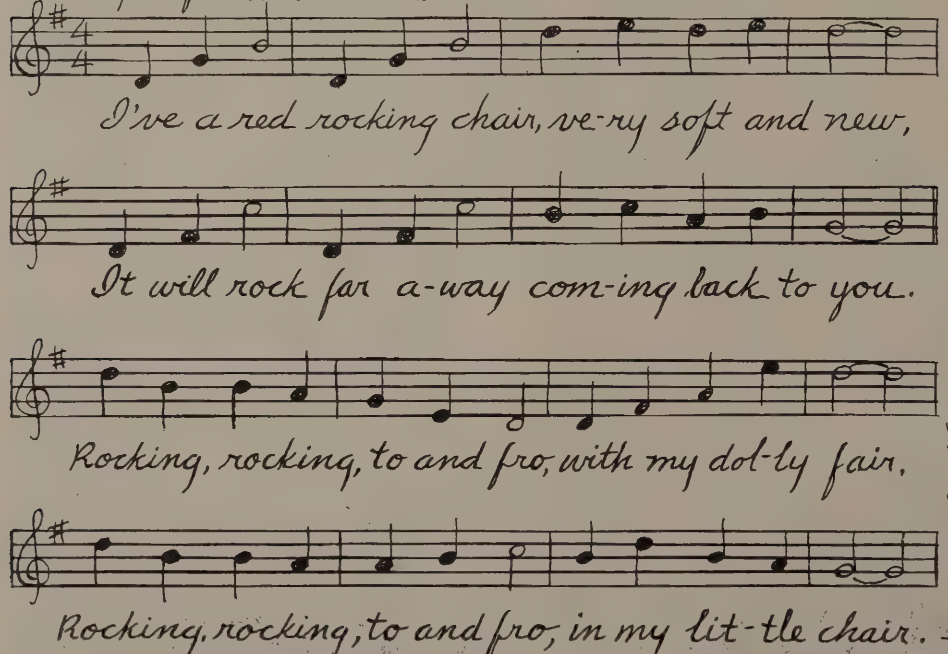
The poem you send in can be about anything at all, but it must have at least eight lines. It may be as long as you wish. Some poems rhyme and some poems don't. Yours may be either kind. All poems must be in Scottdale by March 1 as the contest closes then. The winning poems will be printed in coming issues of Young Community.

Prizes? Oh, yes! First prize for either section will be five good books, second prize will be two books, and third prize will be one book. If the winners should have one of the books we send them they may exchange it for another. The judges for the contest will be Miriam Lind, Ada Schrock, Winifred Paul, and Grant Stoltzfus.

Send your poem soon to The Young Community, Scottdale, Pennsylvania, and *be sure* to include your name, address, age, and grade. If you attend a parochial school tell us which one. Best wishes to you poets!

My Red Rocking Chair

Adapted from L. Roundtree Smith


I've a red rocking chair, ve-ry soft and new,
It will rock far a-way com-ing back to you.
Rocking, rocking, to and fro, with my dol-ly fair,
Rocking, rocking, to and fro, in my lit-tle chair.

N. HOSTETLER

North Wind Frolic

Osie Ziegler

The north wind is a jolly clown,
He whips up snow, then blows it down
In fluffy heaps
Along the streets
Of every little town.

He piles it up with all his might
In great big mountains of delight
Where girls and boys
Can gather joys
From morning until night.

Every house along the way
Pours little children out to play,
And rolls them deep
In the powdery heap
Like sugar cookies crisp and gay.

A-blustering by the north wind blows,
Then chuckling up the street he goes.
For at the sight
Of children bright
He paints a cherry on each nose.

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FOR THE YOUNG PEOPLE

Located on the church grounds is this center for young people at Denbigh, Va. Known as the Literary Hall, it was built thirty-two years ago and besides serving as a social center for young people it has been used for other community activities: farm and business meetings, summer Bible school, sewing circle, and showing of slide pictures. Each Tuesday night it is used for a literary society program.

When this picture was taken in 1949 young men from the church were repairing the building.

A Church Center for Youth Activities

Mary C. Shenk

A church-sponsored building serves the social, recreational, and cultural life of a community for two generations.

SINCE 1918 the Denbigh, Va., Mennonite community has had a building for young people's activities. For the most part it has served our literary society which dates back to 1913. In those early days many of us, for one reason or another, did not have the privilege of attending even all the grades of school. About this time one of the neighborhood boys was asked to serve on a church program, but declined on the grounds that he had not had the opportunity of going to school beyond the middle grades, and did not feel qualified to prepare and deliver a public talk. Another, who was in the same position as to schooling, felt that there should be some means whereby the young people could discover and develop talents and prepare themselves for present and future responsibilities. Accordingly he began taking steps to organize a literary society. This society began with only a few members, but it was a going concern from the beginning.

Mary C. Shenk is active in the life and affairs of her home community at Denbigh, Va. Her work includes an active connection with the publishing of the Warwick River Tide, a community newssheet. She has also had experience as a schoolteacher in the public schools of Virginia.

The meetings were held in the little schoolhouse that stood on the northwest corner at the cross roads. Late in November, 1915, the building, no longer being used as a schoolhouse, was purchased by a farmer in the community and moved away to become a dwelling. At the last meeting held in that building, a committee was appointed "to make out a subscription paper and circulate the same, and, if results justify, to proceed at once to erect a building." Apparently the results did not justify, for a "Location Committee" was in operation for three years from that time. During those years the society met in nearly all of the homes in the community, at various places in the vicinity of Oyster Point, twice at the Denbigh "Hotel" (which was occupied at that time by the Levi Hertzler family), and one time at the Denbigh High School at the invitation of Prof. M. W. Thomas, who was interested in our society and helped at times with musical numbers. Sometimes we combined a Literary program and boat riding, giving our programs a half mile from land on the good ship, "Sarah Blum," owned by Mr. R. T. Holloway.

Built by the Young People

In 1918 a committee called at the homes in the community to solicit lumber or money, in the hope of being able to begin building. A number of families donated trees standing in their woods. The boys, working eve-

BY THE YOUNG PEOPLE

One day in 1918 as the Literary Hall was moving toward completion the young women served refreshments to the young men who were building the Hall. Fortunately someone thought of taking a picture. Many children of these young folks have used and are using the Hall.

nings, felled and prepared the trees for the sawmill. Amos Brenneman with the two little mules, "Beck and Kate," hauled all the logs to S. H. Brunk's sawmill and Sam sawed them into lumber. One large oak tree donated by S. H. Kraus, furnished all of the framework for the building. As the literary is sponsored by the church, the southwest corner of the church property was selected as the building site. After some time of preparation an all-day gathering of the young folks was called, the framework was raised, and some weatherboarding put on. The girls served lunch. The dimensions of the building were 18 by 30 feet. It was only a shell at first, not ceiled inside at all, but we were very happy to have a place of our own for our meetings. Later, after World War I was over and the temporary buildings of near-by camps were dismantled, there was the opportunity to secure secondhand materials. Suitable materials were bought for the interior, and the building was given a better finish.

The comfortable benches were made by the boys, several of them having had experience in carpenter work. Ray Shenk made a fine oak table. At first we got along with an old blackboard which had been used in the schoolhouse, but it was not in good condition and as soon as possible a large new one was purchased by the members. Of course a heating stove was a necessity. As time went on, window shades, screens, and even curtains were added.

For Social and Other Purposes

This building was soon recognized as a very convenient place to hold other meetings of various kinds. Farmers used it for their business meetings: lectures by experts from agricultural colleges, pictures on fruit tree pests and diseases, methods of caring for and feeding poultry, and improved practices in dairying. Here the Colony Farmers' Market was organized and the subsequent business meetings have been held; the Quarterfield Mutual Telephone Co. business meetings convened at this place. On occasions when the Virginia Conference was in session at our church, committees would retire to the literary hall for private consultations. During one conference the meals were served here. Uses of this building even included one or two bridal showers. Occasionally outdoor gatherings of the young folks have been rained out and this same hall saved the day.

To meet the problem of expansion, Sunday-school and summer Bible school classes overflowed into it. The Christian day school finally crowded the sewing circle out of the church basement. Where to now? You guessed it! The literary hall. It not only took the circle in on its meeting days, but an addition was built on the north end, 8 by 12 feet, in which to keep the machines when not in use. When the school added grades 4, 5, and 6 to its curriculum this same hall housed them while other quarters were being prepared.

This was also the logical place to gather to see Peter Dyck's pictures of the refugees going from Bremerhaven to Paraguay on the "Volendam" (and he showed them three times to as many groups); Joe Brunk's slides of Puerto Rico; J. Harvey Yoder's scenes of Florida; and Paul and Ellen Peachey's pictures of their work and also of the desolation in Belgium and Germany.

Through the years improvements have been made: new finish inside, new roof, shingles on the outside, shrubbery, etc. Only recently the members spent a day making new screens, painting, putting up new curtains, and generally freshening up the place. This was climaxed by an outdoor supper.

For thirty-one years this modest little building has had a share in the many-sided activities of the young people as well as the older ones, and we feel that it has played a large part in the life of our growing community.

WHAT KIND OF ARCHITECTURE?

[Continued from page 9]

varying personal tastes, ideas, interpretations, local mores, and customs. The best we can do is keep before us the fourfold purpose of the church building and to pray for guidance in our interpretations of basic principles.

Mennonite churches should be so designed as to contribute to this purpose of community witness, worship, Christian education, and youth activities. The indication, however, is that present Mennonite architectural practices do not adequately fulfill these functions. This is the result of a failure to realize its importance and to grant it sufficient thought. It is the result of a lack of awareness as to the complete purpose of church buildings; and an ascetic desire for simplicity. These factors have evidenced themselves in the form of poor "churchliness," incorrect proportion, mediocre landscaping, poor interior lighting and coloration, poor window treatment, inadequate educational facilities, and inadequate provision for youth activities.

Mennonite church architecture reveals frugality, economy, and message-centered preaching. But it also reveals poor taste, self-satisfaction, and theoretical simplicity.

In summary, then, special effort should be made to have our church buildings contribute to the spiritual, educational, social, and recreational needs of the Christian life. However, at the same time, let us take extreme care to prevent the church building from becoming a Sunday-school house or social hall, but rather those factors which provide for the direct preaching of the Gospel message and for reverent worship should receive first priority and consideration. It is possible to achieve a proper balance.

The Mennonite Church is a channel for the greatest message in the world. Let us keep the channel open!

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The Importance and Work of the Architect

Joseph R. Sauder

HOW MANY times have you been seated in church and thought about how the lights shone in your eyes? Maybe you didn't like the way the preacher's voice echoed and made the sounds garbled. Possibly you wondered, "Why isn't the church ever warm enough?" or "Why is it too warm?" Then again you may have wondered, "Why didn't they have the pulpit a little higher so that you could see the preacher better?" Have you ever wished that you could do something about these things? If your congregation ever has to build a new church you might suggest that an architect be consulted.

What is an architect? Is he an artist that draws pretty buildings and then charges a lot to let you build that design? That seems to be the popular opinion. However, that is *not* an architect's only purpose. As a matter of fact, it is only a minor part of the architect's job to design a beautiful exterior for a building. What does an architect do then? He does even more than you would think. He designs the whole building—inside and out. He works out the heating and lighting systems, and designs the floor plan so that it is practical and convenient. Also, he might tell what colors to make the walls in order to be both restful and beautiful. There are a multitude of problems connected with building that can only be dealt with by someone who has been trained specifically for the job.

The architect's designs are not entirely original. He follows specifications that are furnished him. Suppose that you need a church house to seat five hundred people. You want it to look like a Mennonite church, without the steeple and with the simple lines that characterize them. It is to have twenty Sunday-school classrooms and a balcony to seat additional people. You also want to have a loudspeaker system.

There may be a lot of building stone in your community; so you want a stone church. Also, you may not have much money with which to build. The architect could take these specifications and draw up plans for the building.

Suppose you want to build a church like that. What would the architect do with those specifications? First, he might consider the number of people to be seated. He would calculate the amount of floor space required for the main auditorium. Then he would figure out how high the ceiling would have to be to provide the proper amount of fresh air. In figuring the size of the building, he would provide the proper proportions in order to have an attractive building. The architect would decide what kind of construction to use, what size to make the foundations, how large to make the windows, how to arrange the seats,

> ***Worthiness in church architecture is also the result of someone's good planning and design.***

Joseph R. Sauder of Ellicott City, Maryland, is interested in art and architecture and especially in better church architecture for Mennonite churches. His interest has led him to study the designing of simple meetinghouses and to enroll as a student at the Martinet School of Fine Arts near Washington, D.C.

A SUITABLE LOCATION IN THE COUNTRY

The Willow Springs Church at Tiskilwa, Illinois, is located in a wooded area and is situated a convenient distance from the highway. Near by a generous spring flows in the center of a bush of willow trees. C. Warren Long is present pastor of the one hundred and thirty-five members.

how many exits to have, and so on. Many of these things the average builder would possibly overlook or miscalculate. I am listing five points in which some of our churches have been poorly designed. Because of his specialized knowledge an architect could remedy these weak points.

Beauty

The average Mennonite church is very simple and plain in its outside design. Some look almost shoddy while others look well preserved in their simplicity. Because the outside beauty of a church has much to do with attracting strangers, it would be good to pay more attention to outside design. The average person knows little about the proper shape or proportion to a building, but he can tell the difference in a good design and a poor one. For this reason we ought to have someone who has studied shapes, proportions, and problems of design and who knows how to create pleasing effects.

Safety

How safe is your church building? In case of fire, are there enough exits? Are the exits conveniently placed? Where is your heating plant?

A certain church has only one exit and it is located at the front of the church. There are two anterooms at the front of the building and the main auditorium is in the rear of the building. There are steps at the front of the church leading to the basement where the heating plant is located. At one time there was an oil burner in the church that was poorly designed and it would not always burn properly, causing oil to overflow onto the floor. If the oil would have caught fire, the smoke and fumes would have gone up the stairway and possibly the fire would have spread in that direction—all because of the placement of the heating plant. Suppose the church had been filled with people. How would they have escaped? The windows on the one side of the church are about six feet from the ground while those on the other side are about ten feet from the ground. How could people get out in a hurry without getting injured?

At another church there is at least one door ten or fifteen feet off the ground and with no porch outside. The door is only there for the appearance. Can we trust hysterical people to stay away from such a door in case of fire? (Note: I believe the door is kept locked or maybe cannot be opened. Yet someone who is frantic might still try to get out there.)

Many of our churches have too few exits and poorly designed heating plants. One of the jobs of an architect is to design buildings with an eye for safety.

Economy

It may seem that it costs a lot to build according to an architect's specifications. Yet some things must not be overlooked. An architect studies different types of construction and learns how to work with different materials. He knows what will best serve the purpose. More than this, he is able to give a more practical design which will better serve the purpose than an amateur design. Such things as putting in the proper sized heating plant or the arrangement of lights might save a good deal of money in the long run and add much to the comfort of those in the church.

Convenience

How convenient is your church? I have heard of a church in which the doors are behind the pulpit and people entering must face the whole audi-

[Continued on page 25]

AN ATTRACTVE LANDSCAPE IN TOWN

The Mennonite congregation at Nampa, Idaho, worships in this building which is surrounded by neatly placed shrubbery and trees. It is located in a flourishing town. Ernest S. Garber is bishop of the congregation which has one hundred and thirteen members.

MENNONITE
CHURCH
1937
MENNONITE CHURCH

Things to Consider as Communities Change

Silas J. Smucker

Florence Starr Taylor

Technology and the urbanization of the country is greatly influencing the cultural and economic pattern of the typical Mennonite community. The simple life of our forefathers has become very complex today, and the problem of managing the farm business is becoming increasingly complicated.

The modern farmer consumes a smaller and smaller percentage of what he produces, and buys a larger and larger percentage of what he consumes. Once the farmer ground his own wheat and corn. Now he sells it to an industrial mill and his wife buys a loaf of bread, baked, sliced, and wrapped. Once he used much of his wool at home. Now he buys his overalls, socks, and suits, and his part in their production is only a small part of their price. Vacuum cleaners, electric irons, washing machines, mechanical refrigerators, running water, electric lights, and furnaces with thermostatic controls not only help the farmwife, but make dwellings more comfortable.

Machinery Affects Community Life

Machinery and increasing dependence upon the town is breaking down the community's solidarity. The old husking bee, barn raisings, and threshing rings which brought people together on an intimate basis either have gone or are going. In some Mennonite communities, neighbors are becoming less important in the farmer's economic and social life. Intimacy and mutual assistance are being replaced by machines, and when assistance is rendered, its value is often calculated in dollars and cents. The individual farmer who meets adversity or needs assistance too often must seek aid outside the community. Whereas in former times his neighbors or others who knew him intimately usually helped him.

Technology is stimulating farm people's desire for material goods as over and against the more intangible values of rural living. The satisfaction of farm life is giving way to commercialized farming where there is grave danger of man becoming a slave to machines.

As we change the means of living let us not change the meaning of living.

Mechanization of agriculture has increased the total investment in equipment, livestock, and land which in turn has increased the fixed cost of farming, which makes it much more difficult for a person to get started farming compared to former times.

The individual output per worker has increased remarkably through technology so that many persons who at one time were stabilized on farms operated by traditional methods, have been displaced by machines, necessitating these displaced people seeking employment elsewhere.

One man using mechanical power and equipment is able to prepare, seed, and harvest an acreage greater than he could handle with horsepower. Thus the farmer with a small acreage who purchased a tractor for a farm on which it could not be used efficiently, increased his acreage. Farmsteads, abandoned entirely or used only for storage, are no uncommon sight in most communities. This is an important reason for the trend toward larger sized farms.

Mechanization has contributed to the increased difficulty of climbing the agricultural ladder to farm ownership which is to be regretted from the standpoint of the community's welfare.

It is apparent that technology has affected all rural communities. Some of these changes have improved rural living. Many of the changes, however, are disturbing. Their full impact upon rural communities is not clearly understood, as yet. Proper adjustment will be necessary in a number of respects if the solidarity of the Mennonite community is to be preserved and perpetuated.

Values Must Not Be Lost

Among other things, the intimacy and spirit of unity of the community working together on the same project must not be lost. More emphasis needs to be placed on mutual aid by helping one another in time of need and adversity as well as helping new or young farmers get started. Father and son partnership in many cases can be improved. Equitable methods of passing down a farm to some member of the family without seriously disrupting the farm unit should be considered. Favorable farm tenure conditions which help to stabilize a community often are lacking. A decentralized industrial program

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Silas J. Smucker of Rensselaer, Indiana, is a soil conservationist and an active member of his local church. His travels have taken him into Mennonite communities in Pennsylvania, Iowa, Kansas, Indiana, and Illinois. This article has grown out of his wide travels and observations as an employee of the Bureau of Plant Industry.

suitable to the needs and resources of each community may be an important item in the economic stability of the community which is frequently overlooked. Such rural industries also are important in absorbing the labor of the surplus farm population. Proper concepts of rural culture will stimulate interest in agriculture and the satisfaction of rural living.

Since stewardship of the soil is basic to the prosperity of the community, there must also be an awareness of the need to save soil and water resources. This means farming so as to keep soil and water losses from being excessive and maintaining good soil tilth which includes terraces, strip cropping and contour farming where applicable, suitable crop rotations, cover crops, etc. It may also mean shifting poorer lands from cultivated crops to hay, pastures, or trees. Such conservation practices as mentioned above also tend to increase average yields and net income.

Not many of us would wish to return to the horse and buggy days. It is important, however, that we be aware of the impacts of technology on our rural communities and make adjustments accordingly for our own welfare as well as that of the community. Rural communities are custodians of our cherished way of life.

The Church Must Point the Way

"The rural community is a living thing, always changing, always in need of adjustment. To help in that adjustment and give it spiritual direction is one of the purposes of the rural church."

—*William G. Mather.*

BUILDING FOR CHRISTIAN EDUCATION

[Continued from page 13]

d. Church shop. A church shop is another valuable addition to a church building. This room is more than a place for the janitor to keep his tools, for it can well be put to use as a classroom for the training of boys in crafts and manual arts. Woodworking classes under able Christian leadership can often be made the point of contact for the evangelization of Junior, Intermediate, and even older boys.

The suggestions so far are all too brief, almost to the point of lacking helpfulness. Perhaps they are too critical. Granted they are idealistic. Yet without an idealistic but critical point of view, Mennonites will continue to build or remodel buildings in the same old ruts.

Christian education is basic to a witnessing church. Teaching is a basic command of Christ. God is opening the way for men to discover ever newer and better tools for teaching. He is revealing to more and more individuals the vastness of the work of the church. Thus it is imperative to build His house in harmony with the greatness of the task and the best in teaching tools and methods.

WORK OF THE ARCHITECT

[Continued from page 23]

ence. As far as convenience is concerned, this is not good.

Are there cloakrooms by the main exits? Are the anterooms conveniently placed so that parents with children or other people can reach them easily? Are there inside washrooms and toilets? Are there enough classrooms and are they properly placed to avoid confusion? Could not one who has spent several years studying these problems do a much better job than someone who has not?

Comfort

There are many things which add to the comfort of those in a church. For instance, how comfortable are you when you can just barely hear the preacher? No one can be at ease in church unless he can see and hear the speaker. There is also the problem of proper ventilation and heating. The air should not be too hot, neither should it be too cold. Part of this would be the janitor's problem but the design of the heating and ventilating facilities helps. Another thing that adds to the comfort of the audience is the lighting. Lights need to be properly placed and of the proper brilliancy to provide really comfortable sight. It has been proved that some color schemes are more restful to the eyes than others. It takes someone who has had extensive training along all these lines and who is acquainted with the problems of building to know how to solve them.

In conclusion, can it not be said that there is a need for architects in our church who would be interested in giving to us properly designed meetinghouses?

Community Life

New Dormitory Erected Within Estimated Cost

The new U-shaped girls' dormitory at Lancaster Mennonite School is now being used for the first year. It is a brick building and has two floors above the basement floor. Actual building began in the spring of 1949 and progressed rapidly. Abram Horst of New Holland, Pa., was the contractor.

Most of the building was done by Mennonite contractors. William Horst and his crew installed the plumbing and heat. This includes a Loch boiler which is semiautomatic and which will furnish hot water to the building. A water softener provides mineral-free water wherever hot water is needed for washing. Paul Horst and his employees did the painting. The plastering was done by Elmer Sweigart and his crew of men. Abram Mellinger's men put on the roof. The excavation for the building, landscaping, and grading were done by B. R. Kreider's men.

The building is described by Noah G. Good as "strong, safe, and durable" and as fitting into "our Mennonite concept of practical beauty."

An Ohio Congregation Surveys Opportunities for Its Young People

A recent brief survey of this congregation shows a mere thirty-eight per cent of the male laborers as directly associated with farming. What has been commonly termed a rural community by its own members has evidently changed to one more Mennonite community with primarily urban occupations.

Of the sixteen farm operators and laborers there are twelve owners and four tenants. Several of the farm owners are partially retired. This still leaves a rather high incidence of land ownership. The ratio of young men who have received a farm background to the number remaining on the farm during the last fifteen years has been about two to one. There are several cases where young men have begun to farm as tenants and have dropped out either permanently or temporarily. No doubt this is partly due to the lack of desirable farms in this vicinity. At least five married men would farm if farms were available.

The young people of high-school age are fewer than five years ago. About fifty per cent of those who have graduated from high school during this period have gone on to college for at least several years. Teaching, nursing, relief and mission work have taken about equal numbers of young men and women.

An outstanding present feature of this community is the large number of children who are of pre-Sunday-school age. At least twenty of such children in a congregation of about 140 membership seems to indicate a rapidly growing church. The primary and junior department include at least another twenty-five children. Therefore, prospects are good that this community may become "of size" as this generation matures and is kept with the community.

Opportunities for employment in Mennonite enterprises seem quite limited outside the field of farming. Except for one employer who employs several young men of the congregation, there seems to be need for more community-sponsored projects and industries. The number of young men and women who have established homes here is about equal to the number who have gone to other communities.

The need, precisely, seems to be to provide some new types of employment during the next ten years for the large group of young people who will be of working age by that time. In the light of the moderately small size of the congregation some growth would be desirable.

—Charles Kreider, Wadsworth, Ohio.

From Farming to Other Occupations in Adams County, Pa.

The Adams County, Pennsylvania, Mennonites number about 75 church members and are located north of Gettysburg and chiefly in the Mummasburg-Biglerville area.

Industrially speaking, the trend away from straight farming has been more pronounced than the average to be observed elsewhere. The C. H. Musselman Company (canning) organization of Biglerville has played a considerable part in the industrial life of the community in later years. It supplies a ready market outlet for raspberries, cherries, tomatoes, and apples, as well as furnishing desirable employment over a wide range of activities.

A generation or two ago farming was the principal occupation, but there has been a very large shift to specialized farm pursuits involving fruit, dairy and poultry products, as well as to a variety of other occupations.

An industrial census of the twenty Mennonite families in the area reveals their occupations to be as follows: farming, poultry raising, or combinations of the two, 7; electrician, 3; laborer, 3; salesman, 3; business executive, 1; chemist, 1; plumber, 1; machinist, 1.

It is worthy of note that up to the present time, the residence locations of Mennonites in the community are still almost entirely rural, the only exceptions being several village or small town residents, and the ills that often accompany the trend away from farming do not seem to be in evidence.

—Coffman Shenk,
Biglerville, Pennsylvania

Looking Ahead in Kansas

We had one of the grandest falls this community has ever seen. The weather has been almost perfect. Earlier, it was too dry for the wheat to come up. Due to later rains, the wheat fields now are nice and green.

The 1949 wheat crop was the poorest we have had for a good many years. There was too much rain during May and June for good wheat. The corn was only a fair crop. However, most of our corn is not kept for grain, but goes into the silo for cattle feeding and dairying.

The livestock prices are still good, although the hog prices have been in a slump the last number of weeks. But when you consider the price of grain, cattle, and hogs, the ratio is far above prewar average.

There are no very large flocks of chickens in this community. The average laying flock is only 150 to 250 hens. There are no big broiler plants. Though few chickens are raised, there are quite a number of turkeys, somewhere around 30,000. The market has been as good as expected. Thanksgiving prices averaged 28¢ for toms and 40¢ for hens. This gave the grower, who was an efficient operator, a good profit for his work. Most of the reports that came from the turkey producers show a net profit of two dollars per bird.

There has been much building in the past year and also at present. The price of land has been about the same. Good land is scarce and not for sale but, if sold, sells for $150 to $250 an acre.

As we go into the year 1950, the farmer can expect a gradual lowering of his commodity prices. However, the things he buys will be as high as ever if not a little higher because steel may be higher.

Again we are told the Kansas farmer has an overproduction of wheat. We had to take an average of a 14 per cent cut in our production for 1950. Many farmers were displeased because of this, for $2 wheat was making good money. We can readily see, with a high price of any grain commodity, you will soon have an overproduction and depleted soil.

Looking ahead at long range, it might be better for some of us to grow less cash crops of grain and more of grasses and legumes. In the first chapter of Genesis we find that God, after creating the heavens, earth, and waters, said, "Let the earth bring forth grass." Early Biblical history records the movement of the tribes from one section of the country to another for the purpose of locating pasture for their herds.

One hundred and sixty years ago, George Washington stated, "My countrymen have too little knowledge of the profits of grass lands."

Because of the high prices of grains, our grass in Kansas has been plowed under. Therefore, it might be the greatest agricultural advancement during the next generation, to have a decided trend toward more and better grasses and legumes.

We are told no people have ever risen high in the scale of civilization permanently without domestic animals. The highest type of citizenship, the best people and homes are found where the most livestock is produced and improved.

As I look into my own community, the overproduction of cash grains may be solved by fostering the increase in dairy and livestock products which are needed to supply both rural and urban people with a balanced diet.

I am very happy to hear that our Board of Education is thinking of agricultural courses in a number of our schools. I hope these will not be given until we have trained men. A great mistake would be made unless our agricultural teachers were trained in their field.

—Albert H. Weaver, Hesston, Kansas.

New Church Buildings in Wayne County

Plans have been completed for remodeling the Martins Church near Orrville, Ohio. A new center for youth activities has been completed by the Oak Grove Church. This new building will be available for informal meetings for choruses, sewing circles, and literary societies. One member comments that, "The effect of a center of this type will be to keep the young folks' activities closer home and will encourage local initiative to plan for such activities."

Farms in Wayne County, according to George Falb of Orrville, are not moving as they did some time ago. A local realtor says he has more buyers than farms but the prospective buyers are "cautious and quite particular." The year's corn crop was abundant and new corn sells for a cent a pound.

Last fall the members of the Martins Church combined work with pleasure and husked corn for their deacon, John Zook. According to one of the members, "Nearly the entire church was there to enjoy working together and then eating together afterwards in the moonlight. We had a wiener roast and plenty of pie brought by the womenfolk. There was a general feeling that we 'ought to do this more often.' "

Are We to Have Another Dust Bowl?

Most, but not all, of our readers will remember the "dust bowl" that bankrupted many farmers in the Great Plains during the 1930's and the fact that the plague of wind and dust was blamed on the enlarged acreage planted to wheat during the high prices of the first World War.

The same high prices existed during World War II and there has been a notable increase in cultivated land in some states, particularly those in which wind erosion is often critical, including Kansas, Colorado, Wyoming, Montana, New Mexico, and Texas.

Therefore, it is no surprise that the Soil Conservation Service estimates that 12,100,000 acres of land in the Great Plains area should be taken out of cultivation and that another 10,000,000 acres should be put in grass and legumes for grazing or for hay at least fifty per cent of the time. This is the estimate of Fred Sykes, of the S.C.S., who did not mention the threat of "creating another dust bowl," but recommended that marginal land, unable to produce crops at a profit, should be put back to grass or permanent cover.

This seems to be sound advice but just how the individual farmer in the area is to be persuaded to shift into grass and build up a livestock economy is the problem. The initial cost will be a barrier to many farmers, even if the net result of the changeover brings about a higher income in the years to come.—*Ephrata Ensign.*

A Splendid Book on Trees

A beautiful book with colored pictures has been published by the United States Department of Agriculture. Its name is *Trees*. The book is a treasure that can well be added to every school and many personal libraries.

Perhaps never has any work appeared that tells so much about trees, trees and men, trees and homes, forests, woodlands, the science of forestry, etc. The book is divided into three parts: The Tree; Trees and Home; Forests and Men. Exquisite sketches of trees adorn many of the pages. One chapter is entitled: "Some Trees Are Famous." The Great Elm of Concord, the Charter Oak, and others are described. Many fine quotations on trees appear in the book.

Trees has many practical sections. One is called: "How to Care for Your Small Forest." Where is the biggest living tree? It is in the Sequoia National Park. Where is the world's tallest tree? It is in the Humboldt State Redwood Park of California. How successful are shelterbelt plantings? What is the origin of the Christmas tree? One chapter is devoted to "The Farmer and Christmas Trees."

What about the Forests of Alaska? A whole chapter tells of these. Forests

[Continued on page 31]

Viewpoints on World News

Labor Stoppages in Basic Industries

Carl Kreider

To a certain extent during the war and to an increasing extent since the war the American economy has faced serious strikes in the basic industries of coal and steel. The fall of 1949, however, was the first time when both coal and steel workers were on strike at the same time for an extended period of time.

COAL STRIKE. Difficulties in coal started last June 30 when the contract between the mine operators and the United Mine Workers of America expired. Instead of following the usual policy of "no contract no work" and calling for a complete stoppage, John L. Lewis told his workers to work only three days a week in order that the supply of coal would be at a low level when the cold weather arrived. On September 19, 1949, he told his union members to stop mining coal, and the strike became complete. After almost two months of fruitless negotiations, Mr. Lewis suggested to his workers on November 9 that they return to work for three weeks but that he would call them out of the pits again on December 1. This was actually done, but almost at once Mr. Lewis asked his members to return to work for three days each week as they had last summer. Thus the coal emergency was postponed, but the issues are still unsettled.

STEEL STRIKE. The steel workers also started agitation last summer for a new contract with higher pay and increased pensions. To avert a threatened strike, President Truman appointed a fact finding board in July and asked them to make recommendations which would not be binding on either party. In the meantime, he suggested that the steel workers should continue at their jobs. On September 10 the fact finding board issued its report. It recommended that there be no wage increase at this time but that the steel companies provide pension and welfare plans for their workers financed by contribution by employers of ten cents an hour for each of their workers. Although the unions had hoped that the board would suggest a wage increase, they accepted the board's recommendations. The companies, however, objected to the recommended pension plan on the grounds that it was "non-contributory"; that is, all of the cost of the plan would be borne by the employer and none by the workers. Because of the failure of the steel companies to accept the recommendations of the board, the steel workers' union went on strike October 1. Only a small amount of steel was produced in the month of October. By October 31, however, Bethlehem Steel Company (second largest in the industry) signed an agreement with the union and by November 11 United States Steel (largest in the industry) had signed a contract with the union. In the meantime, production of automobiles and many other products made from steel was curtailed.

THE ISSUES. The major requests of unions have changed remarkably during the last decade. Early in the 1940's the major issue was usually wages. After the war was under way, however, a ceiling was placed upon wages and the unions changed their tactics to requests for the closed shop, or at least for a maintenance of membership clause in their contracts. After the war, prices increased rapidly and unions were able to ask for and to receive substantial increases of wages. During the past year, however, prices have declined. The unions can no longer argue that they need higher wages to keep pace with increased costs of living. Although most unions continued to ask for higher wages, their most urgent request was for old-age pensions and welfare plans which were intended to provide assistance to unemployed and injured workers.

At some future time it may be possible to analyze the worker's quest for social security. At the present time, however, the larger question of the relation between unions and their employers will be considered. There can be no doubt but that unions are a powerful force in the American economy today. Sixteen years ago only about three million American workers were members of trade unions. Most of the unions were in areas where few Mennonites lived. Today there are sixteen million union members. Two thirds of all the workers in manufacturing and four fifths of all the workers in mining, construction, and transportation are unionized. Even small towns have their union halls. Mennonite workers in many areas are directly affected by these changes.

Large-scale unionism must be regarded in part as labor's answer to large-scale business enterprise. The first $100 million corporation in the United States was formed less than sixty years ago. Today, although Congress has passed numerous laws to curb the growth of big business, there are a number of corporations that value their assets at more than one billion dollars. Berle and Means startled many people when they announced in 1930 that two hundred large corporations control more than one half of all the non-banking corporate wealth in the country. The war caused an additional concentration of large industry. Whereas in 1939 only thirteen per cent of all workers were employed in large firms employing more than ten thousand workers each, by 1944 thirty-one per cent of all workers were employed in firms of that size or larger. Nearly one half of the huge volume of government property built during the war was sold after the war to twelve large corporations. The responsibility possessed by the managers of our great corporations is a staggering one. Workers, remembering the bleak days of the 1930's, look at the large corporations with fear and suspicion. Seeking safety in numbers, they join large labor unions in the desperate hope that they may achieve security. This hope, possibly misguided, is certainly understandable.

The Mennonite Church has held that labor union membership is wrong. In view of the gross selfishness of many unions, in view of the willingness of most unions to resort to force to attain their ends, in view of the unchristian social practices fostered by unions, the position of our church is completely understandable and defensible. One is forced, however, to ask certain questions: (1) Has any attempt been made in the church to develop a conscience against the purchase of stock in great non-Christian corporations? (2) In view of the recently awakened consciousness that Mennonites are no longer largely congregations of farmers, has sufficient thought been given to the problems of the working class people among our own membership? (3) Has adequate care been taken in our communities to develop local industry where employer and employee can work together in the spirit of Colossians 3 and 4 and thus fulfill the law of Christ and at the same time render a witness of the power of truly Christian industrial relations to a world beset and confused by large industry and large labor?

Beginning a New Column

The above is the first contribution to a new column in THE MENNONITE COMMUNITY. It is in answer to a suggestion that we feature comments on world affairs from a Christian viewpoint.

Carl Kreider, Dean of Goshen College, is writer of the column. As a teacher of economics and labor courses he is qualified to discuss national and international events. As one interested in the Church's life and problems he can show the meaning of world affairs to local communities. His background and experience includes study at Princeton University and the London School of Economics.

THINGS TO CONSIDER

[Continued from page 11]

The basement may offer an opportunity for building classrooms. Some space on the main floor can serve a dual purpose as no doubt many of us are familiar with. A recognized big problem with crowded churches is ample space for classes. Perhaps a separate building close by would be an answer to this problem.

Shall we have rest rooms within the building?

State requirements demand certain conditions and equipment in many states. Examine state code.

Rest rooms in the basement are most desirable. It will hardly be satisfactory to have them elsewhere. If the basement is not located correctly or conditions are not such that you can have them there, careful planning is necessary to locate them satisfactorily. See point number two.

Do we need a balcony for overflow crowds?

Most churches where large crowds are expected at times find it possible to obtain more space for seating the crowds by having a balcony. This extra space is obtained at a minimum cost per person. A balcony should be provided if at all needed, but safely constructed. Make a good safe stairway.

What exterior finish will we use?

Funds will likely decide what type of exterior to use. Wood construction has long been the least expensive. More common labor can be employed in wood construction. Cement or cinder blocks are widely used in other types of buildings including dwellings. Brick veneer is durable and pleasing but expensive. Not as expensive, however, as stone. Either of these is quite satisfactory.

Two factors influence our selection. They are: the prevailing type of construction in the community, and architectural style of the building itself. One would not likely want to build of wood siding in a community that is solid brick or stone. Likewise it would likely be better to build of wood in a community where all other buildings are wood. However, to build better than the average is not objectionable.

What type of roof material shall we use?

Many types of roofing are on the market. Asphalt shingles are not as durable as other types. Wood (red cedar) shingles are perhaps next in quality but rather expensive just now. Asbestos (slate substitute) is most enduring and the cost is not prohibitive considering the quality and life span. Metal is both good and light in weight. It is however noisy in storm. Tile is expensive and heavy. The roof structure must be considerably heavier so as to carry the weight. Tile is very beautiful in appearance, and many of the expensive cathedrals are roofed with it. Our aim, however, is service more than beauty.

If asbestos is used, be sure to build strong enough to carry the load.

Good flashing at all valleys and chimneys is very important. Hardly enough emphasis can be placed here. Many very well constructed buildings are practically ruined by a poor job of flashing around the flue. Use copper with asbestos, lest the flashing wear out before the roof and expensive repairs become necessary. Copper flashing is best with any roof, especially at the flue.

Shall the interior be finished in plaster or shall insulating wallboard or acoustic correction board be used?

A very satisfactory combination is side walls of plaster, with a ceiling of soft type insulating tile wallboard. This helps to correct voice echo by providing better acoustics. This should never be painted or the quality of the insulating board for correcting acoustics will be destroyed. The side walls may be painted as desired. If echo is a serious problem, specially manufactured acoustical board should be installed.

Side walls are best done in plaster and painted to harmonize with the woodwork. Wallboards of various design, properly applied, are pleasing and can be done with a minimum expense. Plasterboards offering a patented type of joint concealing tape and cement are quite satisfactory.

What kind of floor covering shall we use?

Floor coverings are a major problem. Plain wood is too noisy. Carpets are costly, also anything else. For our church we are investigating cork. So far investigations are showing it to be very good. We should seek to get what would be most easily cleaned, provided it has good lasting qualities.

May I close with a plea to avoid costly lavish of materials that might reflect leanness of soul and by which description in the song, "Church of God, Awake," we would be justly criticized:

"In your costly temples praying,
 'Let Thy kingdom come, we pray,'
Are but words of idle meaning
 If with these we turn away.
Boundless wealth to you is given
 From His hand who owns it all,
And His eye beholds in heaven
 What ye render back for all."

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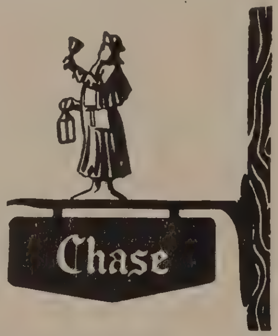

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Size sign face: 3½ in. x 9 in.

Selection of squirrel, forty-niner, rabbit, barefoot boy, pointer, buck and doe, or town crier.

Price: $7.00 plus 5c per letter, postpaid. Count both sides.

Write for illustrated pamphlet.

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FOR RENT in a Mennonite community: two-room apartments, newly furnished and modern. Zephyr beds, with innerspring mattresses; gas heaters, gas apartment-size stoves, refrigerators, running water. Dishes and linens furnished if desired. Share bath. Price reasonable. Write: L and L Apartments, Route 3, Box 339, Sarasota, Florida. Or phone: 29390 Sarasota.

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CARDING WOOL continually. Request information. Uriel S. Zook, Allensville, Pennsylvania.

WANTED: Man for dairy and grain farm in Mennonite community. State age, experience, and wages wanted. Wesley C. Birky, Kouts, Indiana.

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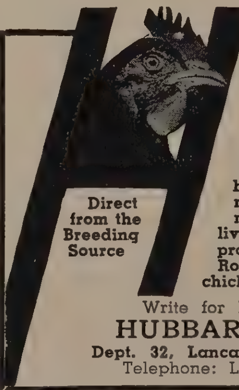
Elizabethtown, Pennsylvania



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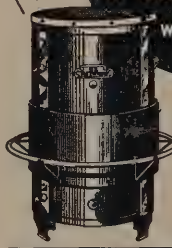

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COMMUNITY LIFE

[Continued from page 27]

and wild life, forest land and timber resources, the gluing and painting of wood—all these subjects are covered in this book of over 900 pages. Persons in Mennonite communities where logging is important will find this book to be quite valuable.

A letter to the Congressman of your district in care of the House of Representatives Office Building in Washington, D.C., should secure a free copy of *Trees* for you. Simply ask for *Trees,* the 1949 Yearbook of Agriculture. Incidentally, the 1948 Yearbook was on *Grass* and it is equally worth having. A request for this book to the same person may bring this to you also if the supply is not exhausted.

From the Sugarcreek Budget

The October 27, 1949, *Sugarcreek Budget* tells how members of the Amish and Walnut Creek Mennonite churches took part in the barn raising on Milo Miller's farm. Miller is a member of the Evangelical and Reformed Church.

The new barn is a two-story 50x74 foot building and was erected in one day. Says the *Budget:*

"Men brought tools and free labor, while the women carried in hoards of ham, beef, chicken, canned goods, cake and pie, all ready to eat. A bakery truck delivered 100 loaves of bread.

"Ben M. Beachy and Jonas P. Miller made plans for the structure and were the building contractors. They employed about ten men to assist Milo Miller's friends who donated their labor.

"About $400.00 were collected from the townspeople to pay for the foundation and other preliminary work."

Fairview Reports a Fruitful Season

A few lines about Fairview, Michigan, may be of interest to some of you. The Lord has blessed us with a good season in practically everything, even though we had late frost in the spring, and plantings got off to a late start. The sunshine and many warm days followed before the fall frosts came which were later than usual. We have more good ripe corn here this year than we had for several seasons.

Dairying which is the principal income here is going on nicely. Many have been enlarging their herds. The Red Dane cows are on the increase and are making good records. Milk prices are lower than a few years ago, but feed prices have also dropped some, so that evens things up somewhat. Lambs are selling for 20¢ per pound home weight off pasture, without grain. This is a paying proposition for those who have them. Many farmers have gone out of sheep raising for various reasons.

Deer are quite destructive on some farms. They seem to have a special liking for buckwheat and corn, and

Broad Breast Bronze, White Holland and Small White Turkey Poults

for sale each week during the season starting January 1

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We guarantee to satisfy your requirements for healthy stock of best market quality.

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● You'll never be satisfied until you try these new columbian patterned, light plumaged broiler chicks. They grow fast. Very high feed efficiency per pound of gain. Indian River Cross chicks are custom built for superior meat production. Blocky body type. Clean dressed quality attracts buyers. Generally quoted at premium prices. We highly recommend that you raise Indian River Cross chicks for your next brood. Compare results.

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when they come in herds from a dozen to seventy-five or more, they do much damage in a short time. Some farmers obtained permits from the Conservation Department to shoot the deer, and many were shot, but still they come.

The Lord is blessing the church work. More and larger offerings are lifted for His work. A number of mission workers have been located on different fields within the last few years. The new work near Mancelona, Michigan, has bright prospects. Willard Bontrager (the young minister) and his wife are now in their new house located on the field, and are carrying on the work with a number of Sunday-school workers from Fairview to help them each Sunday. May the good work continue.

—Menno Esch, Fairview, Michigan.

Why Do Rural Churches Die?

"I wish to comment upon the recent article in *The Mennonite Community* on 'The Challenge of Closed Rural Churches.' The thing that impressed me was that surely the author in his discussion of 'Why They Are Closed' missed the primary reason. It is indifference toward God. People just don't go any place to church although roads and autos make it more convenient to attend church than ever before . . . .

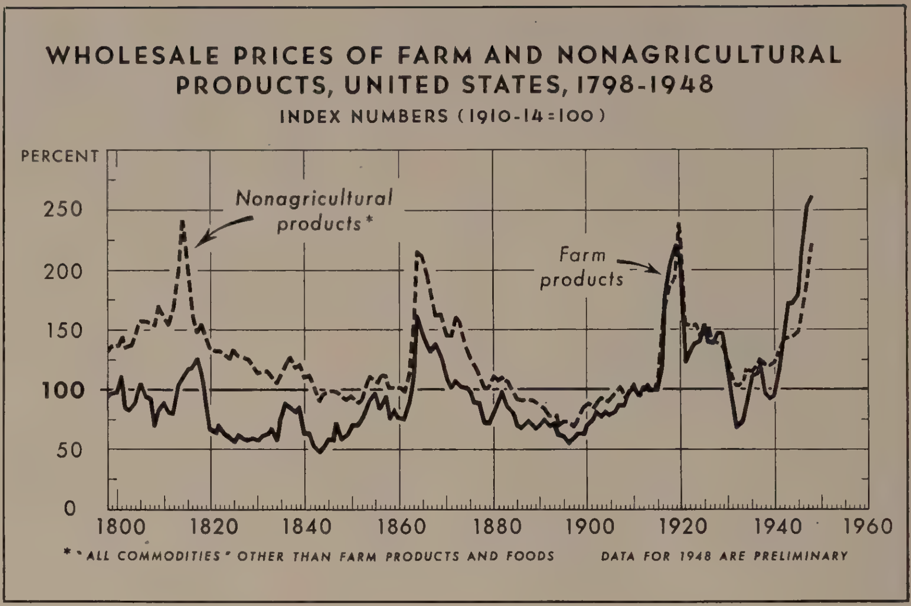
"As Mennonites, if we are going to hold Christ before dying, needy humanity we will need to go where people are and witness there. We cannot get people to come to church. Christ witnessed everywhere. He sent forth His disciples who went out and preached that men should repent."

—Leroy Gingerich,
Versailles, Missouri.

Pastures in the South Are Increasing

The South and especially Mississippi are making notable strides at this time in the matter of improved permanent pastures and raising better cattle. On improved pastures in this county a man raised a calf to seven hundred and fifty pounds in ten months alone. This is notable for the South. The farm papers are full of pasture improvement. This should have been done years ago. But it seems no one must have known enough.

—Walter Rutt, Gulfport, Mississippi.



WHOLESALE PRICES OF FARM AND NONAGRICULTURAL PRODUCTS, UNITED STATES, 1798-1948
INDEX NUMBERS (1910-14=100)

* "ALL COMMODITIES" OTHER THAN FARM PRODUCTS AND FOODS   DATA FOR 1948 ARE PRELIMINARY

U. S. DEPARTMENT OF AGRICULTURE   NEG. 23549-X   BUREAU OF AGRICULTURAL ECONOMICS

A Farm Depression Has Followed Each War

This graph shows how farm prices rose and fell with the wars that were fought by the country since 1800. Will there also be a depression following World War II? This is the question asked by farmers, the public, and the government. To prevent a depression the government proposes price support for farm products.

Farm Outlook for 1950 Shows Downward Trend

The Bureau of Agricultural Economics has released the 1950 outlook for farmers. Here are some high lights:

Farmers will receive less for pigs, milk, eggs, and chickens according to these predictions. Demands for apples and potatoes are expected to be strong. The Bureau foresees a decline in the country's business and this will mean less demand for farmers' produce. Another reason for a decline in prices for farmers is that more money is being spent for such things as automobiles. Less money is left for food. If this trend continues in 1950 it may also cause a lowering in food prices.

Booklets for Small Businessmen

Nearly every man wants to own and operate his own business and be his own boss. As an aid to present and prospective small businessmen, the United States Government is offering for sale through the Superintendent of Documents a carefully selected packet of eight official publications on various phases or problems of small business. Each one is clearly written, authoritative, and comprehensive. This valuable information is available to you for only $1.00. Order from Superintendent of Documents, Government Printing Office, Washington, D.C. Ask for Small Business Packet. Catalog No. SB-49.

Here is what you will receive:

Small Business and Government Regulations. A review of Government laws and regulations which affect small business operations.

Small Business and Regulation of Pricing Practices. Important information on the laws dealing with pricing of merchandise.

The Small Businessman and His Bank. Information and suggestions to small businessmen about bank loans.

Small Business and Government Licenses. Tells of Federal, State, and local licenses necessary in the establishment and operation of many small businesses.

Small Business and Trade-Marks. Points out the essential requirements for a valid trade-mark and the basic provisions of the new Federal trademark law (the Lanham Act).

The Small Businessman and Sources of Loans. Explains where and how to get adequate capital for effective business management.

The Small Businessman and His Financial Statements. Gives some background information about accounting and bookkeeping and specific methods of analyzing business accounts and statements for improving management.

Guides for New World Traders. Helps businessmen set a sound and intelligent course toward profitable exporting and importing.

AND THE GREATEST OF THESE

[Continued from page 15]

Why Love Is Important

Children cannot be happy without the right kind of love. The production of a happy childhood is one of the best guarantees to satisfactory development. A happy adult does not develop from an unhappy child unless sometime definite repair work has been done. Love not only brings happiness but it also produces conscience. A healthy conscience cannot develop from an unhappy individual. Children do not just imitate moral behavior; they imitate people to whom they are strongly attached. If children are disliked or despised they will not have any reason to incorporate into their beings a set of moral standards and a happy, contented disposition.

Parents often undernourish their children in affection. They may give them toys, money, and clothes but rarely show them any direct love. They avoid opportunities to be with their children or if they are with them they do not know how to associate with them. They have no time to listen to the children's accounts of their day's activities. They rarely talk with them on ideals and standards. They cannot be bothered with helping them in any of their work or play. These parents do love their children, but the children show the same symptoms as those whose parents neglect them.

Parents and teachers may give one child enough love, but they bestow upon another so much more that the first feels what he does get is not worth anything. Such children develop a sense of resentment which sinks deeper and deeper because in other ways the parents are nice to them—individually the child may seek attention for himself by invariably making contacts with visitors at home or school, trying to prove that he is just as important as his sister or brother.

Maladjustments often develop in cases where love is suddenly removed. Death of parents or divorce are common causes of character distortions. They may also come to the child who has become accustomed to special attention during a long illness and then is suddenly deprived of it. Oftentimes the shift of attention to a newcomer brings the same results. These situations call for careful handling if the child is not to suffer any type of aftereffect which may be destructive to his personality.

Parents' love is not measured in the things they do and say only when with the child. The child evaluates their love by what they give him, the other people with whom they have him associate, the schedule they make for him, the tasks and problems they make him face and solve, the equipment that is planned for him, or the degree to which they send him out unprepared to face what is before him.

The young child who never claps his hands, sings at play, fights with his brother, pours out a lengthy story of the boats he saw on the river, but who sits idly and uncreatively with the adults is leading an insufficient emotional life. He needs encouragement to do and to feel; to make contacts through every sense with the world around him. He should be relaxed and carefree, active in body, interested in mind, and expressive in his own natural way. This is the child who is fully functioning, whose emotional needs are met, and who responds to the outside world.

A successful home rests not on indulgence but on happiness and secure affection. Parents should live joyously with their children and not conscientiously for them. Little children draw their source of security from parental love and protection. They are so helpless and need a stronger person to "see them through." Every child is entitled to two parents who love each other, who love him, who understand his capacities, interests, and aspirations, and who help him to realize his ambitions and thus help him to realize himself.

Emotional security is a feeling of being loved. It is not enough just to have the knowledge of being loved but the child must also have the feeling. A child may know his stern father loves him and is interested in his well-being but the warmth and joy of love are missing. The overconscientious mother, with her rigid schedule and strict adherence to rules, is driven by her love for her child, yet this very striving takes all the easy feeling of love out of the air. The gift of merriment and gaiety is a great help in creating the atmosphere of love. The overreserved parent, reluctant with his gestures of love, withholds a great deal from his children. The feeling of being loved more than anything else is the one thing without which the child cannot develop into a wholesome personality.

Above all the parents should allow themselves to enjoy their children. There should be a mutual sharing of experiences and problems to help the children feel that they are a vital part of the family. "And the greatest of these is love" was true years ago and is just as true today. As the need of love and affection is met in the infant and young child along with the other basic needs, he is on the way to a well-integrated, wholesome adolescence and maturity.

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Advertisers for the Month of January, 1950

Birky, Wesley C., Kouts, Indiana	30
Brunnerville Iron Foundry, Brunnerville, Lancaster County, Pennsylvania	30
Coblentz, Simon, and Son, Route 1, Uniontown, Ohio	30
Gehman, Samuel R., Route 2, Honey Brook, Pennsylvania	33
Good, S. H., Box 121, New Holland, Pennsylvania	35
Hess, Mrs. N. H., Lederach, Pennsylvania	30
Hubbard Farms, Dept. 32, Lancaster, Pennsylvania	30
Krout's, William, Sons, Chalfont, Bucks County, Pennsylvania	31
Lamp, Clyde H., Paoli, Pennsylvania	30
L and L Apartments, Route 3, Box 339, Sarasota, Florida	30
Martin, D. H., Elizabethtown, Pennsylvania	30
Moyer's Hatchery, Quakertown, Pennsylvania	31
Musser Leghorn Farms, Route 7, Mount Joy, Pennsylvania	30
Newcomer Oil Company, 903 South Market Street, Elizabethtown, Pennsylvania	35
Riteway Products Company, Box 6-A, Harrisonburg, Virginia	30
Rohrer, P. L., and Bro., Box 50, Smoketown, Lancaster County, Pennsylvania	34
Sauder Manufacturing Company, 600 Middle Street, Archbold, Ohio	2
Shenk Hatchery, The, Harrisonburg, Virginia	2
Stoltzfus, Ruth B., The Mail Order Shop, Scottdale, Pa.	33
Ulrich Products Corporation, Roanoke, Illinois	36
Witmer Implement Service, Route 3, Shippensburg, Pennsylvania	30
Young, Arthur S., Co., Inc., Kinzers, Lancaster County, Pennsylvania	30
Zook, Uriel S., Allensville, Pennsylvania	30

A Reader Wants Suggestions on Art

Simonsville, Vermont
October 23, 1949

Dear Editor:

First of all I want to express my appreciation for *The Mennonite Community*. I do enjoy it.

Are you still interested in suggestions for articles for your magazine? I was pleased to see in your last issue an article on oil painting. Would it be possible to have a series of articles on hints or tricks in the technique of painting and suggested books for study for those who have neither time nor money to go to art school?

I'm sure there are quite a few Mennonite young people who are interested in this subject.

Sincerely,
(Mrs.) Winfield Ruth

Editor's Note: The Mennonite Community will gladly devote space to articles and features on how to do oil painting. Anyone who has suggestions or references or pictures should pass them on to the editor.

We will also welcome from our readers suggestions on how to carry on work in leathercraft, wood carving, weaving, stamp collecting, ceramics, taxidermy, woodworking, and other crafts and hobbies. Why not share your ideas and experiences with our readers?

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When building or remodeling consult us.
Our pews are made of select grade native Red Oak
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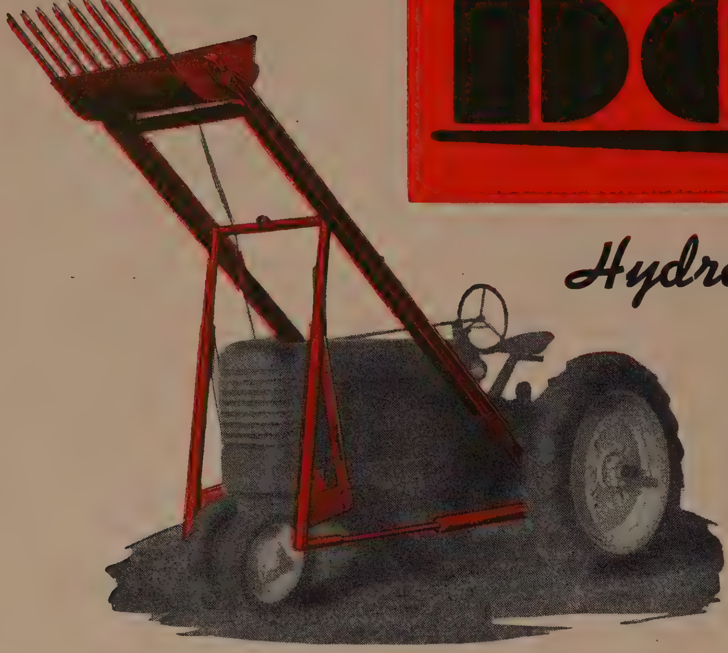

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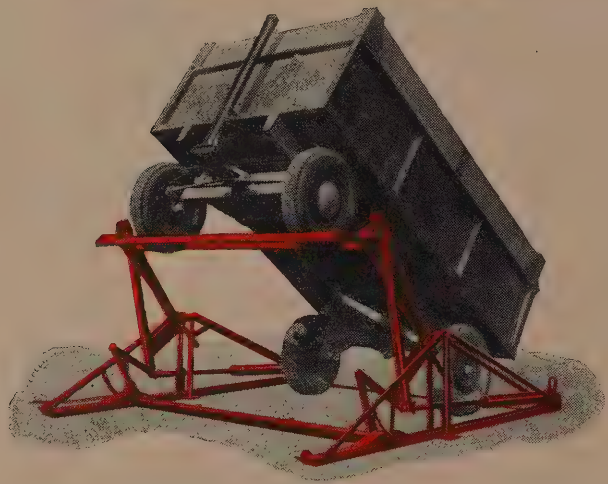
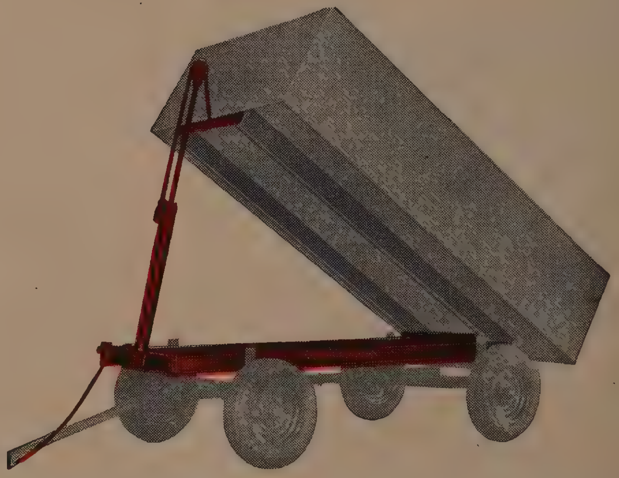
- Ruggedly built . . . heavy duty industrial type power unit.



TRUCK & WAGON HOIST raises 5 ft. or more . . . easily dumps heavy loads. Holds wagon steady—no sideplay. Compact & portable. Interchangeable parts with DOMOR Loader.



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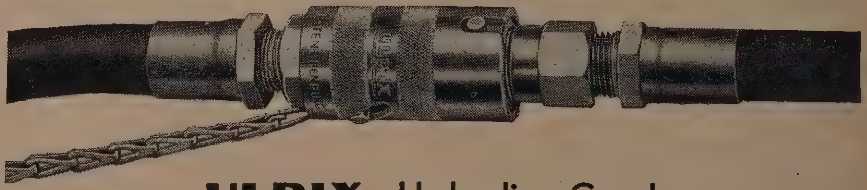

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BREAK-A-WAY and STANDARD types for all hydraulic lines. Just a twist of the wrist to connect or disconnect—no tools required. Quick . . . easy . . . convenient.

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FEBRUARY, 1950

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Richlube Motor Oil

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Keep
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Our pews are made of select grade native Red Oak
dried to correct M.C. in our own kilns.
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Our Churches

THE CHURCH IN ORRVILLE, OHIO

The new Orrville Mennonite Church was dedicated in June of 1949. Its 224 members make their living in factories, in businesses, and a few in the professions. Others are Wayne County farmers. The first members came from surrounding churches, mainly people who lived in Orrville and had no transportation to the country churches.

Church organizations include: Women's Missionary Circle; Youth Fellowship which has a mission project each year; summer Bible school with an enrollment of 135; a married folks group called the Friendly Circle.

The Church contains a special mothers' room that is equipped to carry the worship service. It was built under the supervision of one of its members, John Boegli. I. W. Royer is pastor and Harold Bauman is assistant pastor.

Mennonite Community

FEBRUARY 1950

Volume 4 Number 2

EDITOR

Grant M. Stoltzfus

ASSOCIATE EDITORS

Paul Erb, Scottdale, Pa.
H. Ralph Hernley, Scottdale, Pa. Substituting for Paul Erb during the latter's world tour.
Guy Hershberger, Goshen, Ind.
John A. Hostetler, Lemont, Pa. Substituting for Guy Hershberger during the latter's European service.
Olive Wyse, Goshen, Ind.

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Contents

Christ as a Worker ... 4
Walter Smith

What Is Organic Farming? ... 6
Allen Zurcher

The Needs of Infants ... 8
Esther Eby

Young Community ... 10
Compiled by Winifred Paul

The Goodville Mutual Casualty Company ... 12
Wayne S. Martin

The Morgantown Aero Club ... 14

Editorials—Where to Work?
What Can Be Done for Child Welfare in Your Community? ... 16

Where Should Young Women Find Work? ... 18
Ethel Reeser

A Place for Business Education ... 20
Ruth S. Stauffer

So You Can't Afford to Retire? ... 22
Howard Raid

Community Life and Affairs

Viewpoints on World News
Carl Kreider

Conference on Industrial Relations and Community Life

Christ As a Worker

Were it table, trunk, or stool
Fashioned by His hand and tool,
The Carpenter of Nazareth
Who heaven and earth doth rule,

'Twere something just to view
Handiwork He deigned to do;
'Twould shed on all our daily tasks
A glory ever new.

For His work by ax and saw
Would be all without a flaw,
Like His patience upon Calvary
To magnify the law.

Very dear the cross of shame
Where He took the sinner's blame,
And the tomb wherein the Saviour lay,
Until the third day came;

Yet He bore the selfsame load,
And He went the same high road,
When the Carpenter of Nazareth
Made common things for God.

—WALTER SMITH.

INC.
& Coal
LUMBER

IN THE RED RIVER VALLEY

Abraham Stoll is shown here as a busy carpenter at work on a barn near Casselton, North Dakota, in August of 1948. He is father of four girls and two sons and farms 160 acres in the Valley. On Sundays he serves the Red River Valley Mennonite Church as pastor.

What Is Organic Farming?

Allen Zurcher

IN A FEW words organic farming is farming as much as possible in the natural way. That is, it is using only "natural" elements and methods for the upbuilding and maintenance of the fertility of the soil. Expressed in the negative way it is usually stated this way: Organic farming is carried on without the use of strong chemicals (commercial fertilizers) and poisonous dusts and sprays.

The rock bottom purpose of organic farming is: To grow a crop or product that has in it the health-building properties which the Creator intended to be in the products of the soil when He created the universe.

The organic farmer or gardener believes that the health of the people in this world, as well as the animals, begins in the soil. So when you farm or garden organically you are working for health and not necessarily for money; and the result is something that money cannot buy.

Allen Zurcher of Apple Creek, Ohio, operates a forty-five-acre farm in Wayne County. In the past seven years he has turned to organic methods of farming. His experience also includes the selling of organically grown foods. He has a family of four children.

Organic farming is, no doubt, a new expression to many people today, but the ideas and methods of it are old. In many instances it makes use of some of the good old methods our grandfathers used. However, it does not mean that we must till our soil with a team of oxen or horses, nor that we must spend half of our time in scattering manure with a fork. But it does mean (1) that we consider the soil, where we grow our crops, as a living organism. (2) We cannot expect to rob the soil continually of its life-giving virtue without turning back to it a balanced nutrition.

Natural Food for Plants

The woods are a good example of nature's perfect way of keeping soil fertility. After having grown giant trees for thousands of years this soil is not one bit depleted, but is as rich and as chemically balanced as it ever was. If it is cultivated and planted it will yield the most productive and healthful crops. Of course, as we step up the production of the soil in raising two or three crops in one season it is evident that more food for the soil is needed.

"The organic farmer or gardener believes that the health of the people in this world, as well as the animals, begins in the soil."

The organic idea is that instead of putting foreign matter into the soil (such as strong chemicals) the fertility of the soil can be maintained by applying the same kind of materials that keep up fertility in the forests. In the forests it is done by leaves and animal excrements. These materials lying on top of the ground will in time by the help of earthworms, fungi, bacteria, and a host of other soil organisms be converted into what we call humus or compost. This compost is a natural, balanced, and perfect plant food. The humble earthworm is one of man's best friends. It is not so much the idea of putting something into the soil to feed the plant as it is to put something there to feed the earthworm so that in turn he with all his host of underground creatures will be able to multiply and in turn convert it into natural fertilizer for the plant.

The following is a paragraph by Sir Albert Howard: "How can we make humus for our farms and gardens like that found in the wood? We cannot, of course, turn our farms and gardens into a woods and work exactly as nature does. But we can copy nature by rolling up fermenting carpet of litter and making it take much less room. If we arrange our mixtured vegetables and animal wastes in layers one above the other and look after the ventilation and moisture

Allen Zurcher and his son entertain Mr. Heman of the Soya Bean Factory at Wooster, Ohio, who came to see the N-Meal plant. Zurcher sells organically grown cereals to many customers.

supply of the heap, we can make excellent humus in three months in any garden or allotment."

Strong chemical fertilizers have much the same effect on the soil as a whip has on a horse, or medicine on a sick person. After the ordeal is over with, the body is weaker because of it. Many farmers today feel they might as well quit farming if they would have to discontinue using chemical fertilizers and insecticides. Maybe they are right about that if they expect to continue in their present course.

Keeping Chemical Balance of Soil in Nature's Way

The organic farmer has more confidence in compost being a perfect balance than he does in a few things we have found out in test tubes. It seems God has kept this secret to Himself, for the further away we get from treating the soil the natural way the more trouble we have with insects, bugs, and diseases. Before chemical fertilizers were used it was not necessary to use poisonous dusts and sprays in order to raise a decent crop.

Following are a few statements made by Dr. Gearson, a New York physician, who has been curing advanced cancer by a special diet he has evolved.

"The fundamental damage of cancer starts with the use of artificial fertilizers. Increasing the abundance of the crops without replacing all the exhausted elements of the soil has indirectly contributed to a change of the nutritive value of cereals, grains, and vegetables. Present agricultural methods are a menace to human health. The cancer mortality statistics are alarming, and it is getting worse and worse. Circumstantial evidence points to the fact that unbalanced chemical fertilizers, either too much or too little or in the wrong combination of minerals, interfere with the soil's ability to supply the necessary chemical elements for healthy plants and animals."

Composts of vegetable matter and manure contain all of the known elements contained in the human cell that are as yet unknown to the biochemist. Thus, natural manure has the potential capacity to give to the depleting soil a complete food supply for the plant and will continue to be perfect and advance our knowledge of microbio-chemistry. Therefore, full quality food can only be raised by the use of compost and by returning to the soil all that has been taken from it. The soil as a source of man's food, especially the trace elements becomes the physician's problem. More and more physicians are beginning to come around to the realization that there is a relationship between soil and health.

An article written by William A. Albrecht which appeared in the December, 1948, issue of the *Mennonite Community* develops this idea. The article is entitled, "Our Soils, Our Food, and Ourselves."

A plant grown on a naturally chemical balanced soil is more resistant against disease and pests. All the friendly "soil organisms" are there also to resist the unfriendly ones. It is believed that a plant grown on composted soil has a film or something outside of it that the bugs and pests do not desire.

Growing a Natural Food Which Includes the Health-building Properties

It is but natural that a plant grown on a naturally balanced soil will have in it the properties we need to build health. Dr. Gearson believes as a result of his experiences that as a lack of iodine in the human body causes goiter, so it is one of the factors in cancer causation. In an experiment where potassium chloride (a chemical fertilizer) was used, the iodine content of the cell of the plant was diminished, but when manure was employed the cells were enriched with iodine. Dr. Gearson says, "There is much evidence in experimental literature to show that the use of artificial fertilizers locks up desirable elements in the soil and unlocks the undesirables, whereas organic matter has the opposite effect."

Who Farms Organically?

Repeatedly, we find the people that are controlling their farms organically at the present time are folks who sometime in the past had lost their health, oftentimes the doctors had given up their case as hopeless, and while fumbling along in despair they somewhere conceive the idea that our "Health begins in the soil." They investigate —then begin to live out of their own gardens (instead of food from the grocery store) which they begin to treat organically and to make a story short, these are the organic farmers scattered all over our country or even the world, sometimes all alone in a whole community. Most farmers as well as Experiment Stations are not much interested because it does not look very practical to them.

However, there is a group of persons (about 32,000) in the northern part of India called the "Hunzas" and they are considered by some to be the healthiest people in the world. They know nothing about cancer and many of the other diseases we have here. Chemical fertilizers and poisonous insecticides they know nothing about, but they do know how to maintain the fertility of the soil in a natural way and the result is an astounding health and resistance. A book "The Healthy Hunzas" has been written by J. I. Rodale.

J. I. Rodale of Emmaus, Pa., is no doubt the leading organic farmer in this country. He has an 80-acre experimental farm of his own and is editor of "Organic Gardening," a monthly magazine. Just recently he has started a magazine called "The Organic Farmer." Both of these are helpful to anyone interested in organic farming.

Some Personal Experiences

About seven years ago after reading some organic farming literature I decided that if there is such a thing as being able to grow vegetables, fruits, and grains without the use of poisonous insecticides and strong chemicals I am interested. So I started out to make a compost heap. Three months later I put this on our garden and small field with the manure spreader and found it to be a clean, enjoyable job in contrast to manure spreading. More compost heaps were made and I decided to apply it to one half of all my fields as an experiment, continuing the other half with commercial fertilizers. Results were gratifying enough that today I have our entire farm (45 acres) under organic control, using only natural methods and means in maintaining the fertility of our soil.

As I think back I can count many discouragements and disappointments as we stumbled along in our ignorant way. The beans, melons, and potato plants were eaten away by the time we should have had fruit from them and by the time those nice grapes and prunes began to be tempting, they rotted away before our eyes.

[Continued on page 29]

The Needs of Infants

Esther Eby

EACH CHILD born into this world brings certain rights along with him, just because he is a human soul which God has willed to be born. In order to help the child to the best of our ability to meet his problems of growing up we ought to learn all we can about his original equipment as he comes to us. Child psychologists and doctors have been studying individual children in a scientific way for some time and have furnished real information for our benefit. There are some basic needs of the child which if understood can guide us to help him to become independent and integrated for Christian living.

In the very early years attitudes are learned which are hard to change in later life.

Physical Needs of Infants

Dr. Ribble suggests some of the basic physical needs which are a little different than we usually think of them, yet vital to the life of the newborn, namely: oxygen, sucking, learning to feel, sleep, elimination, and life rhythms.

One of the problems that causes friction between mother and child is sucking. The infant who shares this bodily action with that of his mother learns to love an object outside himself, thus establishing outgoing habits and interests, instead of autocratic tendencies such as excessive thumb-sucking, rocking, etc., which tend to establish a confronting world within himself. Sucking must be provided in one way or another and it is more advisable to lengthen the time of feeding than to establish other substitutes.

Very early in a child's life he is sensitive to the feel of things around him, to sounds, as well as to the softness and hardness of the bed. But I believe the most influential is skin sensitivity. These avenues of feeling have direct bearing on behavior from the beginning of life. Dr. Ribble points out in a positive way that "bathing the infant is not only a cleansing process primarily but something that is to the baby an experience in feeling which contributes greatly to his comfort and nervous well-being as well as to the awareness of his own body. From the time of the first bath the entire skin surface needs stimulation . . . well-being follows the warm dip, spray or a body massage with oil . . . circulation and reflex activities definitely benefit by friction rub of the bath . . . ." The tone of voices, whether tender or rough, and the gentle hand speak feelings of good mothering to the infant who certainly cannot understand our use of word symbols.

Concerning the child's viewpoint to the socially accepted pattern of elimination, I think we all need some education. The nervous system needs development before the training period can begin successfully. Yes, some success is evident in many cases before the end of the first year but not for the majority nor for the final good of the child. Interestingly the diaphragm muscle has connection with the speech mechanism, breathing, and elimination controls. Hence, there is reason for some speech difficulties related to the period of training elimination controls.

The Baby Must Feel That It "Belongs"

Jesus said, "Suffer the little children to come . . . and forbid them not" (Mark 10:14). Can we say that this not only refers to our approach with love and discipline in life but also to our emotional acceptance of their initial appearance into this world? I think so. The psychologists say the infant must have the "sense of belonging." The Chinese call it the "we feeling." But it all refers to the feeling we have of being wanted by those we love. This sense is felt and expressed first by parents. The mother and father who are satisfied in their marital relationship, being compatible and happy together, are more likely in a natural way to overflow with this mother and father love that is so vital, just as the mother in a natural way prepares to nurse the child.

An experienced doctor says: "The love and understanding which a man gives his wife, both during pregnancy and in the first year of a child's life, is basic for her emotional stability and hence indirectly contributes to the baby's psychological welfare. The success of her undertaking in childbearing depends to a great extent upon the constancy of the power behind her, her husband." The home is the place God has instituted in which young souls may be taught and nurtured in the ways of life, a place where they may survive the blows of the world. Parents have a tremendous responsibility, yet a most delightful privilege which God has entrusted to them: to prepare souls for use in His kingdom, souls which have potential beyond measure. The activities and expressions around them day by day from conception to death, and especially in the pattern-forming years, have a tremendous impact on the outcome of that life.

Love has many meanings but the Christian love, which is the highest love and which we want to keep as our goal, is that interest, sympathy, and understanding which always seeks the best for the ultimate good of the individual loved. In the very young life it means giving everything to the child that he needs but . . . as he grows we have the task of making him progressively independent. Alta Erb advises: "True love will not keep the child in a state of dependence when he ought to go out with others. Young children can be easily spoiled by too much coddling and petting. *Put more love into silent nurture of the strong emotions* such as joy, pleasure, and delight in the aesthetic feelings."

Guidance to Future Living

With the pendulum swinging from overly strict domination in the earlier times to the past decades with their extremes of self-expression we find it hard to know just what we do want and to be consistent. Christ is our example here as well as in other areas of living and He considered each person an individual soul. It is a challenge to *guide* and discipline human souls into self-reliance and compe-

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Esther Eby is from Lititz, Pa., and in the past several years worked in child welfare centers in Philadelphia. At the present time she is working with the Mennonite Relief Committee in a children's home in Brussels, Belgium.

tency—a task which involves patience and sympathy.

There are three concepts which may help us to a fuller understanding of the child in his world today. First, the pace of growth has been found to be much broader than was formerly thought. Some children are fast, some slow, but all these are considered normal. For instance, one child may walk before talking; another may say many more words but be slower in learning the art of getting around on two feet. So it is with other emotional, physical, and mental developments. The second concept has to do with the standard of measurement for the individual child. Some children have had opportunities which others did not experience. In other words, each one is measured by his progress along his own channel of growth rather than according to what a large group of

[Continued on page 33]

Two Delicious Coffee Cakes

AUNT JENNY'S CRUMB CAKE

1 cup sugar
1 cup flour
½ cup butter
1 teaspoon cinnamon
½ teaspoon nutmeg

Rub well together and take out ½ cup of mixture. Add

1 egg
1 cup sour milk
1 teaspoon soda
½ package raisins

Put in shallow pan. Sprinkle the half cup of crumbs over and bake. Bake in hot oven (425° F.) for 30 minutes. (The cake in photograph was baked in pan 8″ x 8″ x 2″.)

Contributed by Mrs. Emma Nofzinger, Archbold, Ohio. The recipe was served for company breakfast by Mrs. C. C. Shantz (Jenny), Wayland, Iowa, when Ohio relatives visited her many years ago.

BREAKFAST CAKE

Rub the following ingredients together to form fine crumbs.

2 cups brown sugar
2 cups flour
½ cup lard
½ teaspoon nutmeg
½ teaspoon salt

Remove ½ cup of crumbs. To the remainder add the following ingredients:

1 cup sour milk
1 egg well beaten
1 teaspoon soda

Pour into baking pan. Sprinkle the half cup of crumbs over the batter. Bake in hot oven (425° F.) about 30 minutes.

This recipe was used by Pennsylvania Dutch cooks for several generations. Contributed by Mrs. Amos Neff, Wooster, Ohio.

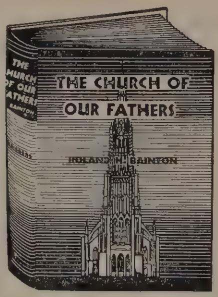
THE YOUNG COMMUNITY
NEH

Church of our Fathers

By Roland H. Bainton; *Scribner's*; 248 pp.

Did you ever wonder how the Christian Church grew? You remember that on the day of Pentecost three thousand people were converted, but today there are thousands and thousands of Christians and they are found in all the countries of the world. The true story of the church and how it grew has often been written for older folks. But this is the first time that anyone has written it for younger people. Anyone from seventh grade up—even the ministers—can read and enjoy this story of the church.

This book will tell about the following things and many more: How the Romans persecuted the early Christians; the time when the only church was the Catholic Church; how Christianity spread all over the world; why denominations started; how the Bible was written in different languages; when the Mennonite Church started; how Christians have lived throughout the centuries.



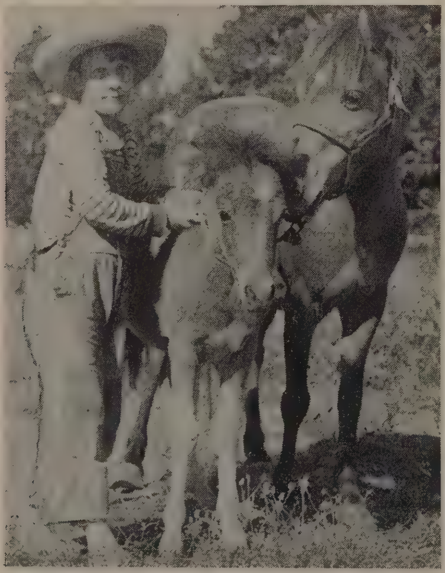
The Church of Our Fathers is so very interesting because it is full of stories. (They would often make excellent illustrations for sermons or speeches.) Sometimes little poems or rhymes are also found. The author worked with artists to reproduce drawings from old writings. They are scattered throughout the book and each has a story to tell also. Inside the back and front covers is a brief history of the church in each century.

This book is a very fair picture of church history. Mr. Bainton has an understanding of the Anabaptists, the forefathers of our church. This is a good book to help with the Sunday-school lessons of this quarter. And it is a *must* for every Sunday-school library. Perhaps you can suggest it to your librarian.

Ponies for Pets

Below

This is Milford Smucker with his pony, Beauty, and the colt, Tiny Tim.

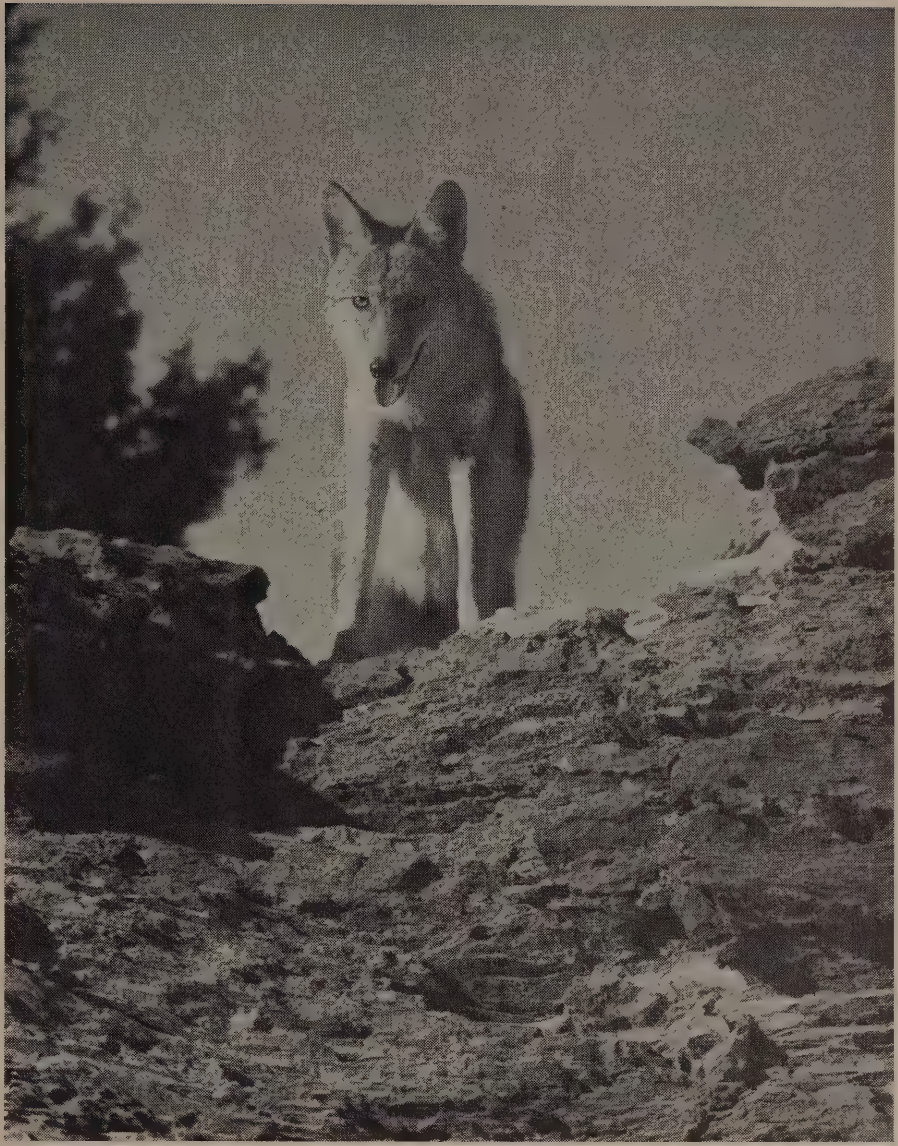


Isn't Tiny Tim a good name for such a little colt? Milford says they have another pony named Sally Joe and they called her colt Mustang. Sometimes they feed the ponies apples and peppermint candy. Milford and his brother ride the ponies after the cows. They live at Harrisburg, Oregon.

Right

This is Robert Thomas Dayton of Ridgeley, West Virginia, on his pony, Dolly. "This is only one of the little tricks she does for me," says Robert. "She also pulls the cultivator for the garden work. We hitch her to a wagon when we have something we want to haul. I wish you boys and girls living in the city could drop in once in a while and join in the fun we have with Dolly." Robert is 13 years old.

The Coyote


This coyote was photographed as he topped a rock ledge in a draw near Kim, Colorado.

In the prairie land of western United States the coyote or prairie wolf roams. Men who study animals tell us he belongs to the big dog family that includes wolves, foxes, and the dogs we have for our pets. He is not as big as the wolves and far less savage. An average male coyote is about four feet long and stands a little under two feet at the shoulders and weighs a little over thirty pounds. Perhaps you can measure and weigh your dog and compare his size with the coyote. The coyote looks much like a shepherd dog with a sharp nose and bushy tail. Its long, thick hair is buffy gray and black above and whitish below. From southern Mexico to northern Alberta in Canada and from Michigan to the Pacific coast is the coyote's home and if you live in this region you'll need to keep your ears open because you will more likely hear than see one. Mr. Coyote has a "bark" all his own which he starts in the evening soon after the sun goes down. Beginning with a series of short barks, the song increases in power and pitch till it changes into a long squall. One coyote begins and immediately two or more join in, making so much noise that visitors think they must be surrounded by a hundred wolves.

The male coyote has only one wife and he loves her devotedly and should you see one coyote you can be quite sure the mate is not far away for they work together. In February the coyotes mate and usually five to seven baby cubs are born in April. Their den or home is usually a hole the parents dug or the old home of some other animal. The little coyotes leave their home in the fall. The little coyotes are sometimes killed by the Gray Wolf, the Eagle and the Horned Owl.

The coyote has to hunt for its food because it is a wild animal. It eats any fish, flesh, or fowl, dead or alive that it can get hold of—these usually being birds, mice, rabbits, ground squirrels, prairie dogs, frogs, and snakes. It is a very clever, cunning hunter. Coyotes often hunt jack rabbits, antelope, or deer together in a pack. Coyotes can run very fast.

They have been known to kill sheep, calves and poultry. For this reason some western farmers consider them a very great nuisance and therefore there have been no laws that protect the coyote. And it is true that he can protect himself very well against everything but guns. In recent times, however, too many coyotes were killed in some states and then the rabbits become a pest to the farmers. You see the coyotes usually killed many of the rabbits. Many western ranchmen and fruitgrowers have learned to appreciate the coyote because he feeds not only on rabbits—but on May beetles, crickets and grasshoppers as well and thereby does much good.

This is the fourth of a series about wild animals (White-tailed Deer, Raccoon, Toad, Coyote) that have appeared in *Young Community*. Have you seen any of these animals since you read about them? If so, write and tell the other readers about it.

Fifth Graders—
Sixth Graders!
Seventh Graders—
Eighth Graders!

Have you sent in a poem for the poetry contest? Don't forget that the contest closes March 1, 1950. See the January *Young Community* for details. Write your poem today and win a prize!

And do send us your ideas for fun on a rainy day. Do you have games just for rainy days? Write and tell us what they are. Maybe your idea will be printed in *Young Community*.

GOODVILLE MUTUAL CASUALTY CO.
GOODVILLE, PA.

The Goodville Mutual Casualty Company is now housed in this new brick building which was erected in 1948. The company began in 1926 as the answer to a need for protection from automobile accidents. It now has nine fulltime employees.

The Goodville Mutual Casualty Company

Wayne S. Martin

FROM THE beginning of time people have grouped together in communities for the purpose of bearing one another's burdens in a material as well as a spiritual sense. This inclination seems to have been bestowed on man by an all-wise Creator.

The early fathers lacking the machinery and derricks of today needed each other's help in clearing the land, erecting houses, and protecting themselves from beasts of prey and from the elements of storm and fire. When a member of the group suffered a loss from such a source the others came forward and labored together to replace the loss. In time communities grew larger and those whose manual labor was not needed contributed money to help pay for the things that needed to be purchased. Sometimes more was realized than was necessary and at other times there was a lack. This condition brought on a need for an organized method of taking care of a loss by fire and storm and it resulted in the organization of fire insurance companies. Insurance is a system of securing, by making certain payments, a certain sum and/or service in the event of loss. In other words, the mutual aid practiced by the early communities was continued in a systematic way. These companies would issue policies according to a man's property or value and then make assessment to pay the losses. They were organized on the mutual plan. Later, stock fire insurance companies also were organized.

With the advent of the automobile and its use resulting in destruction of

Quotations on Safety

Better late a few minutes than laid up a few months.

No vehicle is safer than its driver.

The right-of-way isn't worth dying for.

Children should be seen, and not hurt.

Not how fast but how safe.

—*National Safety Council*

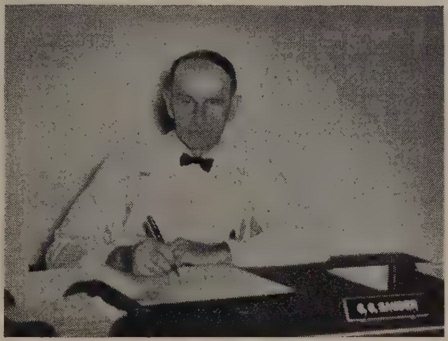
Wayne S. Martin of Goodville, Pa., has been secretary of the Goodville Mutual Casualty Company from its beginning. He is a notary public and serves his community in the handling of wills and real estate transactions.

property and injury to and death of persons the need for some assistance became apparent to many people. The auto of its own accord does not do anyone any harm. It is only when the human element enters the picture that danger is near. An imperfect being at the throttle, a mechanical failure or a tire blowout, may cause untold suffering and damage. Auto owners were becoming conscious of the fact that they were liable for injuries to persons and damage to property of others caused by their autos arising out of the ownership, maintenance, or use of the autos either by a servant, an employee, or the owner him or herself.

The Decision to Organize

At that time a group residing in eastern Lancaster County, Pennsylvania, with Goodville as a center, realized the need of some form of protection as automobile accidents were becoming comparatively more numerous than fires, and knowing that the rates in mutual fire insurance companies were only about one half as high as those of stock fire insurance companies, decided to organize a mutual automobile accident company. Thus the Goodville Mutual Casualty Company was formed. It was incorporated in 1926. The laws of Pennsylvania relating to auto coverage, as well as those of other states, are different from the laws relating to fires in that they require a capital on hand so that losses may immediately be taken care of without first making an assessment. Therefore, an advance premium for each auto was considered advisable. After the losses and expenses are paid and a legal reserve retained, the remaining premium money is returned or credited to the policyholders in a dividend or return premium. The original advance premium deposit for passenger autos in rural territory was fixed at $25.00. After dividend deduction the cost per auto per year ranged from $6.00 to $10.00 over a twenty-three-year period, or an average of $8.09 per year. This policy had a limit of $5000/10,000 for personal injury and $5000 for property damage.

"The launching of this company required hard work, united effort, and a firmness of purpose that would not tolerate defeat."



George G. Sauder is president of the Company. The Company is controlled by a board of fifteen directors. Since its organization more than one and one-half millions of dollars has been returned to policyholders in dividends.

At the first the company issued policies with a contingent premium feature, that is, the policies were liable for one additional assessment in any one year, but since the losses and expenses amounted to only approximately one third of the original premium deposit there were never any assessments made. On January 1, 1946, the company started to issue full-paid, nonassessable policies, and have also included a limit of $500.00 medical payments to all occupants of passenger autos.

The premiums for cities are higher than for rural territory and they are also higher for trucks. The company also writes up to limits of $100,000/200,000 personal liability and $20,000 for property damage at advanced premiums. As the company is chartered only in Pennsylvania the policies may be issued only on autos registered in Pennsylvania, but the policies cover these autos while being operated by the owner or by any other licensed operator with the owner's permission anywhere in the United States and Canada.

If Accidents Happen Out of State

How will you be taken care of if you are involved in an accident while traveling in California or the far northwest? There are public insurance adjusters in all large cities, and the National Association of Independent Insurance Adjusters has offices throughout the country and is prepared to give service on short notice. Should you be involved in an accident, you will phone or send a telegram giving the information and your location to the home office of the company at Goodville, Pennsylvania. You will then be advised by return wire the name of the adjustor located nearest to you and he will receive a wire authorizing him to give you immediate service. He will take full charge and will issue a bail bond to effect your release in case you are held for an infraction or because you are an out-of-state traveler.

How Low Premium Costs Are Possible

Someone will ask, "How can a company operate at so low a premium cost?" The answer is twofold. First, by issuing policies only to selected risks; that is, to persons who are conscientious and respectful of the rights of others using the highways. Irresponsible and reckless operators are not insured until they have proved themselves to have made a change, and policies issued to any such in error are canceled. Second, by keeping the overhead or costs of operation within bounds. In other words, paying only for actual services rendered. The company commenced business in 1926 and its plan was to build "slow and sure." New applications came mostly upon the recommendation of satisfied policyholders. For a number of years the office was in one room in the home of the secretary who was a part-time employee. The company now has its office in its own building and has nine full-time employees. Since organization a total of more than one and one-half million dollars has been returned to its policyholders in dividends.

The launching of this company required hard work, united effort, and a firmness of purpose that would not tolerate defeat. The organizers feel that they have been amply repaid for their work in the knowledge of having saved thousands of dollars of premium money to the policyholders that was therefore available for the benefit of the needy and the spread of the Gospel of Jesus Christ. The educational program in the form of leaflets and letters has had the effect of making operators and owners more fully conscious of the hazards of the open road and has therefore been the means of saving lives from a premature death, eliminating untold pain and suffering, and preventing loss of time from damage to property that would have been rendered serviceless for a time.

A Flying Club Serves Its Members and the Church

A group of airplane flyers find many uses for their plane.

TAKING OFF FOR ALASKA

This picture was taken early one July morning of 1948 as a member of the Club and a minister with pilot's license left the airport for a trip to Alaska. The trip was made to explore the possibilities of missionary work.

IN THE Conestoga Valley of Eastern Pennsylvania an interest in flying has grown in the past few years. In 1946 an aero club was organized by young farmers and mechanics of the community. It is known as the Morgantown Aero Corporation and is chartered as a nonprofit organization. The story of the club and its activities is a story of co-operation and in many ways illustrates the well-known saying: "All for each and each for all."

What were the purposes of starting such a club? In the words of one member the purposes were these: "There was a group of us interested in flying and of course we wanted to get around it cheaper than by renting a plane; so we decided to form a club and buy a plane. Some of us felt, too, that flying could be used in the work of the Lord and that was another reason for starting the club."

MEMBERS OF THE MORGANTOWN AERO CLUB

Left to right: Leroy Stoltzfus, Mahlon Stoltzfus, David Hertzler, Ralph Hertzler, Simon Zook, Paul Yoder, Levi Beiler, Clarence Stoltzfus, David Beiler, Ralph Stoltzfus, Emery Stoltzfus, Raymond Beiler. Four of the members are brothers, and two are father and son. Henry Hertzler was the absent member when this picture was taken.

The hangar and airport are located on the farm of Levi Beiler. The present plane is a Stinson Voyager which has a 165 horsepower motor, cruises at 120 miles per hour, and can carry four persons.

In October, 1946, a group of nine or ten young men formed the Morgantown Aero Club and met every month or oftener in the interests of flying. They purchased a plane and began to learn how to fly. Steps in learning to fly were:

1. Riding with a licensed instructor until he grants permission to solo.
2. Securing student license and a physical examination.
3. Soloing for ten hours within a radius of three miles of the airport.
4. Piloting on a cross country flight with an instructor.
5. Soloing cross country for three hours.
6. Passing examinations for private license which permits the pilot to carry passengers.
7. Securing commercial license which enables a pilot to fly regular transport planes.

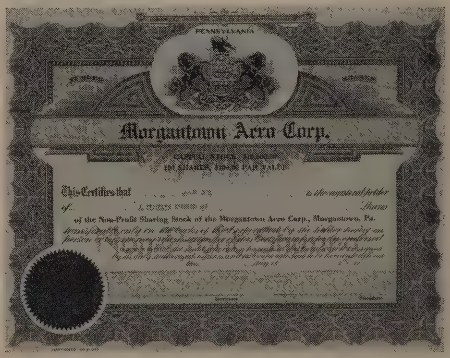
At this writing nine members have private licenses, two have student licenses, and one has a commercial pilot's status. Members of the club decided to incorporate after nearly a year's experience and on September 12, 1947, they were legally incorporated as the Morgantown Aero Corporation. All charter members of the club were also members of the local Conestoga Mennonite Church. Present members are also from the Weaverland and Monterey Mennonite churches.

Organization Is Thorough

A study of the corporation's constitution and by-laws and a reading of the secretary's minutes shows a determination to work together, to treat each member fairly, and to keep uppermost the goals set forth in Article III of the constitution. Article III sets

CERTIFICATE FOR SHARES

The Morgantown Aero Club issues this certificate to its shareholding members. The stock is non-profit.



PENNSYLVANIA

Morgantown Aero Corp.

This Certifies that

of the Non-Profit Sharing Stock of the Morgantown Aero Corp., Morgantown, Pa.

forth the object of this nonprofit corporation as follows:

"a. To promote the physical, mental, and moral well-being of its members by providing facilities for social and recreational benefits and to promote an interest in aviation and similar activities; to furnish improved flying facilities for the good of the members and the community; and to purchase, sell, and lease real estate necessary or appropriate for the purposes of the corporation. The corporation does not contemplate pecuniary gain or profit, incidental or otherwise, to its members.

"b. To make available the service and facilities of the corporation for fulfilling the Great Commission."

Dues, officers, an annual meeting, and stock are provided for in the constitution. Present officers of the corporation are:

Paul R. Yoder, President
Leroy Stoltzfus, Vice-President
David K. Hertzler, Secretary
Clarence Stoltzfus, Treasurer

Ralph Stoltzfus serves as Club mechanic.

Officers are elected for one year and no one can succeed himself more than once.

Safety is a real concern of all the members and the by-laws of their organization have many provisions to help to assure it. All flying must be done in strict observance of the civil aeronautics board regulations and local field rules. The president is empowered to enforce all club rules, policy, and activity. He may "ground any member for noncompliance with any rule or policy." He shall also "determine the air worthiness of the club's equipment by regular weekly inspection."

Each member of the corporation has specific duties. He must record all the information required in the ship's temporary log. He must keep his own private log book up-to-date for presentation wherever possible.

Finances and Insurance of the Corporation

Each member pays for three shares of capital stock in the corporation and in addition to this he is charged monthly dues. He is also obliged to pay a specified amount for the flying time of the plane as he uses it.

The monthly dues are set aside for the corporation's own insurance fund. This fund is to provide for accidents. If an accident occurs, the president appoints an investigating committee to determine the cause of the accident, who should be charged for it, and how much. So far only slight damages in landing have taken place. The insurance covers only landing at airports or forced landings in fields.

For Many Purposes

The club plane is housed in a hangar on the farm of Levi Beiler, a member of the corporation. The adjacent airport is on Beiler's farm, though at this writing the new extension of the Pennsylvania Turnpike is passing through one corner of the airport and a new location will have to be found for the airport.

FOR BUSINESS TRIPS

Simon Zook is a contractor who lays pipe and sewer lines. Here he is shown after using the plane to fly parts to one of his projects. He also uses the plane to make field trips to inspect the progress of his work. The plane has been used, too, to hunt stray heifers and steers.

A study of the records shows that the club's plane has found many uses. David Hertzler has used it to attend distant cow sales, to get implement parts, to fly Puerto Rican workers from New Jersey, and for similar needs on his farm. Ralph Hertzler has used the plane to sow clover seed and David Beiler has flown it over the countryside to see where tomatoes are being picked in order to know where he can go to buy them.

Members of the club also own a cabin in the mountains of northern Pennsylvania where they go by plane occasionally for hunting and fishing.

The group desires very much to make the plane available for church work. Ministers and relief workers are flown to their appointments by

[Continued on page 21]

William G. Detweiler (left), minister from Orrville, Ohio, is ready to be flown on a trip. Ralph Hertzler is standing at the plane's baggage compartment. The pictures on these pages were taken by a local photographer, Tom McCord.

FOR CHURCH BUSINESS

From the beginning of the Club its members have offered the plane and their services to church workers.

Here is Abner Stoltzfus (left), a local minister, and David Hertzler, a Club member, ready to take off. The Club looks forward to training relief workers and missionaries to become pilots.

Editorial

Where to Work

The article by Ethel Reeser in this issue raises a question which Mennonite young people face more squarely each year. In pioneer days young people had only a few choices. Someone recently said there are now 20,000 different kinds of work from which to choose. How can young people make the wise and correct choice? With so many possibilities it is out of the question to discuss the rightness or wrongness of each kind of work. Here are a few guiding principles that have been offered for young people to consider:

1. Is the work I consider doing a real benefit to God and man? Which would give me the better feeling: To build a drive on a wealthy man's estate or to build a good road for families who are far away from a highway?

2. Will the work I do bring me enough returns to support a family and to supply my own needs? Is it true that I am looking for a high standard of living and so I must look at the salary I earn rather than the service I can render? Is there not a challenge to simplify my life?

3. Will the job I choose keep me in touch with my church or will it make church fellowship harder to keep alive? Perhaps years ago this was not a problem but today it is. The Christian faith is not only personal salvation. It is also the fellowship of believers and workers. Our work should not sever us from Christian fellowship.

4. Have I considered the challenge of working for the church directly? The church's program of missions, relief, education, child welfare, publishing, and colonizing require talents of all kinds. May God speed the day when each Christian considers his work as a divine call, be it farming, clerking, carpentry, plastering, painting, teaching, or writing.

Many of us were taught this verse by Phoebe Cary in our childhood:

"It matters not what you do:
Make a nation or a shoe,
But he who does an honest thing
In God's pure sight is ranked a king."

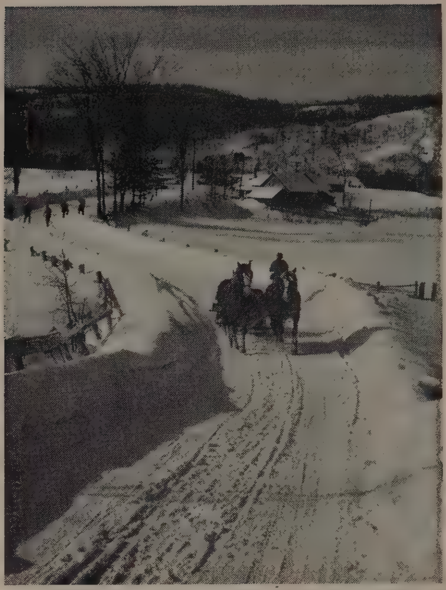
What Can Be Done for Child Welfare in your Community?

The recent concern for child welfare in church communities shows that a variety of ways can be taken to do something about broken families and neglected children. The adoption of foster children continues in many places. Summer camps for city children are provided in other communities. Fresh-air children from the cities continue to find Mennonite homes open to them for several weeks during the summer.

However, there is something new in child and family welfare that deserves attention. During the past four years a Child Welfare Committee in the Ontario Mennonite Conference has been studying the needs of children and broken families. A unique answer to this problem is suggested in a report to the brotherhood dated October 31, 1949. We quote one paragraph of this report:

"We have among our country homes vacant space such as the small house at the corner of the farm or the grandfather part in the farmhouse, where a mother and her children could be given their own living quarters and supplemented by allowances for the children and aid from the congregation. These could grow up in the neighborhood from ordinary boys and girls to useful grownups and we trust Christians in the community. Let us weigh this matter carefully and let each congregation decide upon something that they feel prepared to offer. We are sure this labor of love will be blessed of the Lord and return happiness to those who undertake it."

Here is an effort to support broken families and prevent them from being further broken. The superintendent of a Canadian Children Aid Society considers this as altogether new and he lends his strong encouragement. What could your community do for child and family welfare?



COVER SCENE

Though typical to readers of The Mennonite Community, this month's cover was not photographed in a Mennonite neighborhood. It shows a sleigh on a country road and high snowbanks.

The Child, Our Teacher

"We need love's tender lesson taught
As only weakness can;
God hath His small interpreters,
The child must teach the man."
—*Whittier*

Next Month

Mennonite Communities That Face Change —*Ira D. Landis*

Evangelizing by Colonization —*John A. Hostetler*

How Much Machinery Should a Farmer Own? —*Charles S. Adams*

What Wilt Thou Have Me to Do? —*Sanford C. Yoder*

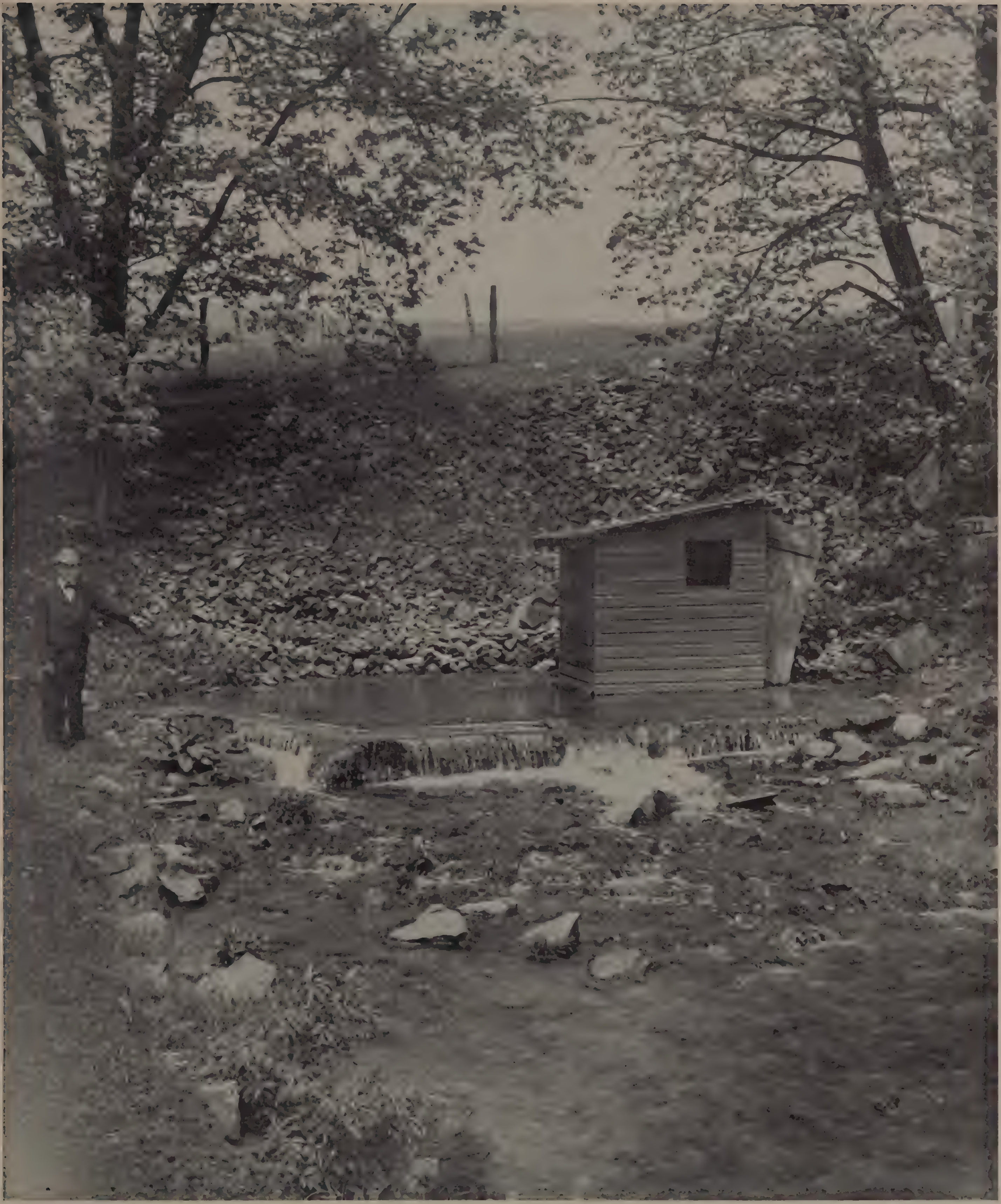
Respiratory Diseases of Poultry —*R. G. Lauffer*

Homemaking Feature and Recipes

Young Community

Viewpoints on World News —*Carl Kreider*

Community Life and Affairs



IN THE BIG VALLEY

Many streams flow through the Big Valley of Central Pennsylvania. They originate underground and flow from the nearby mountains into the Valley. Here a small frame springhouse was built at the place where an underground stream comes to the surface.

Where Should Young Women Find Work?

Ethel Reeser

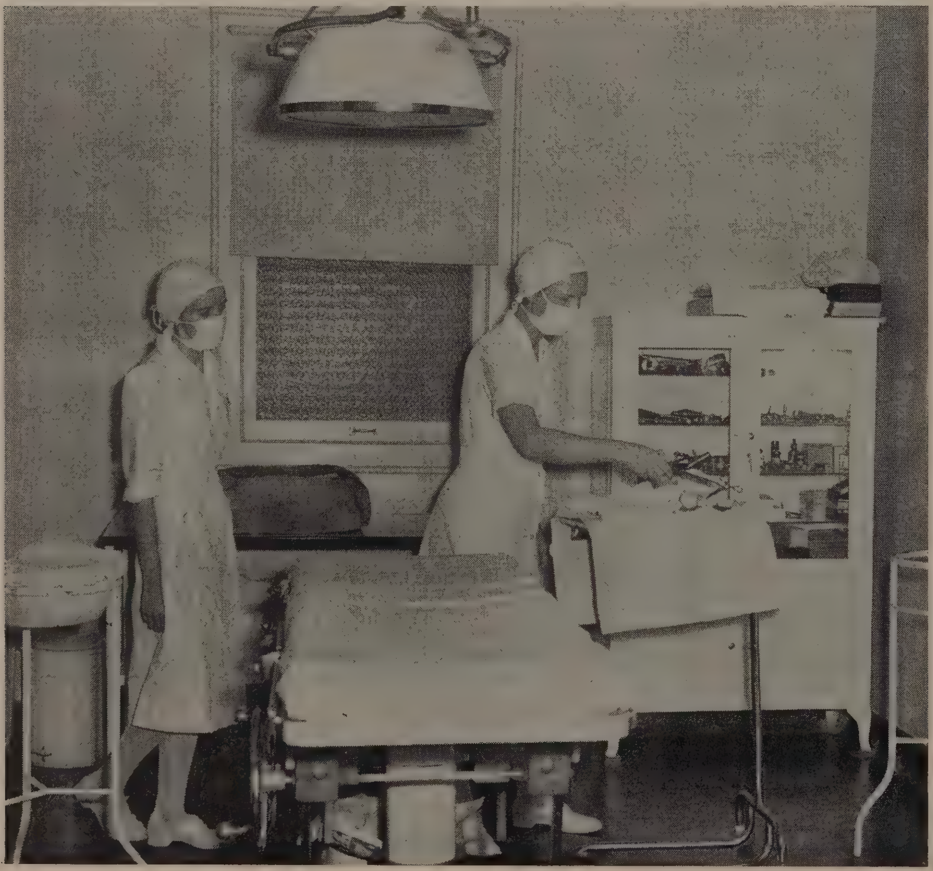
THE QUESTION raised by the title of this article may be considered by some to be one which might be answered optionally. It may be generally agreed that the problem should be one of concern to Mennonite girls themselves, but I would like to present it here as an issue of importance to Mennonite communities and to the entire church constituency. The urbanization of any age or sex group with its effects upon our historical cultural patterns calls for our consideration, but I wish to present one phase of the problem—that of Mennonite girls working as domestics in aristocratic homes in urban areas.

Ethel Reeser comes from the Albany, Oregon, community. Besides working in various kinds of homes she spent a summer as an attendant in a mental hospital. This article was written for a course in the Mennonite Community at Goshen College.

The purpose of the work is more important than the place.

That the issue of young people leaving the farm for city work is a concern for our nation, can be seen by a perusal of current sociological and economic periodicals and texts. A historical sketch is usually given showing the changes which have taken place in our country in transportation, industry, and agriculture. Frequently charts and statistics are presented to show that the influx of youth to the city is increasing, and the articles accompanying them raise the question of what will happen to the rural community that is being drained of its potential leadership.

Since 1948 the Lebanon, Oregon, Community Hospital has been administered by a local Mennonite board. Such hospitals are examples of how the Church's program calls for the talent and service of young women. Here are two nurses in the operating room.



There is need for studies of this kind within the Mennonite Church. As a church we possess an awareness of our conviction concerning participation in war. The Bible has been carefully studied on the question, conferences held, and books written to help us form the convictions we hold. Mennonite urbanization is a newer problem than the one of military training and it does not affect as many members in such an abrupt fashion at a given time. Yet it is a growing problem, one which could ultimately result in unfavorable changes in our simple way of life. At least this subject as well as the other, merits our careful consideration in the light of New Testament ethical standards.

For the purpose of clarification, let it be said at the outset that references concerning domestic employment are pointed at positions in which one caters to the luxurious living of the wealthy classes, those in which time and energy spent are an actual economic waste. The following personal experience will clarify the nature of the type of work to be considered.

A Conscience That Could Not Consent

While looking for a job one summer after graduation from high school, I was attracted by an advertisement for a second maid in the "HELP WANTED-DOMESTICS" column of a Beverly Hills, California, newspaper. In spite of my immaturity I was hired for the job since my employer, who had formerly lived near the Amish people in Pennsylvania and knew of their habits of frugality and honesty, felt that any Mennonite girl was a "find."

Some people would have considered mine an ideal existence—getting up at 8:30 or 9:00 o'clock in the morning, performing such tasks as answering the telephone and doorbell, polishing silver, and washing fragile chinaware, duties which consumed only four or five hours of the day. But I became increasingly convinced that I was out of my rightful sphere in that I was one of a corps of servants who were catering to the laziness and luxurious desires of a wealthy few. It was a former film comedian, I learned, whom I was serving—a man whose daily activities consisted solely of eating, drinking, playing golf, and taking sun baths. I learned that I was taking the place of the butler who had gone to war. One night as I stood at the door of the palatial mansion to take the coats of the guests who had come to attend the wedding party held in honor of the divorce and remarriage of my employer's brother, I thought of one Saul who had held the coats at the stoning of Stephen. I resolved to seek employment elsewhere.

I had accepted this position because I was told that they were desperately in need of help, and to one contemplating college the next fall, the amount of salary had loomed attractive in comparison to one three times smaller offered by a Mennonite farmer's wife who had six small children. Most of the reasons given for accepting this kind of work are similar to these. They usually relate either to advantages offered by the city or to disadvantages to be found in rural living. Other Mennonite girls in that metropolitan area felt that the city was the better place to work because working hours were shorter there than in the country and there was more privacy and modern conveniences. For some, work in the city fulfilled a desire for change or adventure and for social companionship. One girl asked, "Isn't washing dishes and making beds a legitimate type of work regardless for whom one does these tasks?" And we might raise the question, "Isn't this kind of work an avenue for missionary service, an actual open door to reach the play boy, the movie actor, the big business executive with whom one does not ordinarily rub shoulders, the man who needs the Gospel as badly as the colored migrant worker in New York or the poor white boy at Gulfport?"

Work and Environment

Perhaps we can evaluate the legitimacy of this type of employment in the same way in which we evaluate participation in army noncombatant service, by weighing it in the light of the whole question of urbanization. The urban culture of today with its tendency toward consumption and extinction, its materialistic philosophy, and the changes that it has wrought on the home and family life, is realistically described by Ligutti and Rawe in *The Rural Roads to Security*:

> "Competition with factory products forced members of the family to seek employment in the large-scale industries. Spacious homes were abandoned for dingy, unsanitary shacks near noisy, smoking factories . . . . Both husband and wife were often compelled to continue in their former outside employment so that the family might be able to subsist . . . . Children were left without care and childless homes became common. Self-interest was created by the separate purses of husband and wife. Divorce increased. Submarginal living was almost the rule for larger families. Commercialized amusements, the movie, dance halls, soft-drink parlors, saloons, and the automobile assisted in drawing people out of the home."

Most of us would feel that this is not the kind of society God had in mind when He said, "Be fruitful, and multiply, and replenish the earth." In order to propagate people who would worship Him and bring glory to Him, He gave to man the faculty of productivity, both to generate his own kind and to bring forth from the soil food to sustain himself. It was a plan of creativeness, of yield, and of survival, and in order to carry it out, He placed man in a garden.

By tradition, we are a rural people. Historically we have been known for our ability to make a wilderness thrive, our knack for making nice white soap out of the waste fats which most housewives would not save, or of placing on the table a dish of creamy white cottage cheese which was a pan of sour milk only a few hours before. So in spite of the minority of our group, our girls have often been appreciated for their domestic frugality and resourcefulness even in large metropolitan areas.

Norristown, Pa., is one of the many cities in which Mennonite girls have found employment, often as domestic servants. Here is a view of Norristown which shows the Montgomery Hospital in the center. In the near-by city of Reading the Mennonite Church established a center and employment service for girls working in the city.

But we are also a spiritual people, a brotherhood which believes that the whole of one's life belongs to God, and that to the regenerated Christian, no work in itself can be called either sacred or secular until its relation to the entire program of the salvation of mankind has been determined. While this discussion is not an attempt to designate arbitrarily which types of employment are right for a Christian and which kind are not, it is an appeal for the purpose of stimulating our thinking concerning our personal responsibility for the long-range consequences of the work we do. The Holy Spirit was given to show us the truth in everyday matters such as these.

In 1940 J. Winfield Fretz, after making a study of Mennonites who came to the city of Chicago, found that "a high percentage of those Mennonites who leave the farm and find work in the nonagricultural pursuits are lost

[Continued on page 29]

There Is a Place For Business

Ruth S. Stauffer

It is necessary for everyone to know something about present-day business methods.

More students are registering for business courses in schools. Regardless of the kind of occupation that young people follow a business training will be useful. Here is a bookkeeping class at Eastern Mennonite College.

BUSINESS, today, is the keystone of our national life. Perhaps you would like to say that some other modern "major" is the keynote. Perhaps you would be right. Perhaps we would both be right. Taking it either way, we will all admit that an outstanding characteristic of twentieth-century living is the interdependency that exists between our business activities and our most personal welfare. There is not an area in our lives that business does not affect in a large way. It touches our social well-being, our political emphasis, our educational trends, and even our physical and spiritual life at every turn.

Business, today, is our very bread and butter. To the businessman, it is a way to *make* money. To the worker, it is a way to *earn* money with which to buy the things he needs, sometimes the things he wants. It is his job; it provides the work he likes.

Business provides our great transportation and communication systems. It brings to our door the art and product of every nation on the globe. It takes our messages to our friends in the shortest possible time. It takes us places in comfortable conveyances. It purposes to fit every occasion in a material way as conveniently as possible.

Business enters into the fabric of our home life. It builds our houses, supplies our furniture, prints our books and magazines, and provides our conveniences to the smallest gadget, and much more.

But business makes us a material-minded people, a comfort-loving people. It would have us love money and the *things* it will buy. It would have us to be busy with the things of earth and time. Here, if anywhere, we see a place for consumer education in our own church schools, where in studying the commercial atmosphere in which we live, we can at the same time be reminded to "seek . . . . first the kingdom of God, and his righteousness." To keep the "things" of life in their proper perspective is not too easy.

Learning to Buy

Business has not always held the major place it does today. There have been times when folks created and made their own materials. Colonial ladies spun and wove their own fabrics; our grandmothers sat down to knit their own gloves or socks for the family; our fathers whittled and constructed their own furniture; they raised food in their gardens and fruit in their back yards; they once wrote every book by hand. But today, we depend on the manufacturer for "everything." Today, all of us are consumers, young and old alike. And right here, have you sensed the modern emphasis that business wants us to be *good* consumers, wise buyers?

Today there is more to select from. Sometimes this makes buying easier, sometimes more difficult. Always the question is: Which one shall I buy? Which will give me the most value, the most for my money's worth? Which one? It is no longer a question of asking for a can of peas; it is rather, which brand of peas? There are a hundred kinds of soap, but which one is for me? Which one will give the best suds in the dishwater? Will it wash away too fast? Will it float? Is it mild? Which one? Or maybe it is a car you need, but which one? Not two, but one. Which one? If you are not careful, you will feel lost in the maze of "kinds" from which you must choose. And choose you must, if you wish to keep on going. Do you close your eyes and make a wild guess? Do you buy and then pay in disappointment afterward? Do you go home with your newly purchased possession only to feel "gipped"? Need it be said that the problem of choice is one of the basic elements in consumer education? And it follows the buyer home from the store; consumer education tells one how to get the most out of the things he buys.

How about all the money we handle today? Are we the richer for it? My mother remembers the time when she worked for fifty cents a week. In those days dress materials sold for seven cents a yard. Today, few would be satisfied for fifty cents per hour. Near by, while I write, is a house being built—a nice house, well-planned, neat, smaller than some, however, but adequate. I look at it and then think of the old farmhouse back home. Really, we had more living space in that old attic than these folks have in all their rooms put together—living room, dining room, bedrooms, kitchen, and study. Yet today, we earn much more money. We handle ten times,

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Ruth S. Stauffer is a native of Pennsylvania and is now teaching business courses at Eastern Mennonite College, Harrisonburg, Va. Her past experiences as a teacher were in the fields of home economics and art. She also operates a small wallpaper business.

fifty times, a hundred times more each week. Then why build small houses? With all our money we are not rich. Do we spend it all for the high cost of living? Or is it the high standard of living?

A Little Business of Your Own

Today, more than ever before, there is the drive for higher and higher standards of living. We live in a day when there is pressure to live more comfortably, with more laborsaving devices; to have more of our work done for us. We would have cleaner and better foods, more comfortable transportation, more and varied leisure-time activities. We would go more places and see more people, yet, at the same time, live within our income and be satisfied. It has been said with truth, "To be content with little is possible, but to be content with much is impossible." It is so easy to live today by way of the rule, "The more you have, the more you want." Can we really hold to a high standard of living and at the same time eliminate some of the "things"? Have we been taught to choose wisely?

Today, too, is the time for a "little business of your own." It may be the little hosiery shop in your own front room, the gift shop around the corner, the fruit cakes from your own kitchen, woodcrafts from your little workshop, or a wallpaper store in your basement. Indeed, there are almost as many ideas for individual businesses as there are people to operate them. And may I say, that to run one successfully, you will need to know the principles and fundamentals of business in pretty much detail.

You Need to Know

Do you have your own bank account? Can you save a small per cent of your own income? May you write a money order for more than $100? Where shall you ask for a certified check? Are you afraid to make an investment?

Can you manage your own personal finances? Does money slip through "holes in your pocket"? Are you always "edging" around the last dollar? Can you keep a hundred dollars as a backlog in your bank account? Do you know a simple way to make a budget and keep an expense account?

Is it cheaper to rent a house than to build? How does our government help the consumer and the businessman? Are you glad to pay your taxes? How does your expense for food and clothing compare with that of the average family in the same income bracket?

What is your own individual attitude toward money and "things"? Are you the Lord's good steward of all of them?

All these questions and problems—do they not add up to the need for a business education? There is an old Roman proverb that runs, "A learned man has always wealth within himself." Such wealth, of course, is knowledge.

And to those who work in the offices of the business world, to supervisors, managers, executives, is it not sufficient to say that, "Special preparation is the keynote to success"?

The owner of the Reber Hatchery, left, at Milford, Nebraska, speaks to one of his customers during a busy day in July of 1948.

FEEDS
Miscellaneous
Service With A Smile

Example

I'd rather see a sermon than hear one any day.
I'd rather one should walk with me than merely point the way.
The eye's a better pupil and more willing than the ear,
Fine counsel is confusing, but example's always clear;
And best of all the preachers are the men who live their creeds,
For to see the good in action is what everybody needs.
I can soon learn how to do it if you let me see it done;
I can watch your hands in action, but your tongue too fast may run.
And the lectures you deliver may be very wise and true,
But I'd rather get my lesson by observing what you do.
For I may misunderstand you and the high advice you give,
But there's no misunderstanding how you act and how you live.
—Community Service News

A FLYING CLUB

[Continued from page 15]

members of the club. In the summer of 1948 a member, Mahlon Stoltzfus, in company with William Anders of Telford, Pa. (a Mennonite minister with pilot's license) flew to Alaska and over much of this territory to make a survey for possible church work in Alaska. The corporation made its plane available at no cost and so made it possible to conduct a much more thorough survey than would have been otherwise possible. In the future the corporation hopes to do still more flying in behalf of the church's work.

After several years of organization, monthly club meetings, and hundreds of flying hours, the members of the Aero Corporation feel they have benefited each other and the church and have been able to do together many things that they could not have accomplished alone.

So You Can't Afford to Retire

Howard Raid

If members of a family work together they can plan for the retirement of the parents.

HOW DO you know? One of these days you are going to have to retire. Why not do it now while you can still enjoy living? Incidentally, you can give your son a real chance to get started in farming at the same time.

How much money do you need before you can retire? That is a difficult question to answer. Certainly it is much less than most of us think. In fact, some of us think that we never have enough and we keep on working until the end. Many farmers have literally worked themselves to death seeking for security. Yet in many cases they could have had security if they would have planned for it more carefully. Many farmers now own a large equity and their farms. Therefore, they should carefully study the methods of retirement which will assure them of security.

Most of us need to realize that in many cases our children, the farm, and ourselves would be better off if we would retire. But before we can retire successfully we need to realize that security is as much a matter of the mind as it is of having a certain amount of material possessions. Therefore, most of us will need to develop the attitude of mind which will find security in a smaller material income. Another important attitude is that of being willing to let others take over the responsibility of operating the farm. Most of us are prone to think that letting others take over is a sign of weakness, but such is not the case; rather, it is a sign of wisdom on our part.

Form a Partnership

What methods can we use to provide for our security when we are ready to retire? One of the simplest methods is to form a partnership with a son. The parents should do this a few years before they actually plan to retire. During the few years of partnership the father can begin to ease up on the amount of work he does as the son takes over more of it. During these few years the son can build up his capital until he can purchase the livestock and equipment. When the son is able to do this, the parents can retire and the son rent the farm. The rent provides for the parents' security until the son can purchase the farm. Then they will have the interest and payments. Such a method requires very little capital outlay or investment beyond the value of the farming enterprise, yet the parents' security is achieved.

A SPIRITUAL DECISION

We must preach to our people that a retiring farmer with a farm to sell is faced not simply with a business deal but also with a spiritual decision. He must consider not simply what he will get out of his farm but whom he will put on it. His duty to the God who gave him the wealth of field and flock is to see that the wealth is passed on to someone in the next generation with a steward's passion. He must look not only at the price his farm will bring on the market but at the family it will maintain in the future.

—ROCKWELL C. SMITH.

Where to Go?

Another way is to choose the place of retirement fitting to our economic conditions. The Mennonite farmers near Donnellson, Iowa, tended to retire to town during periods of inflation. But during periods of deflation they retired on the farm.

In one case where the parents retired on the farm with unmarried children, father and mother gradually reduced the amount of work which they did. Son and daughter took over more of the work until in the last years of the parents' lives they were completely operating the farm. Also in this case there was no cash outlay required, yet the parents were adequately cared for.

Another father and mother moved to town when the son got married. The father used to drive out to the farm to help the son with some of the work. After a few years of renting, the son purchased the farm, thus providing for the parents a continued income as he paid interest and made payments on the principal.

Over half of the Mennonite farmers near Donnellson, Iowa, have provided for their security by keeping the title of their farm in their hands until death. In this manner they were assured of the income from the farm. Widows were especially likely to keep the title of the farm in their hands until death.

In one case a widow has held the title of the farm for thirty-four years. Since her husband was young when he died, she and the children had to operate the farm. Now one of the sons operates the farm as his own, even though the mother still has the title. Her security is provided for and the son will be able to take over the farm when he has the opportunity. These long periods of ownership by a parent with grown children may easily make it very difficult for the children to take over the farm unless there is careful planning.

Only a few of the Mennonite farmers had a farm for each child. But in the cases where they did, these farms would be given to the children while the parents were still living. One young man had farmed one of his father's farms for fifteen years. Then his father gave it to him for a small cash payment. In this case the father treated all of the other children in a similar manner. However, he retained

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Howard Raid of Bluffton, Ohio, is formerly from a Mennonite community at Donnellson, Iowa. He has made special studies of how farms are passed from one generation to the next in Mennonite communities. He teaches economics at Bluffton College.

his home farm until his death. This one farm provided him with ample security for all of his needs.

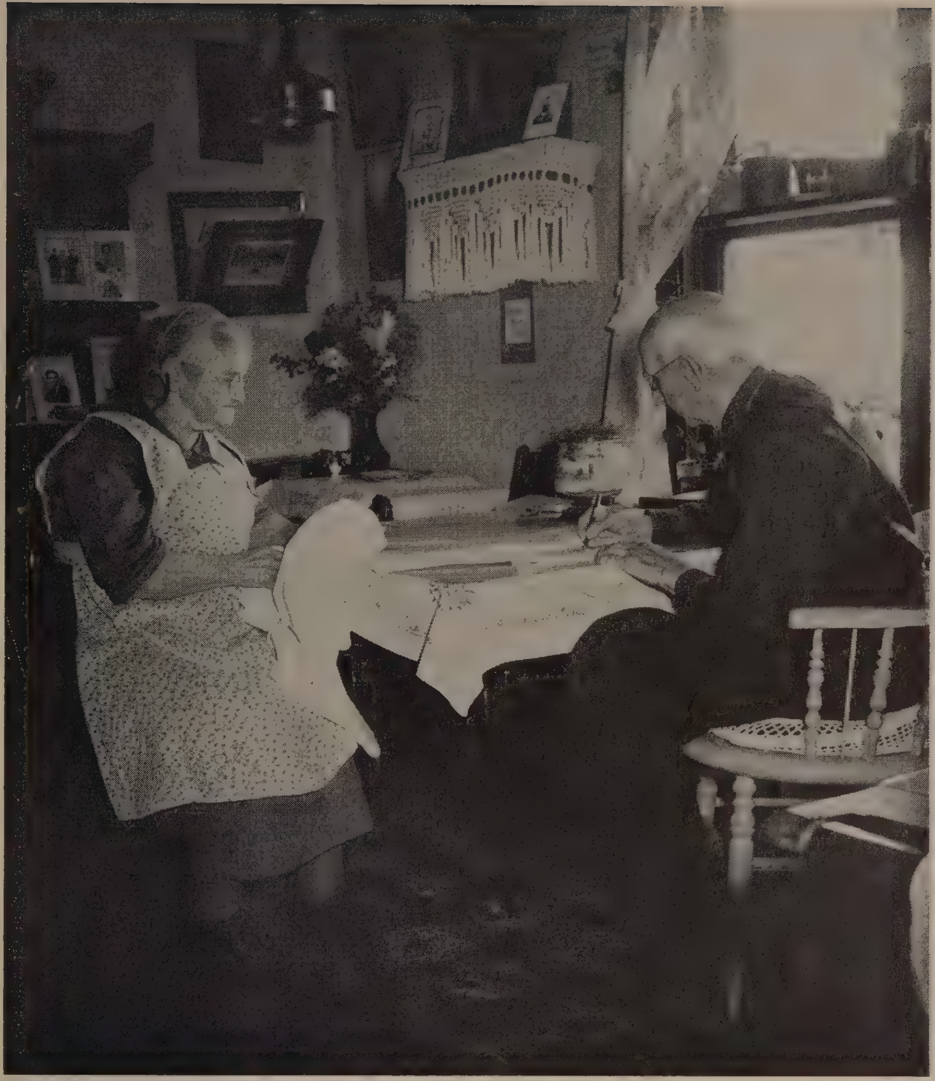
Another father who is reaching the retirement age has made out an unrecorded deed to his children. At present he and one son are farming together. The son has purchased the adjoining farm which he will probably unite with the home farm in the future. In this case the father has the rent from his farm until he dies. Then the farm goes to the two sons. Since the two boys know what arrangements have been made they can reach an agreement about what is to be done with the farm and plan their program accordingly.

Security Without Cash

So often we assume that the parents have security only if they can sell their farms for cash. However, cash has a way of being very unstable and of disappearing unless it is invested. If it is invested, it might just as well be in farm land, helping a son to get started in farming, as in some other type of investment.

If the parents and children are willing to work together they can develop some arrangement whereby the parents' security is provided for and at least one son is given an opportunity to purchase the farm. Bonds of maintenance are one special arrangement which may be used.

While bonds of maintenance have not been used by the Mennonites they have proved very popular among some people. They are based on the annuity principle. The farm is the basis of the annuity. The son agrees to pay to the parents each year a fixed amount. Only a part of the amount is in cash; the larger share of it is in "kind." If the farm does not have two houses, the son provides certain rooms in his home. He also supplies agreed-upon farm products in the amount needed by the parents. Since so much of the payment is in "kind," the parents are assured a certain standard of consumption regardless of price levels. The parents also receive a certain amount of cash for their other needs. The son is to provide the above for the life of the parents. If the parents' estate is large, then there will be some of it left over to divide among the children. If the estate is small, all of it may be used up in caring for the parents and there would be nothing to divide after they are gone. In either case the son gets the title to the farm and signs in turn the bond stating that he will provide maintenance for his parents until their death. The parents may hold a mortgage for the amount due them through the bond and for the remainder due on the farm. In which case they could foreclose if the son failed to carry out his part of the agreement.



A RETIRED COUPLE

Joseph and Elizabeth Weber, aged 87 and 80, were photographed in their home during the summer of 1948. Both were born in Waterloo County, Ontario. Elizabeth was the wife of the late Israel Shantz, a pioneer minister who homesteaded in Alberta. Joseph, who passed away since the taking of this picture, has eleven living children and is writing to his son, Lewis, a missionary in Argentina.

In summary we may say that it is not the amount of money we have that determines whether or not we can retire. Rather it depends more on how willing the members of the family are to work together. If they will work together, then the parents can retire without being a burden upon anyone and a son can take over the farm. Yes, you too have enough to retire on—if you will plan your retirement.

Knowing When to Retire

A Quaker lady served for many years as a member of the Westtown School Committee. She finally decided to decline a reappointment. Her daughter protested saying: "Mother, that's a great mistake. Everybody appreciates what thee does for the school and thee knows thee loves the work."

The old lady replied: "I'm so afraid of staying too long. I don't want anyone to whisper that I'm no longer useful."

"But, Mother," her daughter retorted, "I'll tell thee honestly. Thee stay on and I'll say frankly the minute that it's really time to get off."

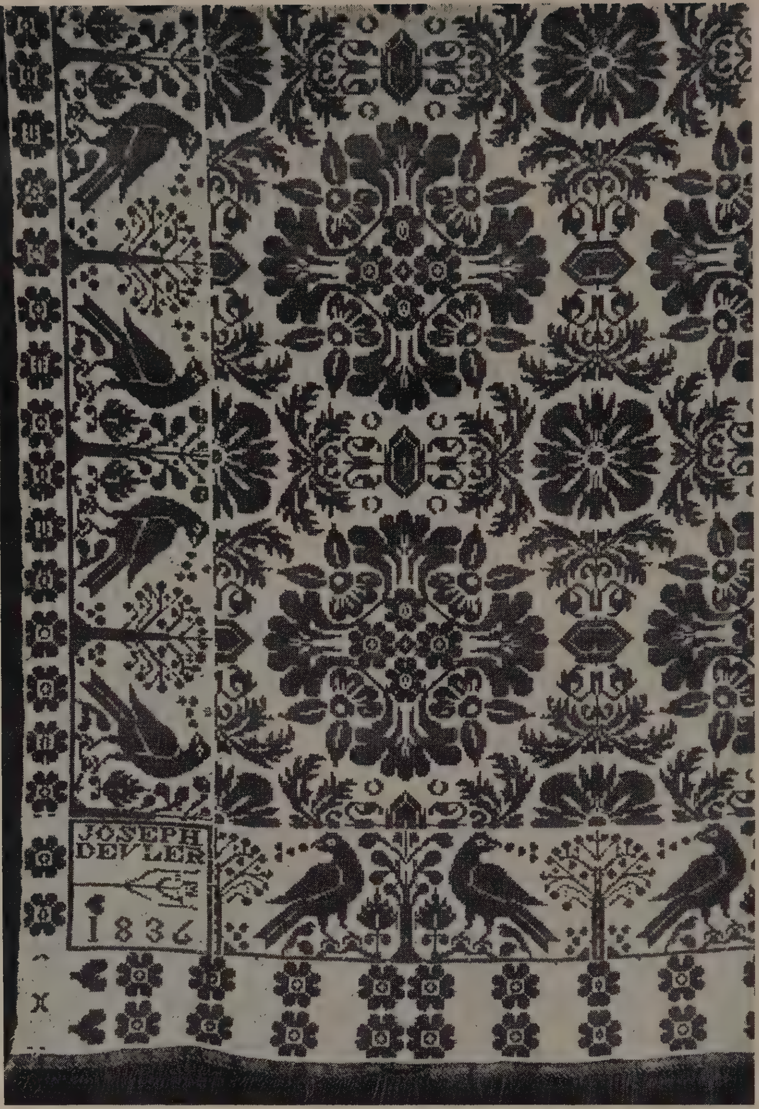
The wise lady replied: "But I mightn't believe thee then."

—From *Quaker Anecdotes* by Poley and Poley.

A Book Appears on Coverlets

Pennsylvania German Folklore Society, Volume XIII, 1948

Reviewed by Edith M. Witmer



Coverlet of 1836

Coverlets of a hundred years ago were usually woven by men. They had rich and varied patterns of design. This is a picture of a coverlet in the possession of the reviewer of "Coverlets of the Pennsylvania Germans."

THIS YEARBOOK of the Pennsylvania German Folklore Society features an informative article, "The Coverlets of the Pennsylvania Germans," by Guy F. Reinert. The article is well illustrated with over a hundred pictures of coverlets, patterns from old coverlet pattern books, and a list of coverlet weavers. Appended to the article is a translation of Solomon Kuder's book on "Processes of Dyeing."

This article is of special interest to those who are fortunate enough to own one or more of the coverlets of the types illustrated. However, anyone interested in the early arts and crafts of the Pennsylvania Germans would appreciate having this book in his library.

The addresses of the coverlet weavers listed reveal that the majority lived in Southeastern Pennsylvania. The earliest coverlets were of geometric design, most likely woven from patterns brought from Europe. After the introduction of the Jacquard loom a new era in coverlet weaving, with allover designs, was possible.

Mr. Reinert, the author, has viewed approximately 2000 coverlets in seven southeastern counties of Pennsylvania. From his observations he has decided that the activities of Pennsylvania German weavers were greater in the period between 1830 and 1876.

If you own any coverlets, it would be interesting to compare the designs with those illustrated in this book. Mr. Reinert says: "Often I have come upon coverlets that at first sight seemed to be woven over the same pattern, only to discover upon closer examination considerable freedom and variation from that pattern. It would seem that weavers freely exchanged patterns with each other." This observation is also verified by the coverlets I own. The oldest dated coverlet in my possession was woven by Samuel Hippers, Mt. Joy, Lancaster County, Pennsylvania, in 1834. The border has the spread eagle and tree of life designs identical with the border woven by Peter Harting in 1832— Illus. 38, p. 94 (The 1948 Yearbook Pennsylvania German Folklore Society). The allover design has the same rose motif with slight variation in the designs which separate the rose motif. The other coverlet woven by Joseph Develer, Lititz, in 1836, has a border of birds and tree of life design exactly like the border used in the coverlet woven by Peter Harting, Illus. 40, p. 96.

Edith M. Witmer's interest in coverlets is shown by her large personal collection in her home at Elizabethtown, Pa. Many of her coverlets are a hundred years old and were woven in the vicinity of her home and community.

The allover pictorial pattern in the center of the coverlet is identical with Illus. 106, p. 162 in 1948 Yearbook. Mr. Reinert states this coverlet maker is "unknown." Might there be a possibility that this coverlet illustrated was also woven by Develer? Reinert's list of coverlet weavers spells the weaver's name "Deavler," but variations in spelling of weavers' names are common, as a study of these illustrations will show.

It is Mr. Reinert's opinion that the time required to weave a coverlet was not more than a day. While pursuing a course in "Primitive Industries" at the Pennsylvania State College, each member of the class wove a medium-sized throw rug. From our experience with weaving on hand looms, I can hardly give credence to that thought that a weaver could complete a coverlet in one day, even though eight-hour "days" were unknown at that time.

The author has not found any trace of a draw loom or Jacquard, but states that looms for weaving of linens and geometric-patterned coverlets still remain, preserved as relics in museums. One of them between 175 and 180 years old is owned by Mr. Reinert.

This yearbook also contains an article on "Linguistic Variants in the Pennsylvania German Dialect," by Albert F. Buffington of the Pennsylvania State College. This too would be interesting to anyone familiar with the Pennsylvania German dialect.

I can highly recommend this book to anyone who has, or desires to develop, an appreciation for the weaving craft of the early Pennsylvania Germans.

(Order copies from Robert P. More, Lehigh University, Bethlehem, Pa. Price per copy is $5.00.)

Conference on Industrial Relations and Community Life

CONESTOGA MENNONITE CHURCH, MORGANTOWN, PA.

MARCH 10, 11, 1950

The following program has been arranged. As this issue of THE MENNONITE COMMUNITY goes to press a few of those asked to serve have not yet responded. We are printing the program this month without the names of those who will serve on it. In March the complete program will appear.

FRIDAY AFTERNOON, MARCH 10

Devotions
Why a Conference on Industrial Relations and Community Life
The Mennonite Church, the Labor Movement, and Farm Organizations
(Applications of the doctrine of the Unequal Yoke)
Discussion Period
(Meeting of Mennonite Community Association at 4:00 following afternoon session)

FRIDAY EVENING, MARCH 10

Devotions
The Nonresistant Christian in a Changing Economic World
The Mennonite Church Facing Economic Issues Today

SATURDAY MORNING, MARCH 11

Devotions
Reports on Farm and Industrial Relations in Various Parts of the Mennonite Church including:
- Franconia Conference
- Lancaster Conference
- Virginia Conference
- Southwestern Pennsylvania Conference
- Ontario Conference
- Ohio Conference
- Indiana-Michigan Conference

SATURDAY AFTERNOON, MARCH 11

Devotions
The Building of New Mennonite Communities
Living Our Faith in Daily Activities
Discussion Period

January Issue Sold Out

Requests have come to us for extra copies of the January issue which featured church architecture. We are sorry that the demand has exceeded our supply and that we are no longer able to furnish copies of this issue.

However, we are able to supply copies of nearly all other back issues of THE MENNONITE COMMUNITY.

Subscribe to The Mennonite Community

We are happy to report a steadily rising list of subscribers as we begin the fourth year.

Subscription rates:
$2.50 per year
$6.00 for three years

THE MENNONITE COMMUNITY makes an appropriate gift.

Community Life

Seedtime and Harvest in Oregon

"While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

So often when we read such precious promises from the blessed Book, we are inclined to make the application only to the things most familiar to us. For instance, when the Word speaks of seedtime and harvest, our thought is of the very common crops with which we are the most familiar. It is true, these are included in this Scripture. But it is also true that many very astonishing things are included in the matter of seedtime and harvest. Among these are the seeding and harvesting of the vast forests that yet remain with us.

It may be of interest to readers to know of a recent seeding of fir seeds in our Cascade forest region. The Oregon State Forestry Department used a helicopter for an experimental seeding of 750 acres. In the month of October 15,000 seeds were distributed on each acre, and an average of seven acres were sown each minute. These 15,000 seeds weighed only about one third of a pound. It is estimated that of the 15,000 seeds per acre, only about a tenth, or 1500 seeds, may germinate. And of the 1500 that germinate and grow, probably only 1000 will survive to the fifth year.

Fifteen hundred acres were to be reseeded and planted, but only about one half was to be sown by helicopter. The other half was to be planted by hand with tiny seedlings about a year old. A seven-man crew will work many months, and with many hardships, to plant the acres. By way of comparison, the helicopter needs only about 110 minutes of actual flying time to do the 750 acres.

In the harvesting of the present forests it is being found that much of the timber is quite overripe. This results in much waste. Many beautiful large trees, when cut down, prove to be years past ripe and quite worthless. It is claimed that not long since, one Douglas fir log eight feet thick produced a mile of veneer for plywood. It is gratifying to note that some of the large lumbering corporations are developing a program of careful reseeding and planting, by which they claim a crop of timber will grow to harvest in future years.

The above experimental seeding was carried out from the Sweet Home Airport early in October, though a bit later than had been planned because of unfavorable weather.

Another seeding and planting of a very rare species of Redwood is also being carried out along the Pacific Coast, from Alaska to Guatemala. This is known as the Dawn Redwood, and has been entirely extinct in America. They are said to be a cousin to the giant redwoods, said to be the oldest living things, and still found on the west coast. Seeds and plantings of the Dawn Redwood were found in the remote interior of China and were brought to America in the hope of developing this species in large quantities again.

—N. A. Lind, Sweet Home, Oregon.

Changes From Dairy to Wheat Farming in the Harper, Kansas, Community

During the depression of the 1930's the dairy industry increased in the Harper, Kansas, community. Due to the low price of wheat that farmers received year after year a shift was made to dairying. With the return of a better wheat market in the postwar years the trend is once more toward wheat farming. This year's wheat crop brought about $2.00 per bushel.

According to Leo H. Hostetler, the feed crops (alfalfa, corn, and pasture) were plentiful for the 1949 season. Young men who want to farm are able to secure land in most cases.

The state of Kansas has launched an artificial breeding association and a local meeting was held last fall in the Harper section in the interests of this association.

Rural Vermont and the Mennonite Church

Vermont is a land of silvery lakes and beautiful green mountains. Its deep blue skies and dazzling white snow in winter with its clear air and cold spring water, make a delightful place to live. In spite of its many wonderful scenes which should naturally draw men's thoughts to God, Vermont definitely needs spiritual help.

Although Vermont seems to be a vacation sanctuary, we are told that the resident population has dropped considerably in the last hundred years. The young folk have received their education and, not interested in the hardships of farming as their parents were, moved to the cities. Today the town (township) in which we live has a population of about 300 to its 1200 of years ago. This is typical of most rural communities. As one walks on back roads or through the hills, many empty, dilapidated houses or cellar holes speak silently of homes of the past. Because of this there are many empty churches. It is a common thing for a community to have one or two churches and yet have no services. Even though there aren't enough people to fill two churches it is a shame that the children who do live there should have no church privileges at all. Many of these people could go to the villages to services but do not because they feel it is too far to drive.

In 1947 the Franconia Conference opened work here through summer Bible school. At present there are regular services being held at three places. We have Congregationalists, Baptists, Methodists, Catholics, some Jehovah's Witnesses, and Episcopalians. We have noticed increased activity in the Catholic Church in the last two years. The Vermonters are slow to accept the Mennonite way of life because it is so foreign to what they have contacted before, but they would welcome a community church. In order to establish a Mennonite Church in Vermont we need more Mennonite people who are willing to leave the comfortable fellowship of their large churches and communities, to settle here, ready to help in both secular and church work. It is only as we live and work with these people that we can learn to understand and help them. If we had enough workers to staff the Sunday school properly and if we had more people to help in our singing so that they needn't suggest using the piano to have good music—then we could do more effective work and our services would be more attractive.

Making a living is a problem in Vermont. We have found that the people here are content with much less than our people are accustomed to. There isn't a great variety of work. The chief occupation is dairy farming. Farming in Vermont is not like farming in Pennsylvania. The season is too short to raise much grain. Many farmers do not even own a plow. Hay is the chief crop. There are no religious bookstores of any kind. The closest hospital, to us, is about eighteen miles and the closest doctor about seven. There are no factories near by. Two of our girls work in a convalescent home. If God should be calling any of you to help in the work here, I'm sure He will also supply your means of livelihood.

—SALLIE A. RUTH,
Simonsville, Vermont.

A Church Provides for Six D.P. Families

The Willow Springs Mennonite Church is interested in the total Mennonite program of world-wide benevolence. Due to this interest, opportunities for Christian witness and service are sought for locally as well as in more distant areas.

A present mission project is the housing and giving of employment to six D.P. families. This project is largely the outgrowth of a desire to give a direct spiritual witness and material aid to a needy people. To carry out this concern a group of brethren were organized into a D.P. Council. Their duties are to speak for and plan for the church in this mission project. They will also be responsible to see that the D.P. families are properly housed and employed as well as to lend assistance in helping each individual to become adjusted to our American culture and economy.

The securing of household necessities and canned food is distributed between the D.P. Council and the Sisters' Sewing Circle.

This total project is pregnant with many rich blessings. Neighbors in the church community are now asking how they can help our church people in this project, for they desire to share in the total program even though they are not members of the Willow Springs Church.

—C. WARREN LONG, Tiskilwa, Illinois.

Yoder Reunion Attended

The second Saturday of each August is the time for the annual Yoder Family Reunion. At the 1949 reunion about six hundred people attended from Pennsylvania, Maryland, New Jersey, West Virginia, Ohio, Kansas, and Iowa. The gathering took place at the camp meeting ground of Mt. Lebanon Park, four miles north of Lebanon.

Before the large crowd partook of a bountiful meal Paul D. Yoder said grace in the German language and a thank-you song was sung by the audience. After the meal the clan gathered in the auditorium and sang some special songs and listened to family history talks. Prizes were given to the oldest and youngest present, also to those married for the longest time as well as to the most recently married.

Officers are: J. W. Yoder of Huntingdon, Pa., President; Robert R. Yoder, Schuylkill Haven, Pa., Vice-president; Sara Yoder, Selinsgrove, Pa., Secretary; John D. Yoder, Belleville, Pa., Treasurer.

The 1950 reunion will be held at the Kishacoquillas Park between Lewistown and Yeagertown on the second Saturday in August.

Hertzlers Celebrate Two Hundredth Anniversary

For many years the descendants of Jacob Hertzler have held, annually, a family reunion, generally in eastern Pennsylvania. On August 25, 1949, at the Lititz Springs City Park, Lititz, Pennsylvania, a special anniversary meeting was held to commemorate the two hundredth anniversary of the landing of Jacob Hertzler in Philadelphia. Ralph Hertzler, Elverson, Pennsylvania, acted as chairman of this meeting with Kathryn Hertzler, also of Elverson, Pennsylvania, as secretary. The chief talk was given by John E. Hartzler of Goshen, Indiana, on the subject, "The Spirit of Jacob Hertzler." A most interesting part of this celebration was a historical tour on August 26, 1949, to Hamburg, Berks County, Pennsylvania, to the old Hertzler homestead, and to the family cemetery on the pre-colonial farm where Jacob Hertzler lived, worked, and died. Henry Stoltzfus, Elverson, Pennsylvania, charter member of the Berks County Historical Society, acted as guide for the tour.

Jacob Hertzler and his family came to Pennsylvania from the Palatinate in 1749. Born in Switzerland in 1703, he was an ordained minister and bishop before he came to America. In 1750 he purchased land in Berks County for $1.25 per acre, securing the patent from Richard and Thomas Penn.

He was the father of four children, all of whom were farmers. According to descendant Silas Hertzler of Goshen, Indiana, the fourth generation was composed of eighty-four families and had settled in eight states. Complete details are lacking on later family growth but by 1949 the tenth generation had married and their children were the eleventh generation.

Centennial Memoir of King Family is Published

Recently a small but interesting booklet has been published on the life story and genealogy of one line of the King family. This forty-nine-page booklet is entitled *Centennial Memoir of Abraham and Mattie King,* and is written by a granddaughter of the couple it honors. The work "is sincerely dedicated to the grandchildren of Abraham King in his memory on the one hundredth year after his birth."

Abraham King was born in 1849 in Lawrence County, Pennsylvania, the son of an Amish minister. At twenty-one he "packed up his Sunday suit, overalls, and Bible and left home." He traveled to Logan County, Ohio, and made his home on his brother's farm near West Liberty. Here he married Mattie Yoder in 1874 and in the years that followed this couple become the parents of twelve children. The booklet devotes much space to the descendants of these children, to family reunions, and to a genealogy in the last chapter. A family picture of 1916 and a homestead picture of 1897 are included in the center of the booklet.

[Continued on page 29]

Viewpoints on World News

The Meaning of Price Increases

Carl Kreider

One of the most significant developments in the economic affairs of the last twenty years has been the enormous change in the general level of prices. Twenty years ago prices were high, but the stock market crash which had recently occurred presaged a disastrous price decline, one manifestation of which was thirty-cent wheat. Beginning in about 1933 prices again started to increase, but the increase was very slight until 1940. During the war years governmental price control prevented extensive price increases but these controls were removed after the war and prices went to new heights. By January 1948 the general price level was 80 per cent higher than it had been during the depression, 50 per cent higher than it had been at the peak of prosperity in 1929, and, although exact comparisons over a long period of time are difficult to make and of dubious value, prices in 1948 were undoubtedly higher than they ever had been before, including the period of inflation which followed World War I.

At the beginning of 1948 there were some evidences that prices would be stabilized. Sharp declines in the prices of agricultural products led some even to believe a general price decline would follow which would be as sharp as the price increase of the previous seven or eight years had been. Actually, prices have declined only about eight per cent since then, and thus they continue to be much higher than in pre-war and pre-depression years.

Higher Steel Prices

With this background, the announcement on December 15 that the price of steel would be increased approximately $4 per ton was a particularly significant one. Steel executives attributed the price increase to the higher costs of production occasioned by the concessions they granted to their workers following the steel strike of last fall. Although the increase in price is not a large one, steel is so basic to a wide variety of industries that one is forced to wonder whether other price increases are not likely to be forthcoming. The cost of the steel alone in an automobile, for example, will be increased by about $6. Does this mean that the price of automobiles will be increased? Similarly one wonders whether the prices of farm implements and household equipment will be advanced.

Higher Railroad Fares

Another significant price change was the increase late in November of rail fares. During the depression of the 1930's the Eastern railways in an effort to secure more patronage reduced their coach fares to two cents a mile. Since then the fares were gradually increased to three cents a mile, and the federal excise tax on all transportation increased the cost of rail travel still more. Since, however, coach traffic on the railroads was approximately 24 per cent less in 1949 than it had been in 1948 the railroads petitioned the Interstate Commerce Commission for a further increase in fares. As a result, fares are now 3⅜ cents per mile plus the 15 per cent federal tax. The price of a one way rail ticket from New York to Chicago (including tax) is now $35.32. Air coach fares, on the other hand, are only $34.04 and bus fares $17.60. Since the railroads are used extensively by business men, the increase in fares are another increase in the cost of production that undoubtedly will be passed on to the consumer if the general level of economic activity remains at a high level.

A Runaway Inflation?

What are the results and the possible dangers of high prices? The dangers of a runaway inflation are apparent to every student of history. During the American Revolution prices rose to the extent that Continental money had very little value, and the phrase "not worth a Continental" became a part of our common vocabulary. After World War I the value of the German mark fell to the extent that 1,000,000,000,000 of them were required to correspond to about 40 cents of American money. The current inflation in China is well known but the inflation in Hungary in 1946 was even more severe than in China. In July 1946 it took 4,600,000,000,000,000,000,000,000,000,000 Hungarian pengoes to purchase one American dollar. When inflation goes to this extent, all bank deposits, all mortgages, all bonds, and all fixed pensions are worthless.

It is highly unlikely that in the absence of another war inflation in the United States will go to the extremes that it has in some other countries. It is even possible that in spite of the recent increases in the price of steel and of railroad fares the general price level may decline. Even so, however, the price increase has been a serious thing for many people. The reason for this is that the price rise has not been uniform. The prices of some things, particularly of farm products, have risen much more than the prices of other things. Farm prices are now about three times as high on the average as they were in 1931. The wages of industrial workers, however, are only two and a half times as high as they were in 1931. The wages of non-unionized workers, and especially the salaries of many people such as public school teachers have not increased nearly as much as the wages of industrial workers in general.

What Does It Mean to the Christian Farmer?

What is the significance of this for the Christian farmer? Because of the abnormally low prices received by farmers during the depression many farmers undoubtedly feel that they are entitled to all of the price increases now that they can get. It should be recognized, however, that to the extent that farm prices have advanced more than other incomes, the farmer is profiting at the expense of other members of the population. It also should be recalled that most of the present increase in prices has been caused by the war. In the past war Americans profited greatly while other peoples were in dire want. The Christian farmer will, therefore, wish to regard his present prosperity as a special gift of God and as a special opportunity to minister to others out of his abundance. At the same time he will question governmental policies designed to produce still higher prices.

Carl Kreider

WHERE . . . FIND WORK?

[Continued from page 19]

to the Mennonite Church." The inference was not that there is an inherent spiritual safeguard in farming nor that we should withdraw from the spiritual needs of urban society, but that relationships in the city are impersonal and secondary and that it is not easily possible to adhere to vital principles which are worth preserving without working in close connection with the groups which share these principles. High ethical standards are most successfully maintained in the intimate type of social life found in primary groups. However missionary-minded one may be, it is not easy to refrain from absorbing wrong attitudes of fellow domestics, without an intimate contact with other Christians. Most of one's fellow workers in this area of employment have no roots, so to speak, have too little sense of honesty, and often regard their work as nothing more than a necessary evil.

Finding Ourselves in God's Creative World

This is not to encourage us to isolate ourselves in rural communities where we would not reach the spiritual needs of urban people. But there are other ways of attacking the problem besides that in which the very work required promotes the kind of living which the Gospel of Jesus Christ condemns. Those factors which have enriched our culture in the past, such as nonresistance, mutual aid, the simple life, and an emphasis on New Testament teachings, are best fostered and expressed in rural areas where a familistic philosophy prevails, where activities are carried on which contribute to the well-being of mankind, where there is less waste of personal resources, and where any so-called "secular" work is not apart from the work of the church.

Such a community is, in itself, a witness against the evil effects of urbanization. It can be the spring from which workers go out to help alleviate the ills caused by the inequality of wealth, and it is an ideal place for the care of homeless children, the mentally deficient, or the mentally ill.

The satisfaction that comes from being a part of God's creative process offsets the advantages afforded by mechanization which are more often found in urban homes. I recall experiencing an empty feeling after each meal in that home previously described. A part of the useless ritual called for finger bowls after the last course was served. These required water of a certain temperature and a decoration of floating pink rosebuds. But they were never used!

In contrast to this was the comfortable feeling of being useful which accompanied work in a rural mountain home where the stove was a heavy, black, wood-burning range. Especially was this feeling pronounced one night when I chopped wood and carried spring water to help a rural doctor deliver a baby girl to this mountain family.

The needs of each area differ, but there is a wide variety of possible aids toward building a functioning, serving community. It is not an optional matter, this problem of keeping free from types of employment which are compromises to our faith. For Mennonite girls and for the church as a whole lies the challenge of perpetuating a culturally and spiritually satisfying way of life, and of promoting the most effective methods of transmitting it to others.

CENTENNIAL MEMOIR

[Continued from page 27]

This family story has interest and appeal beyond the members of this branch of the King family. There are pages that tell of sturdy family life, the baking of bread in the large outdoor oven, going to school in 1890, and getting ready for church on Sunday morning. The memoir helps to keep alive real values of the past. It suggests, also, what other families might do to perserve a healthy interest in those family backgrounds which are so finely interwoven with church and community.

Copies of this booklet can be secured from the author, Isabelle King Yoder, Eastern Mennonite College, Harrisonburg, Va. The price is $1.50 per single copy, or five for $6.00.

WHAT IS ORGANIC FARMING?

[Continued from page 7]

But it was very encouraging to be able to pick at least half of our prunes (a delicious, sound fruit this year) while some neighbors didn't get any in spite of their spraying. The grapes also yielded a three-fourths crop of a very fine quality. It is quite a sensation to be able to go out to your tree, vine, or plant and heartily enjoy eating the delicious fruits without thinking you have to wash off some spray chemical.

It was during these years that I began a cereal business (now called Nu-Meal Mills) and began to sell for human consumption, grains, fruits, and vegetables as "organically grown." Today I have nearly a thousand customers which are very much interested in this type of food. They are willing to pay a premium price for "organically grown" food because as they say, "We would rather give our money to an organic farmer, than to the doctor." Considering the improvement of our personal health as a family, in the last few years, that alone would not allow us to go back to the old method of farming.

Opportunities for Future Organic Farming

Especially since people are beginning to realize some of the detrimental effects of D.D.T. they are looking for the things that organic farming and gardening have to offer. Our products have been sent into every state in the union as well as Alaska. Reports are that many farms throughout the country are slowly turning over to organic methods in the last year or two.

Nine years ago the organic gardening magazine started with twelve subscriptions. Today it has 100,000. When Mr. Rodale made the announcement last winter that "Organic Farmer" magazine would be started, enough subscriptions came in to furnish all the capital to get the magazine started.

The practicability of organic farming may change someday—The Biochemical Research Laboratory at the Three-fold Farm, report making compost in from three to five days.

Information and literature can be obtained at Nu-Meal Mills, Apple Creek, Ohio, or Organic Farmer, Emmaus, Pa.

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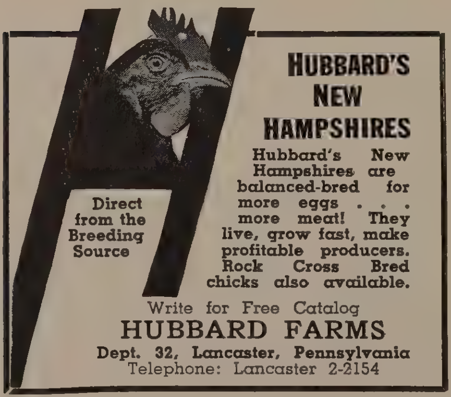

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Earmarks of a Successful Co-operative

E. I. Culp

"A co-operative society is an organization of people each of whom makes his contribution to its success. What he does for the society in financing, in patronage, and in service helps the society towards success. It is for his own good. What he does for his own good proves to be to the advantage also of all the other members. And what each of them does to help the society towards success is of help to him also. Here people work together on the ancient principle of mutual aid, which has held species together and made society possible."

"In the co-operative, society is an aggregation of people working together to help themselves—a democracy of servers served. Self-interest is made social. The ethical defect of profit business is that men go into it not to perform service but to get gain. 'Let the buyer beware' is a principle of business. Co-operation makes business ethical."

Sound Organization

It is essential to any business that it be organized and operated on sound business principles. A co-operative is a business and to be successful must be operated as such. A farm co-operative should fill a specific economic need in the community, or it should not be organized.

In studying some very successful farm co-operatives we find that they are handling or producing a quality product, or are rendering a service which was not or could not be rendered by other means, or are returning substantial dividends to their members in the form of savings or as patronage refunds. More often it is a combination of these factors that has made them successful. It is also important that the membership be well informed about the activities, personnel, and organization of the association.

The organization of these co-operatives has essentially the following setup:

1. Adequately financed to carry on the business.
2. Financed as much as possible by patrons of the business.
3. Returns on capital stock definitely limited.
4. Capital stock transferrable only with the consent of the association.
5. The association has the authority to call in the capital stock at any time at par value.
6. Voting power in the association exercised by the capital and the common stock.
7. Management in the hands of a board of directors elected by the stockholders.
8. The association incorporated under a good co-operative law.
9. Profits of the association distributed as follows:
    a. Adequate reserves set aside.
    b. Dividend on capital stock.
    c. Patronage refund to the common stock.
10. In the event of the association discounting business the assets of the association would be divided as follows:
    a. Capital stock at par value.
    b. All other assets going to the common stock.
11. Business done on a cash basis.
12. Annual audit of the books.

Finances and Management

These co-operatives are financed for the greater part by sale of capital stock bearing a fixed rate of interest. An effort is made to place as much stock as possible in the hands of members. In some instances a limit is placed on the amount of stock that one individual may buy. The capital stock is transferable only through the association and can be called in at any time at par value. Some companies have done this with the result that all the profits go to the common stock.

One or more shares of the common stock of no par value are issued to each member of the association. The voting power is exercised by the capital and the common stock but enough common stock is issued to the members so that the common stock, that is the membership, can at all times outvote the capital stock. This keeps the control of the company in the hands of the membership.

Where there is a parent organization that has sponsored the co-operative, another class of stock of no par value is often issued in such amounts that it can outvote both the capital and the common stock. This stock is held by the parent organization and is voted only in extreme emergency. This stock does not share in any proceeds of the company.

A board of directors is elected by the stockholders. They lay down the general policies to be followed but hire a manager to operate the business. It takes a high type of management to manage successfully a co-operative and necessary steps must be taken to secure and hold it.

These associations are incorporated under a good co-operative law. This gives them legal status and limits individual member responsibility. They have had expert legal counsel familiar with co-operative laws and co-operative business organization.

An individual usually becomes a member of a co-operative because he believes it will pay him to do so. It may render him a service he cannot secure otherwise, or it may raise the price level of products he has to sell, or it may lower the price level of those he buys, or he may share in the profits of the association. The co-operative, to stay solvent, must make a profit and distribute this profit to the best advantage. From these profits, reserves are set aside for necessary future needs. Capital has been invested in the company and has a right to expect a reasonable return. Profits over that needed for these two items are returned to the common stockholders as a patronage refund and according to the amount of business done with the company. Should the company discontinue business, the capital stock would be called in and all other assets would go to the common stockholders on the same basis as the patronage refunds.

Many co-operatives have failed because of overadvances or overextension of credit. These companies are operating on a cash basis with bills to patrons coming due at the end of the month.

Accurate Bookkeeping

So that the manager, the board of directors, and the membership may know where they are going, an accurate system of bookkeeping and an annual audit are required. The audit is made by an independent, competent auditor acquainted with and in sympathy with the co-operative setup. Not all accountants are qualified to properly evaluate the various angles of a co-operative business.

In the co-operative the individual pools his resources with those of his neighbor. It gives him volume of business, which gives him bargaining power in the market place. It gives him a better chance to market a quality product under a brand name. He not only helps himself but he helps his neighbor and his community. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them."

Ontario Churches Remodel

Recent events include the dedication of the East End Kitchener Church on Jan. 15, 1950. This will be one of the largest and most modern Mennonite churches in Canada. The seating capacity is about 650 in the regular seats and over 1,000 for special meetings.

On January 1 the new church at Hawkesville, about four miles from St. Jacobs, was dedicated. This church was formerly "United" but has been closed for some years and was purchased by a group of former members of the St. Jacobs congregation for $100 from the United Church of Canada. The building was sold for this low price under the condition that it must never be used for anything except church purposes. It has cost quite a bit to remodel and paint parts of the structure but even then the cost will be very low compared to a new church. The auditorium and gallery will hold close to 200.

Work on the addition to the Erb Street Waterloo Church is well under way. The pulpit is being extended into the front wall of the church while the rear lobbies will form part of the new auditorium. The new lobbies and a nursery-gallery will be located in the addition on the front of the church. A new boiler and heating system also form part of remodeling plans. The addition should be ready for dedication by the middle of the new year.

On December 4 the St. Jacobs church addition was dedicated. This new part which is in the rear of the building increases the seating capacity from 400 to 600. A new heating system and room for five more Sunday-school classrooms also formed part of the expansion.

The New House of Friendship

The week of December 4 to 10 was "Open House Week" at the new House of Friendship which is located at 23 Alma Street in Kitchener. The old premises were required by the landlord for store expansion purposes and so a move to other quarters was necessitated. The new "House" was a former dwelling and has lent itself quite admirably for the purpose at hand. Mr. and Mrs. J. Ross Goodall of Toronto are directing the undertaking under the sponsorship of various local organizations which include the city of Kitchener, various local churches including all the local Mennonite congregations and others. The purpose of the "House" is to feed both physically and spiritually, transients and unemployed men in the city who have no place to go. Quite a bit of work has also been done among the Jews and European immigrants.

—David L. Hunsberger
St. Jacobs, Ontario

"The Hatcheryman's Responsibility"

At the annual convention of the Southeastern Poultry and Egg Association at Atlanta, Georgia, Jacob A. Shank gave an address on this subject. Following is an excerpt from his address:

"First, we might ask, What is his opportunity? Let me make a number of statements which I think will suggest opportunities that the hatcheryman has. Today there are still millions of chicks dying of pullorum. Losses are being sustained because

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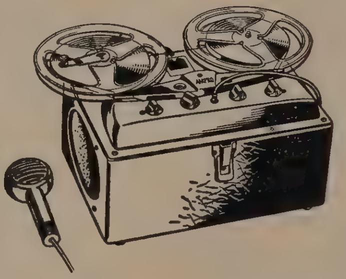

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flocks are going down with Newcastle. The average egg production on the basis of hens housed is in the neighborhood of one hundred and twenty-seven eggs per year. Some strains of birds are slow in feathering. There is a great deal of broodiness in the laying houses. Much improvement in rapid growth is possible. What would the correction of these factors do for the entire industry? Can the hatcheryman do anything about them? Can he do anything about pullorum in baby chicks? You know the answer is that he can do something about it. Can he do anything about Newcastle? Many of the more progressive hatcherymen are insisting on their breeding stock being vaccinated as a protection against Newcastle.

"Can he do anything about egg production? We know that by instituting a breeding program he can get results and be responsible for definitely increasing the number of eggs per bird per year. What can he do in increasing the early feathering characteristics of chicks? What can he do in eliminating broodiness? What can he do to increase the rate of growth? We know that the hatcheryman by either developing a thorough breeding program of his own or by securing stock from a breeder can be responsible for correcting these factors. There is no one else in the industry that can do as much as the hatcheryman in the correction of these things. Here, then, I think we have the answer to the questions raised above."

Catholic Program for Rural Vermont

Speaking before a group of young men training for the priesthood Monsignor L. G. Liguth called attention to the need for stronger church life in rural areas. Out of 70,000 villages in the United States, only a little more than 5,000 are served by a Catholic priest.

Bishop Edward Ryan of Burlington told the same young men that "the future of the church in Vermont, as well as in other states, lies not in the urban population but in the rural areas." The Burlington diocese of the Catholic Church has made an investment of $300,000 in fourteen mission churches and chapels throughout the state in an effort to build Christian rural communities.

THE NEEDS OF INFANTS

[Continued from page 9]

children that age have done in that area. The third concept is the idea which I have expressed before but I would like to make it clear: Nature has given us clues which help us to recognize the state of the given child. Some children are much more ready to be passing on to the next stage of growth and independence than others. So authorities are suggesting that we be much more reluctant to hurry the child ahead of himself but take the clues given to us and give him a fuller life in his present stage.

For the infant pleasure means most. Thwarting, either intentionally or unintentionally, creates frustrations and leads the child to act unsocially or to withdraw. Infants, under three months especially, do not shout their protests from the housetops but often display their provocation or frustration by the latter method, withdrawal. It is true, too, that effects follow through to later life when good personality and social relationships are vital. We must be aware that life from the beginning to the end is one interrelationship with another. One day cannot be taken out of life to be separated from it. In the early years the first attitudes are learned. Anything that is learned is harder to break, in fact cannot be broken without a scar.

After the fourth month the baby begins to respond to mother; he smiles in response to her presence, and gradually becomes tense with excitement. She is a source of well-being to him and is related to seeing and hearing.

As Christian parents we have a grave responsibility. It seems to me that the more we can glean from study and experiments of the nature of our basic needs and how to meet them, the better we can prepare youth for the work that God has set before him to do. Many of the most valuable opportunities to a full life are at our doorstep. Many of our attitudes toward the daily duties are learned in childhood. Link, in his book, *The Rediscovery of Man,* suggests that family life is like a game, each member using the same rules and each playing the game for the benefit of the team, not for himself. This seems to apply even to the newly developed home where the first child has entered. The goal here is the guidance of the little one to take his place as a playing member. May God give us grace and wisdom to promote His kingdom in each child's heart.

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Sauder Manufacturing Company, 600 Middle Street, Archbold, Ohio 35
Shenandoah, The 1950, Eastern Mennonite College, Harrisonburg, Virginia 32
Shenk Hatchery, The, Harrisonburg, Virginia 35
Steffy, N. P., Route 1, Bareville, Pennsylvania 30
Stoltzfus, Ruth B., The Mail Order Shop, Scottdale, Pa. 30
Ulrich Products Corporation, Roanoke, Illinois 36
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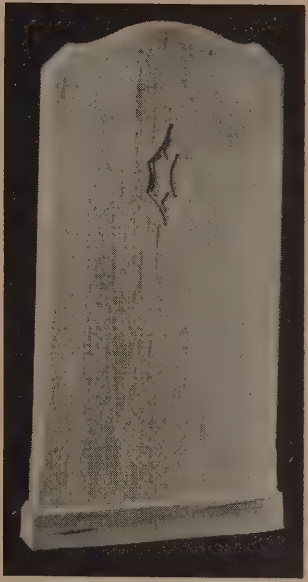

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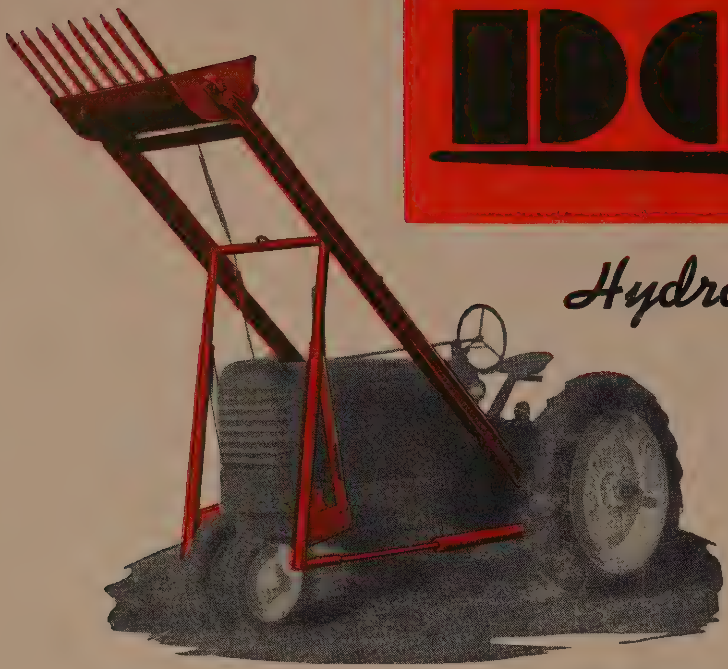

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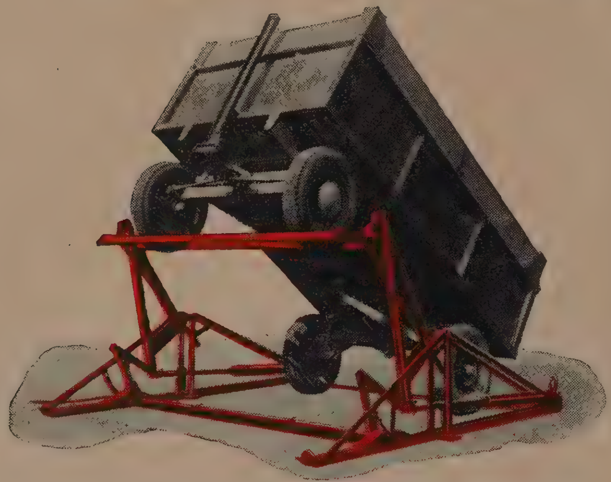

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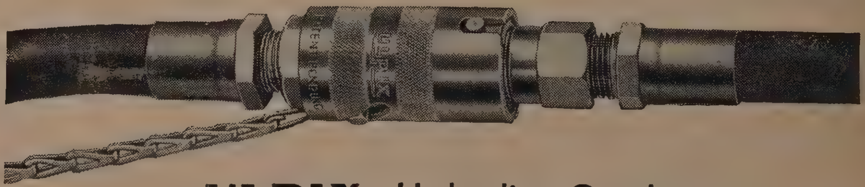

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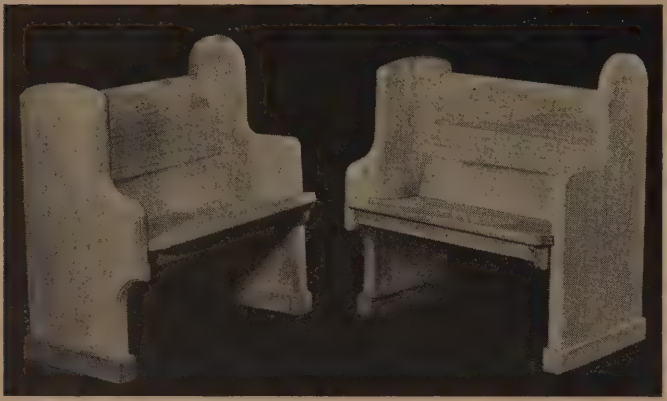

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Our Churches

The Conestoga Church near Morgantown, Pennsylvania

Until 1883 the brotherhood in eastern Conestoga Valley worshiped in homes. The church building that was erected in that year served until 1923, when the church in the picture at the right was built. This church was remodeled in 1948 to take care of the growing Sunday school and summer Bible school. In 1883 the membership was around 80. It is now four hundred, and three branch congregations have grown from this one.

John S. Mast served in this congregation as minister and bishop for over fifty years, and is now succeeded by Ira Kurtz. The 1950 Conference on Industrial Relations and Community Life will be held in this church on March 10, 11.

Mennonite Community

MARCH 1950

Volume 4 Number 3

EDITOR

Grant M. Stoltzfus

ASSOCIATE EDITORS

Paul Erb, Scottdale, Pa.
H. Ralph Hernley, Scottdale, Pa. Substituting for Paul Erb during the latter's world tour.
Guy Hershberger, Goshen, Ind.
John A. Hostetler, Lemont, Pa. Substituting for Guy Hershberger during the latter's European service.
Olive Wyse, Goshen, Ind.

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Contents

Pioneer of Peace—The Mennonite Farmer 4
Lloyd Mifflin

Some Important Trends in Old Mennonite Communities 6
Ira D. Landis

The Growing Community in Oley Valley 12
Elam Hartz

Tips for Homemakers 14
Compiled by Olive G. Wyse

Editorial 16

Young Community 18
Compiled by Winifred Paul

How Much Machinery Should a Farmer Have? 20
Charles S. Adams

Respiratory Diseases of Poultry 22
Robert G. Lauffer

Why Do Rural Communities Decline? 24
John A. Hostetler

What Wilt Thou Have Me to Do? 26
Sanford Calvin Yoder

Community Life 28

Viewpoints on World News 30
Carl Kreider

Pioneer of Peace

The Mennonite Farmer

Like some great Patriarch of old he stands
   Among the sheaves far from the town's embroil—
   Bearded and grey, true sovereign of the soil;
   A latter Boaz, at whose wise commands
The harvest turns to gold. Lord of wide lands—
   Mellowed by cycles of unending moil—
   He typifies the dignity of toil,

   As earth attests the power of his hands.
Driven by persecution to our shore,
   A man of peace and Christian tolerance rare,
   With tranquil faith he thro' life's tumult goes,
Nor ever turns the needy from his door;
   While thro' the years of patient work and prayer
   He makes the valleys blossom as the rose.

—Lloyd Mifflin (1846-1921).

(Read in 1910 at the two-hundredth anniversary of the first settlement in what is now Lancaster County, Pennsylvania.)

IN AN OLD FARMING COMMUNITY
The average acreage of farms in Lancaster County, Pa., is 57 acres. In former days these homesteads were built near running streams. These pictures were taken by a United States Department of Agriculture photographer in connection with the Department study of the Amish in 1940.

Some Important Trends in Old Mennonite Communities

Ira D. Landis

How is the church's future affected by high prices of land, mechanization of farms, and growth of industry?

OUR FOREFATHERS in 1710 with a love for agriculture, passed by "industrial" Germantown for broad acres in the "back-woods of Pennsylvania," seventy miles to the west. Here with privations of which we know nothing, here under God's hand and eye, they established a deep religio-agricultural foundation. A love for the soil and the church became innate in many for generations. In fact, the trend away from agriculture has never been very marked until the last three decades.

During the first century the pioneers from necessity built mills, grist, oil, hemp, and saw, and had their shops, smith, cooper, and wagon, but even in connection therewith often had farms. They scattered over virgin acres, more rapidly than any other colonists, before or since, and when the Scotch Irish were ready for new frontiers, Mennonites were generally ready to assimilate their holdings. Agriculture they were adapted for and truly loved. "Let others go to towns and cities," they said; "our call is to farm these fertile acres."

The Trend from Farm to City

When Lancaster County was organized in 1729, the Mennonites were not only the largest group, but all were farmers. In fact, only 15 were in any town; 99.6 per cent were classified as rural. This is the picture:

Chart I
Lancaster County, Pennsylvania

	Rural	City	Urban	Per cent Rural
1729	3,485	15	0	99.6
1764	26,100	1900	0	93.2
1860	80,658	17,603	26,656	64.6
1940	117,572	61,345	33,587	55.3

When George III decided to tax the American Colonies in 1764, Lancaster County's population had advanced 800 per cent, with none in towns, but enough in the city to reduce the rural percentage to 93.2. By 1860, at Lincoln's election, there was in less than a century a 446 per cent increase with half again as many people in the towns as the city and only 64.6 per cent rural. In 1940 prior to World War II with a 167 per cent increase, the city had upwards of twice the towns and the rural barometer showed 55.3. The decline no doubt continues. (See chart II)

Compared with Pennsylvania as a whole, in 1799 when Lancaster was the state capital, 90 per cent of the people were farmers. The remainder were greatly dependent thereupon. The 600,000 were mostly immigrants or their children. By 1840 when the population tripled, only 60 per cent were farmers. By 1870 agriculture took second place. From 1910 to 1920 there is the first noticeable decline in population. Agriculture continued to suffer, but slightly reversed through the depression of 1930-'40, when it stood at 33.4 with a national at 44.

Until 1850 Pennsylvania's rural population grew at the same rate as that of the United States. With industrialization here the percentage actually decreased until by 1940 but 9 per cent are actually living on farms compared with 23 for the nation. On the nation

---

Ira D. Landis of Lititz, Pennsylvania, is a minister of the Landis Valley Church near Lancaster, Pennsylvania. He is active in local historical study in addition to operating a farm. His background includes training at the Pennsylvania State College of Agriculture.

Chart II

Decade	Urban	Rural Farm	Rural Nonfarm	Total	Per cent Rural
		Pennsylvania			
1920	5,672,000	941,000	2,106,000	8,720,000	34.9
1930	6,534,000	846,000	2,252,000	9,631,000	32.2
1940	6,587,000	905,000	2,408,000	9,900,000	33.4
		U.S.A.			
1920	54,305,000	31,359,000	20,047,000	105,711,000	48.6
1930	68,955,000	30,158,000	23,663,000	122,775,000	43.8
1940	74,424,000	30,216,000	27,029,000	131,669,000	43.4

and state the rural population on the long view is sliding and especially during World War II.

The Shift in Occupation

In this state 50 per cent are in industry and trade, 6 to 7 per cent each are actually engaged in agriculture, mining, personal services, and professional work. The farmer knows no unemployment, but at times the urban man has aplenty. Of urban women 29 per cent needed to go outside of their homes for employment while only 14 per cent of the rural women needed to do so. Do we appreciate the ancient landmarks of our forefathers occupationally? Let's see! (See chart III)

The bases of this chart are figures furnished me by the deacons through a questionnaire. It is based on the source of income. "Agriculture" includes not only those actively engaged in farming, but farm laborers, landlords, and retired farmers with no other source of income. "Industry" includes all who obtain their living from shops, mills, and factories. "Trades" include not only mechanics, as carpenters, painters, plumbers, etc., but those associated with stores. "Professions" include the teachers, preachers, missionaries, doctors, nurses, etc. "Others" include those retired without income, laborers, domestics, charities, etc. In some cases careful estimates were given, and in some the files were classified one by one. The figures are accurate enough to show the trend and for general purposes the present status.

We first notice that instead of being a solidly agricultural folk as we were chiefly for three centuries, today but 65.1 per cent are directly dependent upon agriculture. The rest are divided, with 16 per cent in industry, 11.1 in "trades," 2.4 per cent professionals, and 5.3 per cent were not so classified.

Our farmer fathers first retired at one end of the house as most of the Amish still do. Later generations began to move to towns to spend their last days. Now some of their children "retire" in towns without the farm experience and income, and conse-

Chart III

Occupational Status—Nov. 15, 1947

Lancaster Conference Districts

District	Membership	Agriculture	Industry	Trades	Profession	Others	Church in Towns
W. W. Graybill	365	350	14	1		0	0
Mack-Danner	303	147	68	55		33	2
N. W. Risser	1054	673	188	111	37	45	4
H. E. Lutz	1148	857	132	133	26	0	2
Lutz-Bomberger	910	735	77	18	2	78	1
Amos S. Horst	1320	842	339	74	18	47	2
D. Stoner Krady	512	126	85	199	52	50	6
Krady-Nauman	593	443	95	42	4	9	0
C. K. Lehman	1029	658	145	152	19	55	3
Mahlon Witmer	1008	506	253	177	24	48	1
J. Paul Graybill	1673	870	342	274	74	113	5
Simon Bucher	415	251	64	39	9	52	0
John A. Kennel	300	245	5	19		31	2
G. Parke Book	976	720	101	42	28	85	2
Elmer G. Martin	941	518	167	152	18	86	0
Jacob T. Harnish	940	831	76	19	11	3	1
	13,477	8,722	2,151	1,507	322	725	31

CONTOURED ACRES

This is an aerial view of the farm of Arthur W. Weaver of Drumore, Pennsylvania. Note the terrace layout with contour furrows in the pastures in the right-hand corner. Typical of the region, a ribbon of road winds through the countryside.

A COLD STORAGE PLANT
J. M. Leed of Lititz, Pennsylvania, lifts a basket of peaches in a storage room of his locker plant. The peaches were grown on a near-by farm. J. M. Leed was born on a farm, and for many years was in the grocery business before establishing a locker plant.

POULTRY IS PROCESSED
A truckload of chickens are being delivered to Victor Weaver's Packing Company, Inc., at New Holland. Lloyd Fox is the driver and the chickens were gathered from near-by farms. Poultry is dressed, packaged, and frozen at this plant before it is sent to cities. Between thirty-five and forty persons are employed.

Industry of one kind or another employs 16 per cent of the Mennonites referred to in these pages.

quently industry or a trade are resorted to.

The Effect of Schools on Young People

Most of our rural schoolteachers for three centuries came from farms. With school consolidation in the last three decades teachers come from a nonfarm background and do not always impart a sympathetic attitude toward rural life and rural values. Industry with its shorter hours, social security, and big pay offers another way to make a living. Without a love for and the investment of hard work "for a season," success today in farming cannot possibly be assured.

If the church educates her youth beyond the ordinary school levels, she is obligated morally to find or make positions for them, and if she places them in positions of responsibility, she is obligated to pay them accordingly.

After the trend was started, the young people were reared in the towns. When our rural youth obtained their companions there, they were such as were neither desirous nor adaptable to farming, but a handicap to them, and thus forced them to seek their livelihood elsewhere.

Mt. Pleasant, Churchtown (Cumberland County), Habecker, and Oak Shade are still 100 per cent agricultural. Masonville, Juniata-Snyder County churches, Erb, Hammer Creek, and Good are nearly so. Millwood, Homeville, Strasburg, Brick, Erisman, and Gantz-Hernley are 90 per cent. The lowest is Twelfth and Windsor in Reading with only 7 per cent.

I was much interested in observing the Lancaster Church on East Chestnut Street, which is nestled in a growing industrial center since 1879. Proportions here are different than any of our sizable congregations. As one would expect, agriculture is down (31%), but industry is also down (6.9%). Trade is the strongest (at 41.4%) of all occupations here and proportionately for any, while professions (at 17.2%) are proportionally high.

Benjamin G. Wenger, late minister of the district of Groffdale, felt that at the rate the Mennonites of the Lancaster Conference were allowing the Martinites (Conservative Mennonites)

BEEF CATTLE ARE PLENTIFUL
Hereford steers on the Ira D. Landis farm were rounded up for a picture by son Dale. The Landis farm is 196 acres. When this picture was taken, sometime in 1949, they were soon to be sold at the Lancaster Stockyards. Estimated weight is 1200 pounds each.

FARM PRODUCE SOLD DIRECTLY

Roy N. Stauffer's Farm Produce Market is located on the Lititz Pike. Home-grown fruits and vegetables are sold. However, much of the produce is bought from distant markets. Most of the employees are members of near-by Mennonite churches. Roy N. Stauffer, Jr., is shown with a watermelon.

to buy up farms around Groffdale, the latter would gradually outnumber them. With this as a project the writer recently spent two profitable evenings with the Groffdale Meetinghouse as the center. With an 1870 map on farm ownership, we determined the denominational affiliation of the owners of that day. Here are some observations:

The Martinites first settled in 1893, in this region. From the western border of this study to a few miles east of the Weaverland Meetinghouse is their present stronghold. They have a far greater number today than in the past. In 40 years the membership has doubled; in 70 years it tripled but their farm land was more than cut in half.

Sem Eby, late church leader of Intercourse, Pa., was alarmed at the rapidity with which the Amish were assimilating the farm lands around Hershey's Church in eastern Lancaster County. Ira J. Buckwalter and the writer took time out at the close of a busy day to study this section statistically. We took a semicircle to the west with a radius of three miles and another to the east with a radius of two miles. We missed most of the towns and approached no borough. We found the Amish but little interested in Salisbury, but decidedly interested in Leacock. The

Chart IV

Farm Ownership—Hershey Church District

	1870	1948
Amish	6	43
Mennonite	33	27
Presbyterian	1	5
Martinite	0	4
Others	26	13
Total	66	92
Per cent Mennonite	55	29.3

FARMS PRODUCE FOR CITY MARKETS

Paul Graybill and John S. Hess grade potatoes which will be sold in a suburban Philadelphia market by Richard Hess, son of John. Beans, cabbage, and lettuce are also raised on Hess' 106 acres. John and Richard are both ministers and their farm and business partnership includes another son James.

UNION STOCKYARDS ON THE OUTSKIRTS OF LANCASTER

Cattle are shipped into these stockyards from Minnesota, Virginia, Missouri, North Dakota, and Illinois. A total of 675 carloods came from St. Paul, Minnesota, the main point of origin in 1948. The totals were as follows: 260,546 cattle, 68,686 calves, 97,724 hogs, and 29,724 sheep. The stockyards are the largest east of Chicago.

town of Intercourse is occupied by many Mennonites but it is now surrounded by almost solid Amish Township of Leacock. Had we confined our figures to Leacock Township where the majority of Amish live, the picture would be even more pronounced. As it is, the percentage of farms now held, when the membership has more than trebled, has declined from 55 to 29.3 per cent.

When brethren do not appreciate their farms and through high price incentives sell them to Martinites, Amish, and (nearer the city) to industrialists who are willing to pay from $700 to $1000 per acre for land, we arrive at a pivotal point in the present trend. Martinites and Amish buy the farms for their children and seldom do any others again farm them.

The Amish in Indiana, in Kishacoquillas Valley, in eastern Pennsylvania are also replacing the Mennonites on the farms.

A PAINTER AT WORK

Aaron Burkholder of East Earl is painting the home of Moses Horning near Hinkletown. A former C.P.S. man, he now employs five men. Trades such as painting, carpentry, and mechanics now employ over 11 per cent of the Mennonites in this area.

STAUFFERS FURNITURE STORE

A FURNITURE STORE

Mahlon Stauffer and his wife arrange furniture outside their store at Murrell. They also have a store in near-by Ephrata. This building is one story and is surrounded by a convenient parking space.

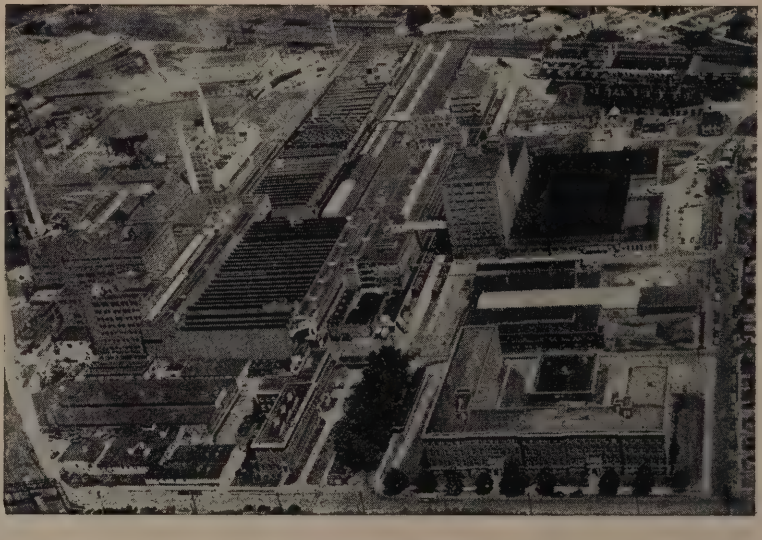
The Breakdown in Family and Community Life

With urban atmosphere we get urban problems as a church. Pennsylvania's population, being strongly urban, does not reproduce itself. The average family had three in 1890, but has decreased by 1940 to barely two. Among Lancaster Conference Mennonites the decline is not so steep. Prior to 1800 the average was 5.4 children per; in the next century 4.9; in this century it is 4, though the figure may decline. With about half of them remaining in the church, we would be scarcely keeping our own. Will the present trend aid or deter?

While the writer has observed records of divorce in a Mennonite family a hundred years ago it was certainly a rare case. Today among the descendants of two pious great-grandmothers

THE TURNPIKE DIVIDES A FARM

The lengthening of the Pennsylvania Turnpike through the eastern part of the state is bisecting many farms in Mennonite communities. Here the Turnpike divides the farm of Levi Beiler of Elverson, Pa. Large machines are used in building the Turnpike. One report states that machinery includes "loaders that dig up and load three tons a minute, rock crushers that crush 150 tons of rock an hour, treedozers that pluck out good-sized trees like radishes. . . ."



A CITY INDUSTRY

The headquarters of the Armstrong Cork Company in Lancaster shows one of the leading industries in the area. Other industries include Hamilton Watch Company and the RCA-Victor Company.

A typical Lancaster County farm scene shows a wheat field and a river. This picture appears in a leaflet published by the Lancaster Chamber of Commerce. The leaflet states that 85 per cent of the county's 945 square miles is in farmland.

there are upwards of six divorces and remarriages. For the county we have a picture in:

Chart V

	1886	1900	1925	1947
Marriages	1069	1270	1397	2062
Divorces	?	71	115	453
Divorces to Marriages		1:17.88	1:12.14	1:4.55

The first full year for the recording of marriages here was in 1886. The

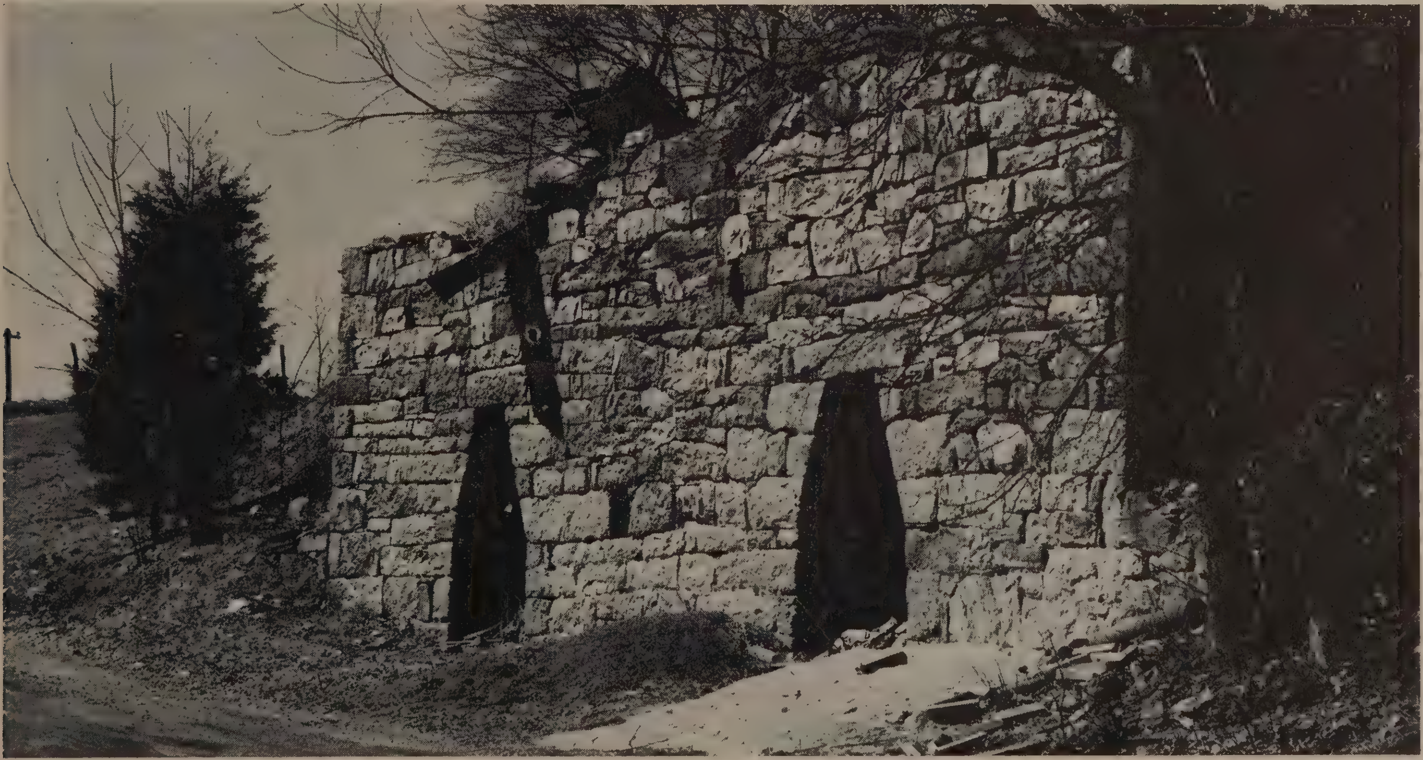
[Continued on page 32]

FARM IMPLEMENTS ARE MADE

Lime spreaders are now manufactured in an old feed mill near Joanna, Pennsylvania. Here is Milford Hertzler painting a newly built spreader. The spreader is mounted on a truck chassis.

LIMEKILN AND LANDMARK

Before 1900 limekilns like this one were found in nearly every neighborhood. Large commercial kilns now supply the farmer with lime. This kiln, now torn down, stood on the farm of Ira Hartz of Elverson.



The Growing Community in Oley Valley

Elam Hartz

CHURCH DEDICATION AND CHURCH SERVICE

Omar A. Kurtz, minister, reads the Scripture at the ground-breaking ceremony for the new Oley Valley Mennonite Church on October 17, 1949. Records show that Yoders and Hostetlers settled in this valley as early as 1714.

IT HAS BEEN said that when the Mennonites came to Pennsylvania upon the invitation of William Penn, they could smell the limestone fifty miles away. While this expression should not be taken too literally, it is well known that the Mennonites took well to limestone soil and when established they took a firm hold. After a number of years in such a place where each succeeding generation took a firmer hold it finally became difficult for a prospective farmer to find a farm. Such was the case in Conestoga Valley in eastern Lancaster and southern Berks counties. In the late 1930's and early 1940's a few families ventured from Conestoga Valley into Oley Valley in eastern Berks County. Here they found the desired limestone soil with "houses that they did not build" at a lower figure than prices in the near-by congested Mennonite areas.

By 1942 twelve families had located in Oley Valley. Bishop John S. Mast was called to organize religious work in a union church which had been in disuse. This gave our group a stable feeling.

Elam Hartz of Manatawny, Pennsylvania, writes on Oley Valley from the viewpoint of being the oldest member of the new settlement. His home was formerly in the Conestoga Valley where he taught school for a number of years. He still teaches in addition to farming. He is the father of two daughters and one son.

The Land

The land! That is where our roots are . . . . From the land comes everything that supports life . . . . No unemployment insurance can be compared to an alliance between man and a plot of land.

—HENRY FORD.

YOUTH MISSIONARY PROJECT

A group of young people pose in a cabbage field which is a missionary project. Several young people from the community are in voluntary service units; five are in full-time mission work; two are going to India as missionaries; one is a relief worker in Java.

Farming Is Diversified

Oley Valley offered ample opportunities for diversified farming. Proximity to industrial centers meant good markets for farm products. Among the cash crops raised are tomatoes, potatoes, and digitalis. Tomatoes are contracted by canning companies. In recent years most of the tomato picking was done by migrant laborers, chiefly from Puerto Rico. Many potatoes are marketed through the Pennsylvania Potato Growers' Co-operative. Digitalis is grown for a New York firm. This plant is used for making medicines for heart conditions. Those interested in dairying find a milk market with St. Lawrence Dairies of

Families from a congested community have built a new settlement in the past ten years.

Reading, and Lehigh Valley Co-operative Farmers of Allentown. The latter also furnishes artificial insemination service for dairy herds. Some herd owners are members of a dairy herd improvement association under the direction of our county farm agent, Charles S. Adams.

Among the farmers of our group there are those who also have interest in other occupations, such as carpentry, bull-dozing, spraying, and tiling. Four of our number are public school teachers.

Oley Township has a consolidated school for all grades. The high school offers courses in vocational subjects. The school authorities are quite tolerant with those whose practices are classed as "odd" and "peculiar." A number of the young people have availed themselves of educational opportunities offered by the church institutions. Eastern Mennonite College, Goshen College, and Lancaster Mennonite School have been patronized.

Church Life and Service

Our church constitutency at present consists of twenty-three families, about ninety adherents. Some of these live in Penn Valley north of Oley Valley. The regular services consist of Sunday school and preaching services every Sunday morning, and young people's meeting every two weeks on Sunday evening. The home ministers are Omar A. Kurtz ordained in 1943 and John L. Glick ordained in 1946. Other activities are a sewing circle and an organization among the young people known as "Mennolean Lamplighters." They engage in tract distribution and assist in street meetings. Every summer they undertake an agricultural project, the proceeds of which are used for some form of Christian service.

A summer Bible school is conducted every year in July. This is the only school of this kind in the locality. About three fourths of the children attending come from outside our own group. A branch Sunday school is conducted at Walnuttown in Penn Valley. About sixty children from that vicinity attend. Last year a summer Bible school was also held at Walnuttown with good interest.

Some of our number have served in voluntary service units. One is in foreign relief work in Java. Five have gone into full-time mission work. Two at present are helping with the work at Culp, Arkansas, and are under appointment for the Bihar district in India.

Since Bishop John S. Mast has become inactive because of old age the bishop work is in charge of Ira A. Kurtz of Morgantown. A short time ago work was begun on a new church building. This will probably be completed in 1950, providing the funds are forthcoming.

What about the future outlook? There are in our families about sixty children under the age of twelve years. We hope they will be builders of a community that will be Christian and energetic.

TURKEYS AND TOMATOES

This flock of turkeys on the farm of Elmer Stoltzfus numbered 2500. Elmer is shown here with his sons Ira and Leonard. Near-by markets for poultry are the industrial cities of Reading, Allentown, and Bethlehem.

A load of tomatoes from the farm of Samuel K. Mast (left) is ready to be taken to Campbell's Soup Company in Camden, N.J. Robert Kline (right) is the driver of the truck which is owned by Simon Zook.

BUILDINGS ARE OLD BUT GOOD FOR ANOTHER CENTURY

The Exeter Friends Meetinghouse was erected in 1758, and is an old Valley landmark. Ancestors of Abraham Lincoln and Daniel Boone are buried in the cemetery in the foreground. Boone's birthplace is a few miles away.

The farmhouse of John M. Mast, dairyman, is typical of the old limestone houses that dot the Oley Valley. Milk from this farm is shipped to the Lehigh Valley Cooperative in Allentown. There are six girls and one son in the Mast family.

Tips for Homemakers

From the Homemaking Editor

Food Storage Tips

1. Fresh meat should be unwrapped as soon as brought home from the market. It should be placed in a loosely covered meat keeper or lightly covered with wax paper and placed on tray in coldest part of the refrigerator, just beneath the freezing compartment. The reason for removing meat from the heavy wrapping paper before storage is that circulation of air on the surface slows down bacterial growth.

2. Cooked meats should be stored in covered containers. Cooking has dried the surface of the meats sufficiently so that further drying is undesirable.

3. Smoked meats, such as ham and bacon, should be wrapped and stored in refrigerator or cold dark place.

4. To keep bacon and cheese from molding, wrap them in a cloth wrung out of a vinegar solution. (One tablespoon vinegar in one-half cup of water.)

5. Fish should be wrapped tightly in aluminum foil or heavy wax paper, and stored in the coldest part of the refrigerator. If not frozen it should be used soon after receiving it from the market, because fish deteriorates more rapidly than other meats.

6. Hamburger deteriorates more rapidly than meat that has not been ground. If it is to be kept several days it should be frozen. A convenient way to keep hamburger patties is to freeze them in a refrigerator tray, separated by wax paper so that any number may be removed quickly without defrosting all of the meat.

7. Strawberries will keep better in a flat tray than in a deep bowl or box.

8. Berries, pears, grapes, and peppers keep better on the refrigerator shelf than in the crisper or humidor.

9. Bananas blacken and lose more food value at refrigerator temperature than at room temperatures.

A Tip on Buying Oranges

The larger oranges in the seedless varieties such as the California navel are more economical than the small ones. The reverse is true in seedy oranges. A test on Florida winter oranges (varieties containing seeds) showed a progressive decrease in the per cent of juice obtained as the size of the orange increased. This was not true of California navel oranges. The large medium-sized ones (size 150) excelled all other sizes in the per cent of juice. As a general rule one pound of oranges will yield one cup of unstrained juice.

How to Prevent Fruit from Darkening Before Freezing

Light colored fruits may be treated in one of the following ways to keep them from darkening.

1. Allow fruit to remain one minute in citric acid solution, one-fourth teaspoon citric acid to one quart of water. Remove from solution and pack in dry sugar or syrup.

2. Slice fruit directly into cold sugar syrup which can be used for freezing.

3. Place fruit into package and cover with syrup to which ascorbic acid has been added. Use one-fourth teaspoon ascorbic acid to one cup sugar syrup. This method is the most expensive but it increases the food value. Ascorbic acid is vitamin C. This treatment will keep the fruit lighter during the thawing process also.

A Tip for Spring House Cleaning

Recent tests on the effectiveness of commercial rug and upholstery cleaners showed that ordinary household non-soap detergents, such as Dreft and Tide, were as effective for the cleaning of rugs as more expensive special rug cleaners. However, an upholstery cleaner called O'Cedar was the most effective of the cleaners tested for upholstery fabrics. Make up a quantity of suds (one cup of non-soap detergent to a gallon of water) and have clear water ready for rinsing. Clean a small section of the rug at a time, applying the suds with a flat, soft-bristled scrubbing brush. Use the foam of the solution for cleaning. Rinse by wiping off with damp cloths. Pick a day when the rug will dry quickly. Good ventilation and an electric fan will aid in drying it. Vacuum the rug thoroughly on both sides before cleaning it.

Valuable Bulletins for Homemakers

Homemakers may receive the following bulletins free by writing to the Department of Agriculture, Washington 25, D.C.

646 A Step-Saving U Kitchen. 12 pp.
AIS-48 Home Freezing of Fruits and Vegetables. 24 pp.
AIS-64 Home Canning of Fruits and Vegetables. 24 pp.
1474F Stain Removal from Fabrics. 30 pp.
1873F Slip Covers for Furniture. 26 pp.
591MP How to Tailor a Woman's Suit. 24 pp.

The following bulletins may be obtained free of charge from the Federal Security Agency, Social Security Administration, Children's Bureau, Washington, D.C.

FS 3.209:4/2 Prenatal Care. (1949) 76 pages, with illustrations.
FS 3.209.30 Your Child from One to Six. (1945) 147 pages, with illustrations.
FS 3.209:324 Your Child from Six to Twelve. (1949) 141 pages, with illustrations.

Note: The Homemaking Editor welcomes suggestions from readers. No doubt many of your ideas will interest and benefit other readers. If you have an efficient household hint, a good recipe, or a question you would like discussed, send it to the Homemaking Editor, Olive G. Wyse, Box B, Goshen College, Goshen, Indiana.

From Our Readers

Renewing Stiffness in Coverings

When pressing used bobbinet prayer coverings use a piece of waxed paper and a slightly warm iron. It will revive the stiffness nicely.

Sent by MRS. LESLIE K. HOOVER, Soudersburg, Pennsylvania.

To Dry Small Woolens

After washing children's sweaters, baby bootees, sacques, and caps, shape them and stitch them (using large stitches) onto a towel. Hang the towel on the line on a breezy day and the articles washed will dry quickly and have their orginal shape.

Sent by MRS. HAROLD LEFEVER, Lancaster, Pennsylvania.

When Inserting Rod into Curtain

An old glove finger or thimble slipped on the end of a curtain rod will keep the rough end of rod from catching on curtain when inserting.

Sent by Mrs. J. B. Shank, Markham,

Substitute for Strainer

To strain baby formulas and orange juice I find in place of strainer, hospital gauze very economical, bought in yard width and cut small to fit over bottle funnel. Kept in sterile jar, this will be handy and free from bacteria.

Sent by Mrs. Noah V. Martin, Hagerstown, Maryland.

New Tips for Shoe Strings

To make new tips on old shoe strings just dip the ends of the strings into clear nail polish and hang them up to dry.

Sent by Mrs. John P. Duerksen, Hesston, Kansas.

Recipe Holder

Place the recipe card you are using between the tines of a fork and place fork in a glass. The card will be held at just the right angle for reading, and will be kept off the table where it might become soiled.

Sent by Mrs. Homer Martin, Wakarusa, Indiana.

To Accurately Measure a Fraction of a Cup of Shortening

If a recipe calls for a half cup of shortening, first fill your measuring cup half full of cold water, then put in enough shortening to make the water line reach the "one cup" mark. Now simply drain off the water, and you have an accurately measured half cup of shortening. This method can be used for any fraction of a cup, using water to equal the other part of a full cup.

Sent by Mrs. Richard N. Lehman, Lancaster, Pennsylvania.

Also by Mrs. Vernon Kauffman, Hammett, Idaho.

Washing Small Articles

When washing baby socks, shoe strings, or other small articles in washing machine, pin together with large safety pin. They can be removed from the hot water more easily this way.

Sent by Mrs. Carl Moreland, Pinto, Maryland.

Picking Up Broken Glass

To pick up bits of finely broken glass moisten a piece of absorbent cotton, and press lightly over the glass. The glass will adhere to the moist cotton. This will prevent slivers of glass from getting into small fingers and feet.

Sent by Pauline Brubaker, Ephrata, Pennsylvania.

To Clean Silver

Put into aluminum pan 1 tablespoon soda, 1 tablespoon salt, 1 quart water. Bring water to boiling point. Immediately drop silver in. Boil three (3) minutes. Remove and place in soapy water.

Sent by Mrs. Sol Steckley, Pigeon, Michigan.

Ontario.

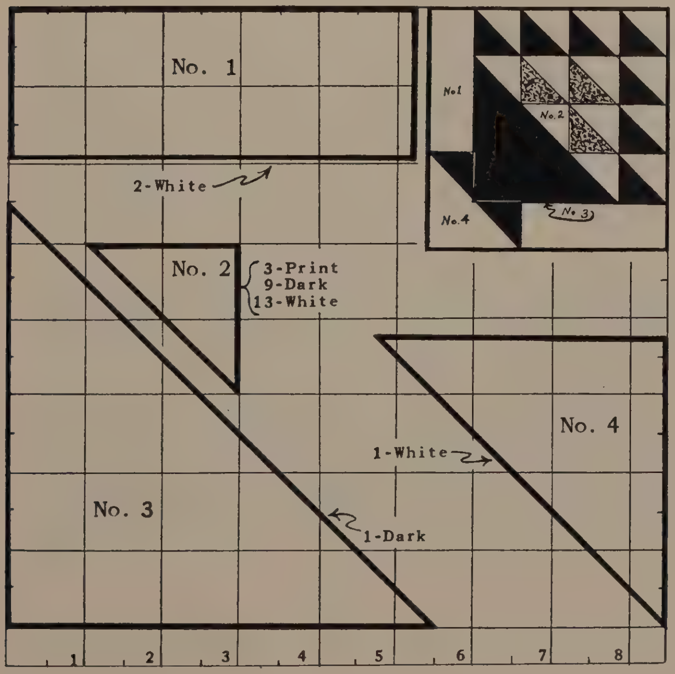
A Mother's Help

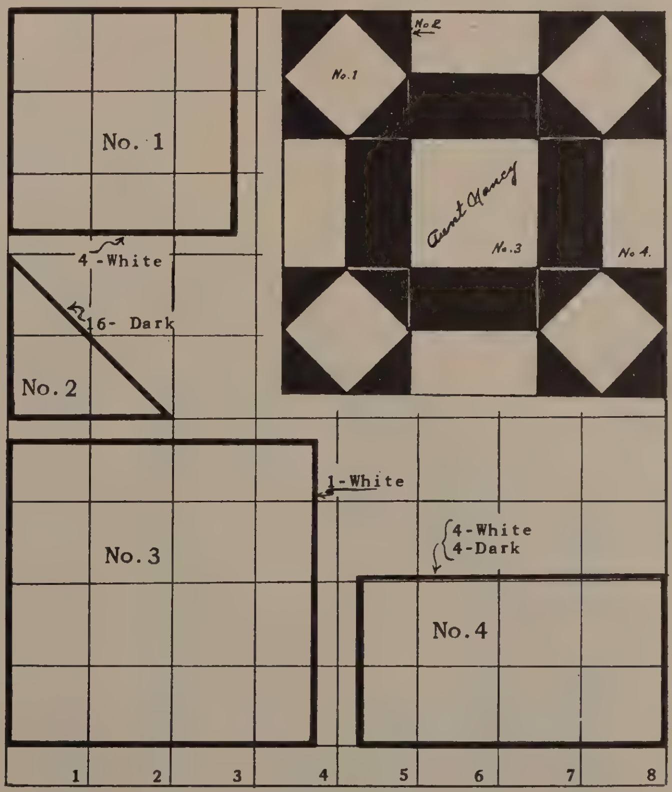
We find it very convenient as well as economical to have a pocket (about 8" x 12") in some handy place, as inside the door of the kitchen sink. Here we keep clean, old rags cut about six inches square. These we use to wipe greasy things before washing, also spills and tracks, in fact, dozens of things that need wiping for a family. They are easily discarded.

Sent by Mrs. Paul W. Miller, Hammet, Idaho.

Basket Quilt Pattern

Each square in the diagram represents one inch. In order to make the quilt pattern, rule off one-inch squares on paper. Draw blocks according to scale. Generous allowance has been made for seams. The completed block is 8½ inches square.





Friendship Quilt Pattern

Make one quilt block before cutting all the blocks. You may desire smaller seam allowances than the diagram has allowed. The completed block is 10½ inches square. Sample blocks of these old quilts were sent in by Mrs. Amos Neff, Wooster, Ohio.

Editorial

The Shift from Agriculture

In this issue THE MENNONITE COMMUNITY features what may be called a chapter on the Agricultural Revolution. Most of us are familiar with the Industrial Revolution and the change which water, steam, and electric power have brought. If we but look around us we can see the Agricultural Revolution taking place. Both Revolutions are part of the same process and who is there that thinks these changes can be prevented?

It is well to have someone observe and record in the manner that Ira Landis has done for the Lancaster County, Pennsylvania, area. Similar studies can and should be made in the Mennonite population in Waterloo County, Ontario; in Rockingham County, Virginia; in Wayne County, Ohio; Elkhart County, Indiana; Woodford County, Illinois; and Johnson County, Iowa. Nor is the list by any means complete.

We should talk of the Agricultural Revolution as something that *is,* for we are now in the midst of it and the end is not yet.

What Does the Agricultural Revolution Mean to Mennonite Communities

1. A CHANGE TO OTHER OCCUPATIONS. This is one of the results shown clearly in the graph on the opposite page. While this shows the national scene it is clear that Mennonite communities follow this trend. In the Lancaster area the first two centuries were almost 100% agricultural for Mennonite people; now only 65% are farmers and this figure may decline further.

2. MORE TRAINING AND FORMAL SCHOOLING FOR YOUNG PEOPLE. New occupations often call for special preparation. Many of the trades and services require training and so Mennonite young people enroll not only at church schools but also at secretarial schools, schools of nursing, trade schools, and others.

3. NEW INTERESTS AND POINTS OF VIEW. Working in mills, offices, and schoolrooms people gradually come to look at issues through the eyes of the laborer, the clerk, and the teacher. Sometimes these viewpoints are quite different than those of the farmer.

A book recently published devotes several pages to a family's conversation at the Sunday dinner table. One son was a farmer, another a laborer, and the third ran a business. All had grown up on the same farm and always looked at problems together. But different occupations now brought different points of view and Sunday dinner conversation for this family was not altogether one of everybody agreeing.

While various points of view are normal and healthy it is true that communities and churches can lose their unity due to differences caused by the workaday world. Often churches have divided because of such reasons rather than because of differences in doctrine. The fellowship in our Mennonite churches must now be broad enough to include laborers, teachers, clerks, businessmen as well as farmers. Such a fellowship should be all the richer.

4. A CHANGING MORAL CLIMATE. The temptations of ethical corner cutting in business, the temptation to "protect" our interests by lobbying and group pressure, the temptations to bypass government regulations, the temptation to take on the doubtful motives of many American business practices—these are the concern of the church and more than justify her interest in the "shift from agriculture" as it continues in Mennonite communities.

What Is the Unequal Yoke?

Letters to the editor and conversations with Mennonite farmers and businessmen show an interest in the above question. Church conference minutes for decades have many references to this question. Just when do we become party to an unequal yoke? How Christian are some of the cooperatives in which Mennonites hold membership? Is membership justified on the grounds that we try to use our influence for the good? Is it all right to be a member of a farm organization, insurance company, or a co-operative with the intention of withdrawing when the organization resorts to unchristian practices?

There is a feeling among many that the unequal yoke is too prevalent in Mennonite communities and suggestions reach us that THE MENNONITE COMMUNITY should discuss the various phases of the unequal yoke problem

The farm of Elam Zook is located east of Churchtown, Pa., and is north of the Welsh Mountains. It is typical of the many dairy farms in Lancaster County which find a market in the Philadelphia area.

Next Month

AN ISSUE ON MENTAL HEALTH

What Is Mental Health? —*Norman Loux, M.D.*

Mental Health—A Concern for the Church and Community —*Arnold R. Friesen, M.D.*

Progress in the Church's Mental Health Program —*Delvin and Helen Kirchhofer*

A Mental Rest Home Is Dedicated on the West Coast

Lancaster Conference Plans a Mental Hospital —*J. Paul Graybill*

Springtime Recipes from Grandmother's Cookbook —*Mary Emma Showalter*

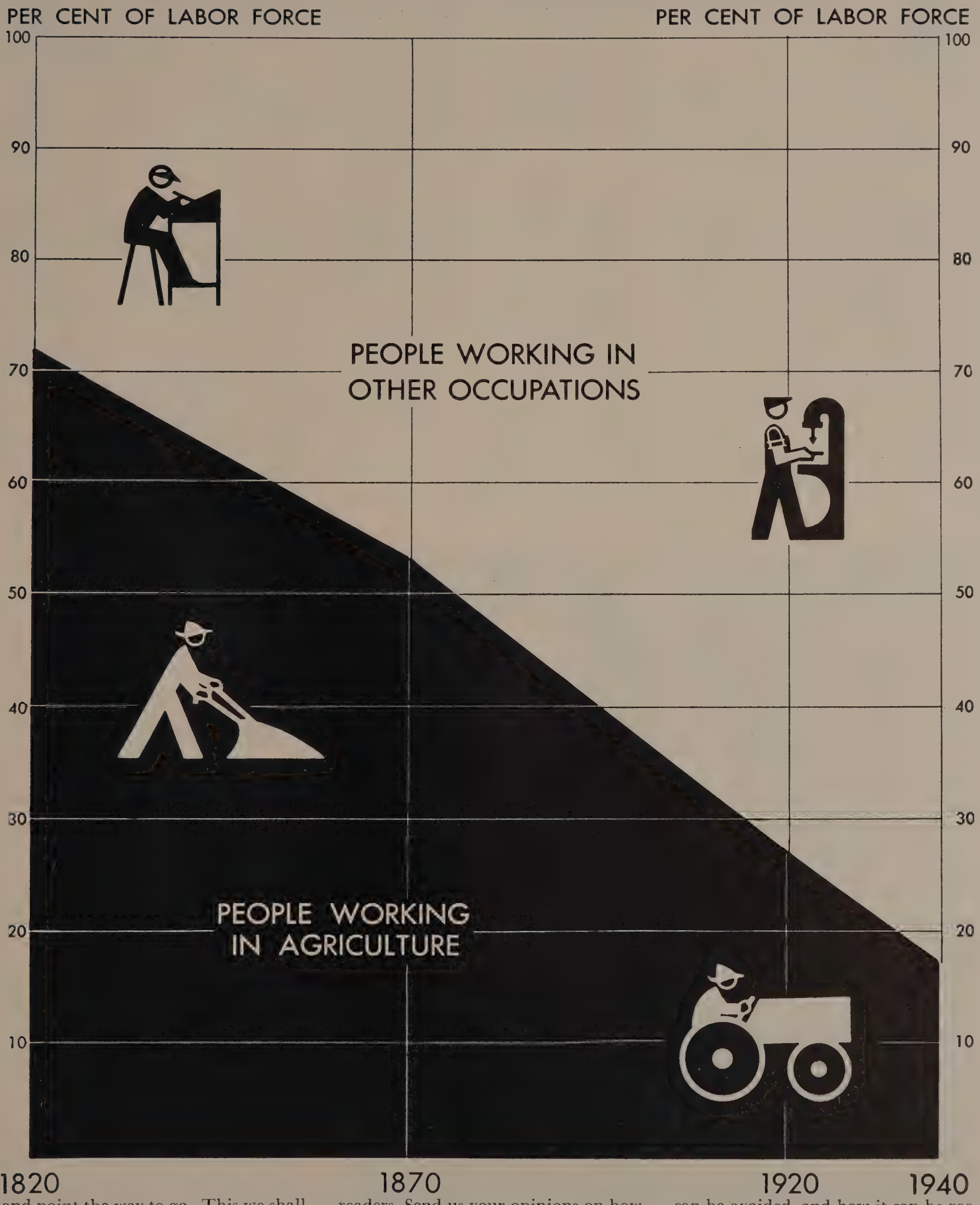
Collecting as a Hobby —*Ella M. Miller*

What Wilt Thou Have Me to Do? —*Sanford C. Yoder*

A New Community in Arizona —*Edna Beiler*

Viewpoints on World News —*Carl Kreider*

THE SHIFT FROM AGRICULTURE



and point the way to go. This we shall be glad to do with the help of our readers. Send us your opinions on how the unequal yoke is practiced, how it can be avoided, and how it can be recognized.

THE YOUNG COMMUNITY

John's Box of Stamps

One Saturday morning as John and I were playing in the snow in his front yard, our fun was suddenly interrupted by the mailman who was coming down the street with the big pack of letters on his back. As he stopped at John's house, John ran to meet him and came back with a letter that had come all the way from India. He told me that it was from his uncle who is a missionary in India. John also explained that in the house he had a big box in which he had been saving the stamps which came on his uncle's letters.

"How many stamps do you have?" I asked.

"I don't know," John answered, "but I have a lot."

"Are all of your stamps different?" I then inquired.

"Oh, no, many of them are the same," was the reply.

"May I see your box?" I then asked.

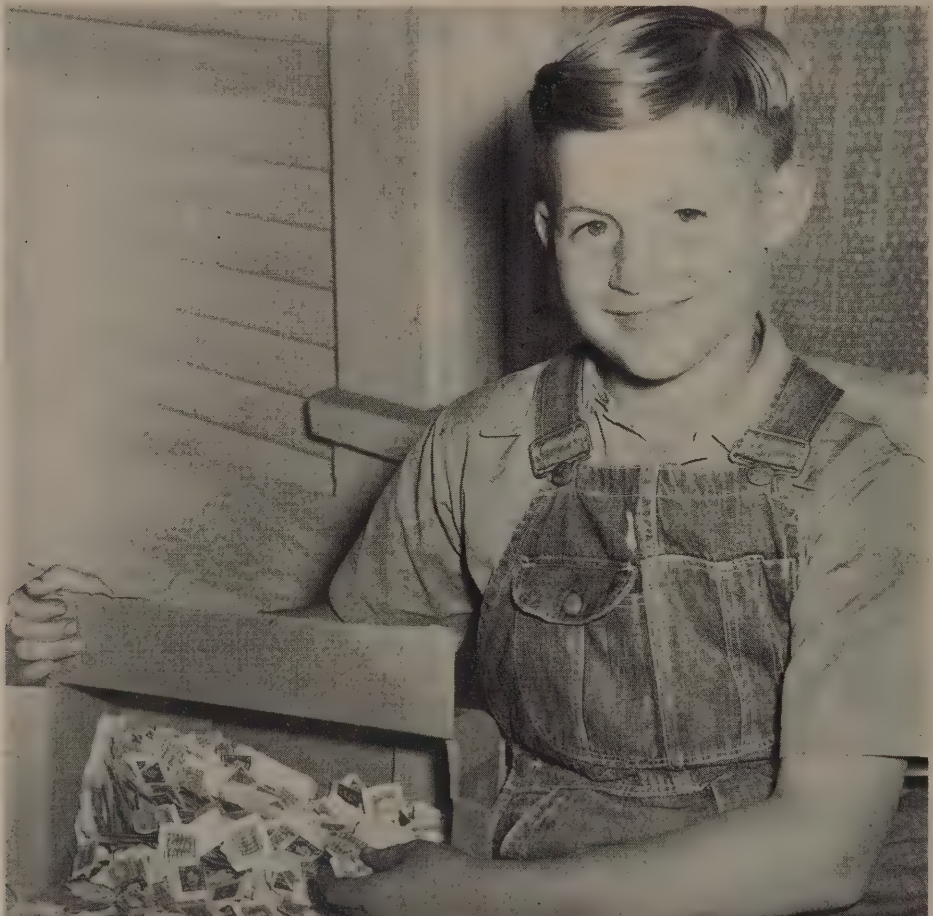
"Sure, come on in," John said.

It wasn't long until the contents of John's big box were spread out over the dining room table. Many of John's letters and stamps were from India but we found some that were from Germany, Argentina, Paraguay, England, Canada, and even some from the United States. They were old ones that are no longer used.

After looking at John's stamps for quite a while, I started to tell John about the stamp collection which my dad has. I told him about my dad's album in which are places that are marked off so that stamps can be placed in the little squares. I explained how my dad buys packages of stamp hinges at the dime store with which he mounts his stamps in his album. The album has the names of the different countries arranged in alphabetical order so that when he wants to find the stamp of a certain country which he has, he can do so very quickly. In the front of the album there is a map of the world so that one can very quickly find the countries from which his stamps come. I further explained that my dad has no two stamps that are alike in his album. If he does get any stamps that are alike he keeps the extra ones in separate envelopes and these he calls "duplicates."

John was soon asking more questions about how he might get a stamp album in which to put his stamps so that he might know just what stamps he has that are far different from all the rest. I also showed John that the easiest way to get the stamps loose from the envelopes is to put them in water until they soak loose.

The next day John and I went uptown with my dad and we found in a bookstore a very nice stamp album with a red and blue cover. For a number of weeks following, John and I found much enjoyment in spending our evenings after school at work with



BEGINNING A STAMP COLLECTION

Raymond Kauffman, aged eleven, is shown here with a few of his stamps. Raymond lives at Hubbard, Oregon. This picture of him was taken soon after he started saving stamps for a collection.

John's stamp collection. We soaked off all the stamps that he had in his big book and placed one of each kind in the album. Soon we were getting stamps from other people that knew about the collection, and thus John's album became fuller and fuller.

One day we got a funny-looking stamp from Kenya. Neither John nor I had ever heard of Kenya, but it wasn't long until we had found it on the map in the album. The next day I really surprised my teacher when I told her where Kenya is.

John no longer has a big box of stamps but his big album looks much nicer and it's more fun too.

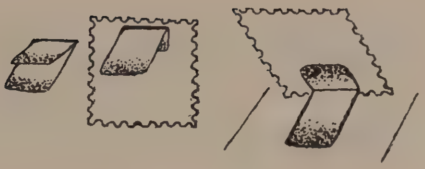
—J. Delbert Erb.

Helps for Young Stamp Collectors

Two stamp albums that are good for young collectors are: *The Modern Postage Stamp Album* and *The Adventurer Album*. These may be found in many bookstores or may be had by sending to any of the many stamp companies that advertise in such magazines as "Popular Science" or "Popular Mechanics."

Always soak your stamps off the paper by floating them in a pan of water. Never cut them off! Try to keep the edges from being torn. Collectors want good edges or perforations on their stamps.

Never glue or paste stamps in an album. Put them in with "stamp hinges" which you can buy in any dime store. This is how you use stamp hinges.



Stamps are arranged in albums by countries. All of the stamps of one country are arranged by years.

There is an excellent book about stamps in the United States between 1847 and 1947. It tells the story and shows the pictures of many postage stamps. Maud and Miska Petersham, a man and his wife, have written the book. The Macmillan Company publishes it for $3.50. Order it from the Mennonite Publishing House.

KITES AND RAIN

In looking out the windowpane
  I try to think just why
It ever, *always* has to rain
  When we have kites to fly.

Bill and I had planned it, till
  We thought 'twould work just right
To hike across the field and hill
  And sail that fine, red kite!

It *had* to rain! Oh me, oh my!
  Just what, now, *can* we do?
We'll make *more* kites—no time to sigh!
  And soon the sky'll be blue.

—Gladys L. Hostetter

Tommy's Surprise

Tommy was riding on his new tricycle.

Fido, Tommy's dog, looked very lonesome. He could ride on Tommy's little wagon but he could not ride on his new tricycle.

Tommy said, "You want a ride, too, don't you, Fido?" So Tommy got a little rope and tied the wagon to the tricycle. Fido jumped on the wagon and Tommy jumped on the tricycle.

They were all ready to go when Daddy called, "Tommy, Tommy, come here."

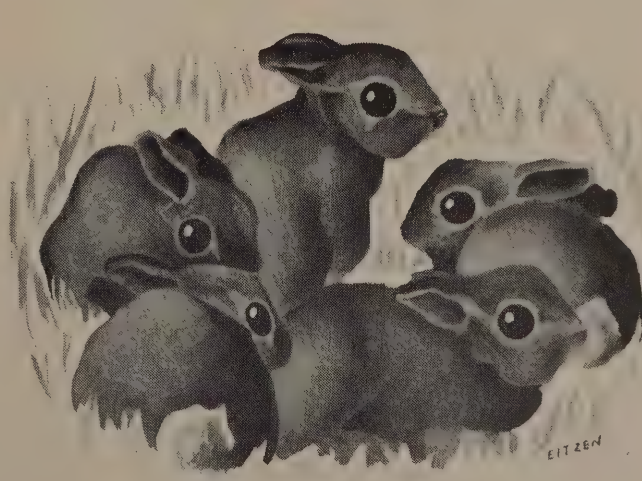
Tommy jumped off his tricycle right away. He knew children should do what their mothers and fathers tell them.

As soon as Tommy got near, Daddy put his finger to his lips and said, "Sh, Sh-h."

Tommy went very, very quietly.

There in the corner of the garden, Daddy showed him a nest of tiny little baby rabbits.

—Eva Carper.



How Much Machinery Should a Farmer Have?

Charles S. Adams

Unless careful in the purchase of machinery, the farmer "will burden himself financially in a way that may be embarrassing and very costly to his future welfare."

BROTHERS OWN THEIR OWN BALER IN MISSOURI

Here is a view of a baler owned by sons of Jesse Wenger, deacon of the Versailles, Missouri, church. The four sons of Jesse Wenger own other machinery with their father, including a tractor, a field cultivator, a power mower, and a combine. They live near each other and by working together they own and use more modern equipment than they could afford separately.

JUST AS MUCH as he can justify with the acres that he will cover, and the number of hours he can put it to use each year. That is a short answer and it isn't very specific. It doesn't satisfy the one who asks the question. It simply states a fact in general terms.

Well, let's elaborate on it and see whether or not we can give you an answer that is more helpful. It is the farm labor problem that has emphasized this investment in modern farm equipment. With the farm labor wage rate multiplying itself four times within the last decade, especially in the industrial east, the farmer who needs to employ help will think twice if there is a possibility that a new machine or implement will take the place of another hired man.

A Two-Man Farm Is Usually More Profitable

Generally it is more profitable to operate a two-man farm than a one-man farm. There are so many instances where two men can do the job more economically than can one man. Even building a fence is a good illustration, but then there are so many more important jobs that must be done on time if the crop or the animal is to produce well. To get the job done *on time* very often requires two men. Thus a two-man operation usually is the minimum for most efficient use of man labor on a general farm, as well as on some specialized farms.

Starting then with a farm requiring two men or more, what are the farm machinery requirements? The studies made to answer this question are several years old and thus are not quite to the point of present-day costs. However, they are a help in arriving at a pretty fair estimate, according to our farm management specialists.

Investment of $40 per Acre for General Farm

Before World War II in Pennsylvania it was found that a general farm should have an investment of no more than $18 worth of equipment per acre of crops. On commercial orchards or potato farms the investment per acre might profitably be as high as $35 per acre. Today (1949) these investments per acre are very much higher, and are justified because of a higher return to the farmer for his products. An investment of $35 to $40 in farm equipment for each acre of crops on a general farm is more nearly in keeping with the requirements, and can be justified from a farm management standpoint. In some instances a higher investment may be justified but one should make a careful analysis before he makes an investment of $50 or more per acre. Again on commercial orchards or potato farms, or on other special crop farms, investments in equipment per acre can be double those on a general farm.

In order to arrive at the proper figure on a specific farm, your farm for example, determine how long it will take to get the return of the investment through increased yields, lower cost per unit of product, a higher quality of product, a more salable product, more efficient use of labor, or better organization of the farm operations. Other factors also can be added to this list. If the new piece of equipment contemplated will not do one or more of these things, it is doubtful if it should be purchased.

Aside from the purely economical consideration there are times when, for social reasons, an investment in new equipment is made. A farm family usually can live more happily if they

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Charles S. Adams of the Berks County Agricultural Extension Service, Reading, Pennsylvania, has over thirty years of experience as a county agent, one of the longest in the country. He is also active in the rural life program of the Evangelical and Reformed Church of which he is a member.

do not have a hired man living in the midst of the family circle, every day of the year. This is an especially important consideration in a family with growing children or a teen-age daughter. Even if the personality and character of the hired man are of the best, still it is a strain on human nature. If a piece of farm equipment can prevent such an "intrusion" into the family circle, it may be justified on those grounds.

But then the limiting of hired labor may make it more necessary for the farmer to constantly stay on the job himself, making his position more confining, even though he may have the extra piece of equipment. In case of sickness or accident, the hired man can take the farmer's place while the machine can not.

Hiring of Custom Work

The hiring of custom work done on the farm may be more economical than owning all equipment needed to do all jobs. Unless a farm is large enough to get the minimum hours of use annually that are required to carry the investment, a piece of equipment is a financial burden to the farm. Because of this, many moderately sized farms cannot afford a full line of modern equipment commonly used.

Fortunately custom operations help out here. So does neighbor co-operation where farm equipment is shared; each owning only a portion of implements and power machinery needed. That makes for more hours of use annually and cuts the overhead. Some sacrifice needs to be made by the farmer who hires custom services, or who depends upon his neighbor's equipment. The sacrifice is that of not being able to time his farm operations as well as he might like to do, at least occasionally. It requires patience and some risk with the weather. But if the number of farmers in a co-operative arrangement is not too great, that risk is reduced. Each helping the other on harvest jobs especially speeds up the operations.

Getting the Most Returns from Machinery

Where a farmer may be overinvested in modern equipment, he can help to justify the investment if he will do enough custom work for neighbors to bring the number of hours of use annually up to the minimum requirements from a farm management standpoint. Anything beyond the minimum requirement will help bring up the profits.

Besides wear and tear that comes from use, machinery depreciates from obsolescence, because newer and improved machines are coming onto the market constantly. So, by merely standing idle, a machine or implement may depreciate very rapidly. Very often by using a machine only a few years old, one may be operating inefficiently in competition with other farmers who have more modern equipment.

In addition to obsolescence there is an interest charge on the investment. This emphasizes the danger of buying expensive specialized machinery unless one can see sufficient use for it so that in a few years a good portion of the investment can be earned. Beginning farmers and others who must borrow capital should invest only where returns will come quickly. With favorable prices for farm products, production is at a premium. If prices of products decline in a year or two, a machinery investment made now would be high in proportion to income. If prices remain the same or advance, there will be little difference in the cost between custom rates and a farmer's own investment, and good income is possible in either case.

Greater efficiency comes from higher production and from getting the job done on time. Whether such a goal shall be obtained on your farm by custom costs or by investment in new equipment, depends therefore upon these factors, uppermost of which is that of sufficient hours of use each year to help pay off the overhead rapidly.

In Iowa and Pennsylvania

Studies in Iowa and Pennsylvania indicate that when a hay baler will put up 100 tons or more each season, it may be economical for a farmer to own his own equipment. At that point the cost per ton is about $4.00. But as soon as the tonnage drops to 80, the cost per ton goes up to $5.00. If the drop is to 60 tons, the cost jumps to $6.00 per ton. Custom rates vary greatly but usually come close to $4.00 per ton, more or less. Corn pickers were operated under Pennsylvania conditions in 1948, at an average custom cost of $5.59 per acre. The range was from $5.09 in the central area of the state to $8.40 in the northeast. It is important therefore that a farmer calculate his costs for area in which he lives. It emphasizes the great variation possible between communities or areas. When a farmer can bring his operating costs per acre below the prevailing custom

[Continued on page 25]

ON A VEGETABLE FARM

Emery King sprays beans on the Brackbill Farms near Malvern, Pa. On commercial orchards, potato or vegetable farms investment in farm machinery can be higher than on a general farm. The Brackbill Farms produce sweet corn, lima beans, tomatoes, beets, and beans that are sold at four markets in the Philadelphia area. Between fifteen and thirty people are employed.

Respiratory Diseases of Poultry

Robert Lauffer

Respiratory diseases such as Newcastle and bronchitis are the greatest economic hazards to the poultry industry.

RESPIRATORY diseases or "colds" have been causing great economic losses in the poultry industry. Actually poultry pathologists will tell you there is no such thing as the "common cold." Sneezing, coughing, rattling, and gasping are symptoms that may be caused by about eight different respiratory diseases.

Only two of these diseases can be attacked by the use of drugs. At the first signs of any sneezing and coughing, there are three steps that should be taken that will enable the flock to go through the outbreak more quickly. These steps are:

1. Make the birds comfortable by raising the temperature and humidity.
2. Stimulate their appetites.
3. Get an accurate laboratory diagnosis.

Raising the temperature in the brooder house by 10 degrees and putting water pans on the stoves to increase the humidity in the pens aid greatly in the quicker recovery of the birds.

It is most imperative to keep up the feed consumption. The more the birds eat the sooner their recovery. Wet mashes, made with a little milk product, pellets, and semisolid buttermilk, are all excellent to increase feed consumption. Semisolid may be diluted at the rate of 1 pound to 1½ quarts of water and this mixture used to make a moist mash. A thin layer of cod liver oil or fish liver oil on the water is also good. If lights aren't being used, it is well to use them immediately. This is recommended both for layers and chicks to enable them to have more opportunity to eat.

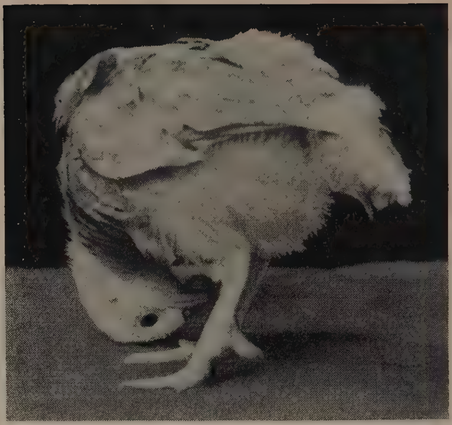
An accurate lab diagnosis, while it might not always be in time to help the present situation, will show what type of disease is being dealt with and is valuable information in setting up the vaccinating program for next year's replacement stock.

Newcastle Disease

Of all the respiratory diseases, Newcastle, in the last few years, has received the most publicity. However, many experienced poultrymen after suffering attacks of both diseases feel they would rather have a natural outbreak of Newcastle than bronchitis in the laying flock.

Newcastle first starts with typical respiratory symptoms of coughing, sneezing, and gasping. It is very difficult to distinguish them from other respiratory diseases such as bronchitis and laryngotracheitis. Nervous or paralytic symptoms may follow. Usually these appear in the younger birds. Some may show paralysis of the legs and sit on the hock joints with the toes spread wider than usual. There may be loss of control of the muscles of the legs and neck. As a result, the bird may twist its head from side to side or down between the legs. Still others walk backwards in circles. Mortality in chicks under eight weeks may range from 30 to 70 per cent.

In laying hens the disease is indicated by respiratory trouble and an abrupt drop in egg production—frequently to zero in five days. Recovery is much slower, reaching normal in from three to six weeks after the start of the outbreak. Unless associated with other diseases, there is little or no mortality in mature stock. Recovered birds will lay misshapen, thin shelled eggs but usually for not as long a time as with infectious bronchitis. Egg whites are oftentimes watery.



TYPICAL PARALYSIS CAUSED BY NEWCASTLE DISEASE
Newcastle has symptoms of coughing, sneezing, and gasping. A paralysis of the legs often follows. There may be loss of control of the muscles of the neck and the bird may twist its head. Mortality in chicks under eight weeks may range from 30 to 70 per cent.

Flocks, having recovered from an outbreak, are for all practical purposes immune to subsequent attacks and are not considered to be carriers.

If chicks are obtained from recovered or vaccinated breeders, they will have a parental immunity to the disease of two to four weeks after they are hatched.

It is a very good idea to plan to vaccinate replacement stock this spring where the disease has appeared previously or in areas where the disease is or has been present.

Vaccination may be performed any time between four and fifteen weeks of age but should be done only on birds in good condition. Newcastle vaccine may be combined with fowl pox vaccine at a dosage of 1 pox to 2 of Newcastle (example, 500 doses of dried pox to 1,000 doses of Newcastle powder diluent). It is best to perform this combined vaccination at eight or nine weeks of age.

No specific drug treatment is helpful. As previously mentioned, keeping the birds comfortable and trying to get them to eat are the most practical things the poultryman can do.

Bronchitis

Infectious bronchitis has been around the state for some time, but was often mistaken for other respiratory diseases. It is a highly contagious virus disease that may attack birds of all ages, from day old chicks to laying hens. The incubation period of the

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Robert G. Lauffer is a native of New Jersey and has specialized in poultry husbandry in his training and work. He has served as an assistant county agent in Connecticut and is now Extension Poultry Specialist at the Pennsylvania State College, State College, Pennsylvania.

disease is about 24-48 hours which means it can spread very rapidly through a flock. Young chicks may suffer heavy mortality losses (20-70 per cent) but the death rate decreases as the birds grow older. Symptoms are much the same as Newcastle minus the nervous disorders.

Laying flocks don't usually drop completely out of production but will drop to 10 or 20 per cent. An outbreak in layers is of considerable economic importance not only due to the fact that production is down for three to six weeks, but also because after resuming production birds lay a large number of abnormally shaped eggs of poor shell texture for usually a longer duration than after Newcastle. Many watery whites are also an aftereffect of the disease.

Treatment is identical to that for Newcastle. Flocks which have recovered from an outbreak are apparently resistant to later attacks. However, birds that recover *may be carriers* of the disease and are capable of infecting healthy birds, even though they themselves show no symptoms.

Laying flocks may be protected against outbreaks by inoculating the birds to a live virus during their growing stage. The inoculation for bronchitis must be administered by a veterinarian in co-operation with the Bureau of Animal Industry (for Pennsylvania).

Many growers feel that it costs about $1.00 per bird to carry a flock through an outbreak of bronchitis or Newcastle.

Chronic Respiratory Disease

Recently a new disease, chronic respiratory disease, which was first discovered in New England has been appearing in Pennsylvania. It is a virus disease which seems to affect the laying flock only. Birds have the characteristic respiratory symptoms but are not thrown entirely out of production. Flocks that normally would be laying 70 to 80 per cent drop down to 40 to 50 per cent and stay at that rate of production for a period of six months to a year. This disease could become of greater economic importance than its more spectacular brothers—bronchitis and Newcastle.

At present no medication or vaccine is available.

Coryza

VACCINATION FOR NEWCASTLE

Only healthy birds between four and fifteen weeks of age should be vaccinated. The inoculating needle is dipped into the vial of vaccine and then inserted through the web of the wing. Make the birds comfortable, keep up their appetites, and get a laboratory diagnosis—these are the three rules to follow in case of an outbreak of disease.

Coryza, most frequently referred to as a cold, is actually caused by a bacterial organism. In the early stage affected birds have swollen faces due to an accumulation of clear fluid in the sinuses. As the disease progresses the liquid becomes yellowish and foul smelling. The mucous material dries and forms yellow crusts around the nostrils often closing the nasal opening.

If the disease is definitely diagnosed as coryza, one per cent of sulfathiazole or sulfamethazine for four days in the water shows a decided improvement in the flock. However, the disease may reappear since an immunity usually isn't established.

Fowl Pox

Fowl pox is a highly infectious virus disease which affects chickens, turkeys, and pigeons, usually during the fall and winter months. It causes wartlike scabs on the unfeathered portions of the head. There might also be an accumulation of cheesy material or soft yellow cankers in the mouth. Occasionally these cankers will obstruct the windpipe. Affected birds usually remain out of production for a month to six weeks.

Fowl pox may be prevented by vaccinating with fowl pox vaccine at eight to sixteen weeks of age and in areas where the disease is widespread should not be overlooked.

Laryngotracheitis

Laryngotracheitis is a highly infectious virus disease that causes the most severe mortality in laying birds of any of the virus diseases. It seldom occurs in birds less than ten weeks of age and usually hits flocks of five to ten months of age.

A number of birds may die before typical symptoms such as labored rattling, gasping, or gurgling are observed. Frequently, blood is expelled at the time of coughing. The windpipe becomes filled with a cheesy, bloody plug or fluid which, if severe, results in strangulation.

Early recognition of the disease is essential so that the remainder of the flock can be immediately vaccinated to prevent the disease from spreading from pen to pen.

Properly vaccinated birds do not remain carriers as *do those having* had a natural outbreak of the disease.

The vaccine is applied with a brush on the inside of the upper lip of the vent. An inflammation of this area

[Continued on page 32]

DESERTED COUNTRYSIDE

Communities decay for a number of reasons. Sometimes the church fails in its mission. Sometimes the young people are attracted elsewhere. Sometimes the land is allowed to wash away. This picture is typical of scores of rural communities in the United States.

Why Do Rural Communities Decline?

John A. Hostetler

Hundreds of communities are threatened for reasons outlined in this article.

THE KIND of world we are living in demands nothing short of diligent devotion to our task. Whether this means being a woodchopper, a machinist, a preacher, or a farmer is not the most important question. As an individual engaged in Christian service, am I keeping myself alert, informed, and at grips with the real issues in my place of service? Is my church approaching the job of evangelism in the spirit of Christ, with intelligent clear-sighted determination, or is it becoming weary in view of the collective organization of evil at work in the world today? The task of building churches today is an enormous one. It requires an unending faith in the purposes of God as we look upon the needy rural community of our time.

The opportunity which is open to the church in rural America is tremendous. This is especially true in our day. The character of our American rural civilization has greatly changed and is continuing to change. As a church we must keep fresh to the unique opportunities of our time. Let us note briefly some of the trends affecting our farming population. Whether good or evil, whether we like it or not, these trends are with us.

John A. Hostetler is living at Lemont, Pennsylvania, which is near his native home in Mifflin County. A former C.P.S. man, he is now interested in trends affecting Mennonite communities. He is specializing in studying rural life as a graduate student at Pennsylvania State College.

Departure of Youth

The exodus of youth from the country to the city is a mark of our time. From one third to one half of the rural high-school graduates leave annually and until they become self-supporting in their community, they are lost to the community. Many Mennonite young people of our rural communities go to college never to return to take up the task in the rural church community. These young people represent a tremendous amount of energy, productive power, creative genius, and potential. In going to the city they take these virtues away from the rural Mennonite community, and they give little back. The rural church must make a concerted effort to present the challenge of rural church building to its young people. Schools could do a great service by preparing and challenging students to take up responsibilities in the rural community.

High-Priced Land

The ownership of land by church members in a farming community is very essential to the health of the church. The farm tenant is usually on a short-term lease and, never sure whether he will be in the community very long, is not inclined to be interested in the support and upbuilding of the community. The ordinary farm laborer is still more rootless and even more unconcerned about churches and schools. Strong local congregations are not built upon such shifting foundations. The presence of high tenancy, or the operation of farms by farm managers, also implies a high degree of absentee ownership. Absentee owners are concerned primarily with getting a return on their investment. They not only do not push for better local churches and schools but often oppose them and other local improvements. Such farming practices and principles often take valuable resources out of the community by wasting soil fertility. In some sections big scale farmers or city businessmen are active in the land market. Bidding freely against each other, they push values beyond the reach of the man who wants one average size farm on which to raise his own family. In the year ending March 1, 1945, thirty-seven per cent of the buyers of farms were not active farmers. While the price of farms fluctuates widely, for many years the trend has been sharply upward. In 1946 it took sixty per cent more money than in 1935-1939 to buy the same amount of land, making it very difficult for young farmers to get a start.

Shifting Populations in Rural Areas

The rapid increase in some rural communities of the number of city people who move out into the country for residential purposes is becoming increasingly evident. Living among farming folk, their viewpoint is that of a city person. They are pleased when butter and milk decline in prices. Their interests and those of the farmers are often exactly opposite. Their religion, views, tastes, and habits often create adverse comment in the community or neighborhood. To bring such persons into a warm growing fellowship in the same church with farmers is difficult.

On the other hand, rural areas are becoming urbanized. Rural people want the conveniences of the city. They are more and more dissatisfied with outdated machinery and ways of doing things. There is a rising complaint about doctors leaving rural areas to practice in the cities. Young people, if they have to have a profession, need to be inspired to return for service in the community which produced them.

Are Colleges Responsible?

Colleges are partly responsible for the disintegration of our rural communities. Except for the Amish wing of the Mennonite Church the trend toward higher education is affecting our rural church life more than might be supposed. To quit sending our youth to college is not the solution either. The real question is of a different order. What kind of people do colleges produce, and where do college students eventually end up? The small colleges in America have tried to imitate the larger universities of our land and in so doing have not served in the community in which they are situated. They turn out large numbers of professional people. These students are trained to pursue their own interests. They become refined in their taste for lecture, opera, concert, sport, or the best in current books, but they are to a great extent a set of irresponsible people. They have become trained in the art of impersonal relationships. They have little thought of returning to the rural community from which they came. One may find them in a business or "hoeing" an independent and narrow professional walk. Institutions, many of them supported by Christian churches, have little concept of service to their community, and as such they are decidedly one-sided in their emphasis and are destructive of true community life. Whether this is true of present-day Mennonite colleges is not known to the writer, but we will need to wait until reliable studies have been made of this aspect of our colleges. The ordinary small college has yet to demonstrate its ability to make science and higher learning a tool for the rural community, for the church, and for the betterment of personal relationships.

Whither to?

In the face of these rapid and almost magic changes, is there still a place for the rural minister and his message? There is a great need for the rural minister who, in humility and sincerity, lives and preaches the Gospel of Christ. Ministers and laymen are needed who can, despite confusion and contradiction, in government, in politics, in the economic order, see evidences of God at work in the world in saving individuals, and achieving His high purposes of creation. People in our society have a tendency to look to government for salvation from the social evils. The secularization that constantly threatens to invade every phase of life is, through the radio, the daily press, the commercialized recreation, seeping into every corner of rural America.

HOW MUCH MACHINERY?

[Continued from page 21]

charge in his area, he may be justified in investing in his own equipment.

In combining small grains the average Pennsylvania cost was $4.69 per acre. The variation here was from $5.02 in the northeast to $4.03 in the central area. Other custom operations as shown by Pennsylvania studies in 1948 were:

Threshing wheat	30	9.1 ¢ per bu.
Threshing oats	32	6.7 ”
Grinding feed		
Stationary grinder		
Fine	22	17.4 ¢ per 10
Coarse	28	15.7 ”
Portable grinders		
Fine	10	18.6 ”
Coarse	10	17.2 ”
Spraying weeds, materials furnished	15	$2.95 per acre

From this discussion you may not have gotten the exact answer you want, to the question with which we started, namely—"How Much Machinery Should One Farmer Have?" But by weighing the experiences of others derived from the findings of farm management studies made in various states, one can do some calculating to fit his own situation. So long as the general rules of good farm management are followed, one usually is on safe ground in his farm machinery investment. If one ignores these rules, he may be paying a high price for what he gets, if he has the ready cash to pay for it. And if he doesn't have the ready cash, he will burden himself financially in a way that may be embarrassing and very costly to his future welfare.

What Wilt Thou Have Me to Do?

Sanford C. Yoder

WHAT VOCATION TO CHOOSE

This picture of Allen E. Zook was taken in March of 1946 when he was in C.P.S. at Malcolm, Nebraska. Like many C.P.S. men he looked forward to farming, and this year he will farm on shares with L. A. Schrock at Harrisonville, Missouri. During the winter months for the past three years Allen has operated a portable relief canner in the Midwest.

EACH YEAR thousands of young Mennonites arrive at the place in life when they are faced with the problem of deciding upon a vocation. Never before in the history of our country have there been so many trades, professions, positions, or occupations from which to choose. Perhaps the term "choose" is not the best word because much of the time people are compelled to accept what is available and not what they desire in the way of gainful employment to secure the means for the needs of themselves or their families. In such instances they often find themselves engaged in a type of work which is not suited to their liking and which may not enable them to make a worth-while contribution to the need and welfare of society as a whole.

Before entering upon the discussion of these questions it may be well to say that as a result of the events of the past decade large numbers of young people, and some older ones, devoted varying periods of time to relief and rehabilitation activities, and now they hardly find themselves satisfied with an occupation that contributes little if anything to the larger personal and spiritual needs of mankind. This surely is a wholesome and commendable viewpoint, especially in view of the nation-wide, even world-wide, reconsideration of idealisms which amounts to an upheaval little short of a revolution. It is gratifying to know that the financial returns from a job or a vocation are no longer accounted the basic consideration in the choice of a life's work. Such things as the benefits that accrue to others, and a happy and wholesome religious and social environment in which to live, are also considered as being of major importance.

In view, then, of the many lines of endeavor that are open to young people today, how may one decide which field to enter or which job to seek? Are there any responsible sources of information and guidance to which a person may apply for help, and where are they to be found?

"Honest Occupations for Necessary Uses"

As a Christian no one would expect me to set forth a set of principles or a catalog of bureaus, agencies, or establishments that did not include the highest of all authorities, the Bible. In very concise and terse language the great apostle lays down two fundamental principles regarding secular employment. In concluding his letter to Titus he says: "Let ours also learn to maintain good works [honest occupations] for necessary uses." This, then, is the first test—honest occupations, and secondly—necessary uses. There are many, many remunerative occupations in which many people are employed that contribute nothing to the spiritual, physical, or moral welfare of mankind. Those who would invest their lives in some constructive venture will have little interest in such affairs even though they may yield large financial returns.

On the other hand, there are open, many and varied fields of legitimate endeavor to honest, sincere, conscientious souls who want to use their time, talent, energy, and life in a positive and constructive way. There is the field of agriculture in which man utilizes the resources of the factory and mill as well as those of nature to transform the raw, unusable materials of the universe into forms that are usable to man. There are the occupations that have to do with the manufacture, preparation, and distribution of foods and materials; the professions and agencies that deal with the problems of health and those that occupy themselves with finances without which we are so helpless today. The transportation industry offers increasingly wider and greater opportunities than ever before. The profession of teaching and the field of scientific investigation are also open—wide open. In all these areas, to say nothing of others, there are opportunities to serve a needy world of people and there is always room, even in hard times, for those who render honest service and whose chief interest is not the wages or salary or the highest dividend on their investment, but who first of all do their work "not as unto man but as unto the Lord."

Sanford C. Yoder of Goshen, Indiana, is known throughout the church as a leader in schools and missions. A former president of Goshen College, he recently returned from a world tour of missions and relief stations. His early years were spent in Nebraska, Washington, and Iowa. He writes from the viewpoint of an experienced farmer.

Here is help for those who are deciding upon a vocation.

Likes and Dislikes

Perhaps the first point a person should consider is his likes and dislikes. This may not be the best place to begin, but it is where most people start. If one's desires run along some useful line and fit into one of the areas mentioned before, then he has at least a beginning. If, to engage in such a vocation, it would become necessary to sacrifice a happy and satisfying environment or forego helpful religious or social privileges, then one would surely do well to consider an occupation less agreeable and less remunerative in order to enjoy the benefits of the latter opportunities. Years ago, by way of illustration, we moved to the great Inland Empire of Eastern Washington, the far-flung desert through which the "Oregon" rolls, the sheepman's paradise and the horseman's home. So well was it suited for grazing that a large plateau area was named "Horse-heaven." How we enjoyed those years of freedom and liberty away from the places where one smothers in the crowds. We felt that we could live always in those great open spaces and be happy, but to leave children in the embrace and vastness of those wide, untamed expanses was more than we could think of. Hence, we sacrificed our own desires and found a home in a community where the more important things of life could receive a proper ministry.

Next, and this should perhaps have been first, each one must evaluate his own abilities and aptitudes. By the time a person reaches maturity he should have an idea of what he can do. Our present practices, as well as legal restrictions and regulations governing the employment of children and the compulsory educational requirements are on the whole good and desirable but not altogether without disadvantages. Many children do not learn to work and, in fact, it is possible, do not know what their aptitudes are or what they really would enjoy doing because they have had no opportunity to learn. Many of them know they do not like to study but too frequently they have no chance to apply themselves to something else. Hence, too many of them grow up with only one ambition—to earn money to spend with no conviction of how it should be used save to satisfy their desires.

Getting Started with the Advice of Others

If one is not sure of his qualifications there are always sources to which he may go for information. One's parents, or friends may know better than one's self what he is qualified and fitted for. Then there are counseling and guidance agencies set up by schools or even by churches, communities, or social organizations some of which will be of help. And lastly there are in every community staunch and stalwart citizens who over the years have accumulated a wide experience through observation and contact with a world of people. They have seen boys and girls come and go. Some have succeeded, others have failed. These hoary sages know the reasons why. They may not know the rules of the book or manual nor could they express the formulas in scientific terms, but they can tell it in language which the boy or girl who failed their English courses can understand, and in a manner often that touches the soul and sets one on his feet and starts him on the way. From this large reservoir of knowledge and experience there is much one can draw that will do him good. I never walk past the bier of one of these rare souls but that a feeling of loss creeps over me, for I know that with them will be laid away a vast fund of wisdom to which the world will no longer have access except as it has been absorbed by others who benefited by it.

And last but most important is the understanding that comes through the leading of the Spirit. He has a message for those who understand His voice. Those who have learned to know this "Secret Place of the Most High" have been led unerringly and unmistakably to places of service that were often out of accord with all the counsel and best judgment of their friends and advisers. A person must be sure, however, that what he may take for conviction and guidance of the Spirit is not merely a desire or ambition of his own. Time does much to confirm one's call and he who has patience to wait and continue in prayer to ascertain His will can follow with confidence and assurance the Voice that speaks from above.

[To be continued in April, 1950, issue]

Conference on Industrial Relations and Community Life

Sponsored by Committee on Industrial Relations of Mennonite General Conference and Mennonite Community Association

Conestoga Mennonite Church, Morgantown, Pennsylvania
March 10, 11, 1950

FRIDAY 1:30 p.m.

Chairman: P. L. FREY, Archbold, Ohio

Devotions
Why a Conference on Industrial Relations and Community Life — H. RALPH HERNLEY, Scottdale, Pa.
The Mennonite Church, the Labor Movement, and Farm Organizations — CLAYTON L. KEENER, Refton, Pa.
Discussion Period

FRIDAY 7:30 p.m.

Chairman: P. L. FREY

Devotions
The Nonresistant Christian in a Changing Economic World — IRA D. LANDIS, Lititz, Pa.
The Mennonite Church Facing Economic Issues Today — JOHN E. LAPP, Lansdale, Pa.

SATURDAY 9:30 a.m.

Chairman: GRANT M. STOLTZFUS, Scottdale, Pa.

Devotions
Reports on Farm and Industrial Relations in Various Parts of the Mennonite Church
  Franconia Conference—MARCUS A. CLEMENS, Souderton, Pa.
  Lancaster Conference—CLARENCE E. LUTZ, Elizabethtown, Pa.
  Virginia Conference—LEWIS E. STRITE, Harrisonburg, Va.
  Southwestern Pennsylvania Conference—MERVIN J. HOSTETLER, Windber, Pa.
  Ontario Conference—M. R. GOOD, KITCHENER, Ontario, Canada
  Ohio and Eastern A.M. Conference—JOHN L. YODER, West Liberty, Ohio
  Indiana-Michigan Conference—J. HOWARD KAUFFMAN, Goshen, Ind.
Discussion Period

SATURDAY 1:30 p.m.

Chairman: NOAH G. GOOD, Lancaster, Pa.

Devotions
The Building of New Communities and Evangelization — JOHN A. HOSTETLER, Lemont, Pa.
Living Our Faith in Daily Activities — MILLARD C. LIND, Scottdale, Pa.
Discussion Period

Community Life

Young Mennonite Farmers from Europe to Visit America for One Year

Since the war there has been a student exchange program. Students from European and other countries where Mennonites are located have come to America to study for one or two years. This program has helped to give us an understanding of European Mennonites and has strengthened the bonds of international fellowship. After observing the results of the student exchange, relief workers in Europe have felt that since the farm people were the backbone of both European and American Mennonite communities, this program should be extended to include farm youth. After negotiating with the U.S. State Department, permission was granted to the M.C.C. to initiate this agricultural trainee exchange.

Twofold Purpose

The program has a twofold purpose: (1) To give Mennonite young people from abroad an opportunity to observe American agriculture as practiced in Mennonite communities, and (2) to promote a better understanding and a closer relationship between Mennonites in foreign countries and those in the United States. This program is to begin this year with a maximum of twenty-five young persons being brought from Germany, the Netherlands, France, and Switzerland. The youth will remain in America for a period of one year and then return to his homeland.

The persons participating in this program must be between 18 and 25 years of age. They must be unmarried, come from a farm family, and be engaged in full-time agriculture in their home communities. This program is limited to Mennonites and it is preferred that they be young people who actively participate in the church life. It is expected that they will have good personal habits, be mentally alert, and carry the recommendation of the church leaders as to character and interest in the church.

To Do Farm Work

The Mennonite Central Committee will administer the program. A committee has been established in Europe to select the young people. Those chosen by the European Committee will be assigned to Mennonite farms in the United States by the Mennonite Central Committee, where they will be ready to engage in full-time manual work on the farms. The trainees will be moved at least twice during their stay in the United States and will be assigned to a different locality. This also will be determined by the Akron office. In addition to the moves from one locality to another he could be moved from one type of job to another in a community in order to give him as broad a picture of agriculture and agriculturally related activity in that community as possible.

The sponsoring families will provide room, board, and $10.00 per month incidental expenses to the trainee. The families will also remit monthly to the contact man in the community (a person appointed by the M.C.C. such as a former relief worker or another person actively interested in the M.C.C. program) $40.00 which would be forwarded to the Akron office for the placement in a special account to defray the ocean and inland transportation for the trainee. Clothing and personal needs the trainee will be expected to handle himself.

It is hoped that this program will bring a benefit to the individual involved and, in addition, to the strengthening of the total Mennonite Church. The student exchange has been helpful because of the close cooperation not only of the college administration but also the students and Mennonites in communities not having a direct connection with the colleges. If as good an interest and cooperation is received not only from the farmers directly involved, but also from the total American Mennonite community, it is certain that the world Mennonite community will be blessed.

William Keeney, Koningslaan 58, Amsterdam, Holland.

A GERMAN "HOF"

Here is a view of a Mennonite farm in Germany. The farm buildings and living quarters are grouped in a rectangle. Note the tile roofs. Young men from farms such as this will visit American Mennonite communities this year.

Land Prices Continue High in the Strasburg, Pa., Area

Growers and producers from Lancaster County, Pa., were given 564 awards at the 1950 Farm Show exhibition at Harrisburg. Because many of these went to Mennonites, it can still be said that we are largely a rural people. Quite a few folks from the Strasburg Church, and Willow Street, her sister congregation, won ribbons.

Although Lancaster has long been a poultry county, only in the last five years has the broiler business been attempted on a large scale. Jacob Herr, a member at Strasburg, has a farm at Gordonville with a capacity of 55,000 birds. The three houses are all heated from one unit by pumping hot water to the various pens. This method has reduced the heating costs by 40 per cent. Such a group of birds consumes over 260 tons of feed in the 12-week period, at which time they are sold. Newcastle disease and bronchitis are serious enemies to broilers in this area. This, together with the low market, discourages anyone wishing to start the broiler business.

Land prices still seem to be inflated. The better land is bringing from $300 to $500 an acre. An extreme price was $1300 an acre paid for a small farm in the New Holland area last spring. At a recent farm sale near Paradise, 500 bushels of ear corn were sold for $1.42 a bushel. Twenty cows averaged $305 while the top Holstein brought $375. Eggs are selling for about 35¢ and wheat is about $1.90.

The outlook for the spring crops appears to be good. However, farmers have been asked to cut the acreage on potatoes and wheat by 5 per cent.

Last month the Agricultural Extension Service of Pennsylvania State College demonstrated the hot water treatment of tomato and cabbage seed at the Glick Plant Farm in Smoketown. The water must be at a precise temperature and the time exact. Then the seeds are coated with the new improved ceresan. The treatment is designed to kill bacteria and prevent reinfection. Customers had their seeds treated free of charge.

Over the holidays Elmer Kolb conducted revival meetings at Strasburg. There were six confessions.

Amos W. Weaver of Soudersburg is the director of a winter Bible school also being held at Strasburg. It meets on Tuesdays and Thursdays and has an average attendance of 300. Ten different subjects are offered at all age levels.

The Strasburg junior sewing circle, numbering about 40, has lately rolled bandages and made bedroom slippers from worn felt hats. Their first obligation is to local mission work and next to overseas relief. Sometimes they assist in packing clothes for the Mennonite Central Committee.

The Mennonite Youth Fellowship at Strasburg meets once a month with about 40 attending. Recently they had charge of an evening service at the Water Street Rescue Mission in Lancaster, and they have agreed to continue once a month. Their missionary project for 1949 consisted of corn, lima beans, and sweet potatoes and amounted to $450.00. The young people are also responsible for the publication of the church bulletin.

During the winter evenings some of the young people play table tennis. A local flower grower encourages the use of the facilities at his greenhouse. Quite a few evenings are spent there enjoying clean recreation and Christian fellowship.

Stanley Kreider, Soudersburg, Pa.

IN A NEW COMMUNITY
Spanish, Japanese, and Indian children attend the Sunday school in the new community at Albuquerque, New Mexico. Irrigated land in the Rio Grande Valley is good for truck farming.

A New Community at Albuquerque in New Mexico

Albuquerque, New Mexico, has always fascinated me, and the American Indian has interested me since the time my father took us as boys to see some real live Indians that were in town. Now since there is a small group of Mennonites located at Albuquerque, and the possibilities of mission work there, especially among the Indians, Albuquerque has even a greater appeal to me. The Rio Grande Valley furnishes some good irrigated land for truck farming. I am told that one has to go down only 25 feet to get water.

In writing about this community Manford Miller says: "The advantage of Albuquerque over some other places with similar climate is that this is a year-round climate and it is said that this is one of the best places in the states to obtain a job.

"We are up 5000 feet and there is very little rainful. There are many people here and more coming all the time, it seems; so naturally the opportunities for mission work are good. There are a lot of churches and church-going people; then, too, there are many not going to church at all. This is a needy field we have found and people in general seem to be interested when we talk about opening a church or mission here.

"We have five families living here now and it seems nice to have them after being here alone so long. Most of them moved here to help in the work as well as being able to enjoy the advantage of this climate.

"No, I would not say this is a winter resort and people do not come for the winter as in California or Phoenix. This seems to be more of a year-round climate. It does get quite cold during the winter months at night but usually the sun comes out nice and bright and warms things up so you really don't mind the cold so bad. When it is cold it is a dry cold.

"Most of our Sunday school is made up of children. We have Spanish, Japanese, and Americans. For a while we had some Indians coming but they do not come any more. We have six classes ranging from kindergarten to adults. We hold classes in every room in the house and on the front porch. Just what we'll do in the winter when it is too cold on the front porch, I'm not sure.

"When all are in the two front rooms it is very much crowded and we wonder just where to put them all. Our highest attendance was 56 and we average somewhere in the high forties."

We believe this is a growing Mennonite community. At the regular meeting of the Mission Board and Church Conference of the South Pacific Mennonite Conference, Joe Yoder of Phoenix, was asked to locate here as resident pastor with some support from the Mission Board. These people need a church building as you can see by Bro. Miller's letter. Pray for this work and if the Lord lays it upon your heart to help financially, send your gift to: Johnwilliam Boyer, 9620 North Eleventh Place, Phoenix, Arizona, who is the treasurer of the Mission Board.

J. Irvin Brunk, 590 Fifth Ave., Upland, California

Wanted by Ohio Pastor: Copies of January Issue

In February we mentioned that our supply of January copies of *The Mennonite Community* was exhausted. Since then we have received another request for still more copies. It comes from Stanley Shenk, pastor of the South Union Church at West Liberty, Ohio. He desires extra copies for distribution to members of his church who are investigating the matter of rebuilding or remodeling the South Union Church. If anyone has an extra copy or copies of this issue which he does not need, perhaps the cause of better church architecture could be advanced by sending them to Stanley Shenk, West Liberty, Ohio.

Viewpoints on World News

Oleo Tax Repealed

Carl Kreider

History of Repeal

On January 20, 1950, the United States Senate passed its first important piece of legislation of the new Congressional Session when it repealed the ten-cent federal tax on colored oleomargarine. In 1948 the House of Representatives had passed a bill to repeal this tax but the bill died in the Senate. Late in the 1949 session the House again passed a bill to repeal the tax but it did not receive the attention of the Senate until January 4 of this year when it was taken up as the first matter of business for the new Senate session.

Several important restrictions still remain on colored oleo. In the first place, it must be packed in triangular blocks and clearly labeled as oleo. In the second place, if it is served in public eating places signs must be posted which indicate the fact that oleo is being served. Finally, and most important of all, many states still have restrictive legislation on the sale of colored oleo. Fourteen states, including such large states as New York, have outright bans on the sale of colored margarine. Six states levy excise taxes on margarine, ranging from five to twenty cents a pound, and fourteen require license fees of margarine retailers and wholesalers. In addition, there are many complicated identification laws, the most stringent being the Arkansas law which requires a restaurant serving oleo to serve it on a plate with the warning words "adulterated butter" printed on it.

The reason for the delay in passing the repeal measure was that the Senators from the dairy states were solidly opposed to such a law. On the other hand, Senators from Southern states producing cottonseed oil and soybean oil from which oleo is made were in favor of it. When the anti-oleo forces became convinced that they could not defeat the repeal bill on its own merits they tried various other tactics to defeat it. One amendment to the bill proposed to repeal the tax but to prohibit the movement of colored oleo in interstate commerce. If this amendment had not been defeated, colored oleo could have been sold only in the few states which have plants which manufacture it. Another amendment required the attachment of a rider repealing a whole series of war excise taxes along with the oleo tax. The obvious intention of this rider was to make the repeal of the oleo tax distasteful to Administration forces which were trying to bring the federal budget in balance. Still another amendment attempted to attach a civil rights rider to the bill. Since many of the Senators eager to have the tax repealed were from the South and since, on the other hand, Southern Senators are not in favor of civil rights legislation, it was intended to keep the Southern Senators from voting for repeal of the oleo tax. All of these devices failed, however, and when the final vote for repeal of the measure came before the Senate, it was passed by the easy majority of 56 to 16.

History of Oleo

The manufacture of oleomargarine was first effected in 1869 by the French chemist Mege-Mouriez who desired to furnish poor people and sailors a cheaper and more staple article than ordinary butter. Patents for oleo manufacture were taken out in the United States in 1873. From a chemical standpoint the principles of the manufacture of oleo are similar to those of vegetable shortenings such as Crisco. Hydrogen is added to vegetable oils and this changes them to fats. Pure oleo is white and its taste does not resemble butter. In order to give it the flavor of butter it is homogenized and churned with sweet milk. Prior to the end of the first World War packing house fats were used largely in the production of margarine, but since then the proportion of vegetable oils has increased steadily.

As the quality of oleo has increased and as the price of butter has increased relatively to that of oleo, oleo sales have mounted. As long as it was made chiefly of animal fats few people cared for it. During World War II, however, butter was strictly rationed, and oleo, though rationed too, had lower point values. After the war the government removed the subsidy from butter production and as a result butter prices soon rose to over seventy cents in most cities whereas even colored oleo could often be purchased for thirty-five cents or less. Between 1939 and 1949 margarine production increased from 300 to 850 million pounds a year, while annual butter production fell from 2,210 to 1,690 million pounds.

Food Value

Nutritional experts agree that the food value of modern oleo is almost identical with that of butter. Since both of them contain approximately 81 per cent fat they may be considered a concentrated food. Butter contains 15,000 U.S.P. units of vitamin A per pound and is, therefore, considered to be an excellent source of that vitamin. Oleo must contain not less than 9,000 units per pound but most manufacturers are now fortifying it with 15,000 U.S.P. units of vitamin A.

Oppression of Poor

The oleo tax is an excellent example of legislation designed to protect one group of our population (dairy farmers) at the expense of all of the other people in our country. Since, however, the poor are likely to consume larger quantities of oleo than the rich, the oleo tax may also be considered to be legislation which oppresses the poor. It thus comes under the strict censure of the Biblical prophets who warned against the evils of this type of policy. The Southern Senators who were supporting the repeal of the tax were not asking for special favors; they were merely asking that their position would be made equal to that of the butter producers. Since the average family consumes at least a pound of butter a week, their savings in buying oleo will amount to from $20 to $25 per year. This may not appear to be a large amount but it may be the margin which will determine whether millions of poor children in this country will

[Continued on page 32]

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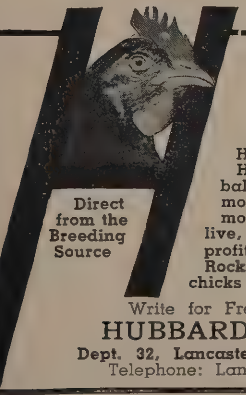

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DISEASES OF POULTRY

[Continued from page 23]

four or five days later denotes that the "take" has been successful.

Chronic Cholera

Chronic fowl cholera, unlike acute cholera, doesn't cause the sudden deaths. It lodges in the nose and upper trachea and causes a prolonged cold. Swollen wattles or wry necks along with respiratory symptoms, should make one suspicious of chronic cholera. Birds should be submitted immediately for an accurate lab diagnosis to definitely identify the disease. Sulfaquinoxaline at 0.033 per cent in the feed can hold the disease in check temporarily.

Conclusions

Respiratory diseases constitute the greatest economic hazard to the poultry industry. In general no medication is of value in an outbreak except as previously mentioned in the case of coryza and chronic cholera.

To be really effective, a vaccination program must be developed sufficiently in advance—at least for one year. Chicks should be obtained from known bronchitis and Newcastle immune parents in order to get natural protection for first two to four weeks. Live virus vaccines should only be applied to healthy vigorous stock. To avoid complications from coccidiosis during the immunization period chicks should be fed a medicated mash with ¼ pound of sulfaquinoxaline to the ton for at least one week before and after vaccination. Avoid having susceptible and immunized birds on the same farm.

Lastly, identify the type of respiratory infection that is present on your farm by an accurate lab diagnosis.

A SUGGESTED VACCINATION GUIDE

Where Only One Respiratory Disease Is Present	Where Two Are Present	Where Three Are Present	Where Four Are Present
Newcastle—Any time between 4 and 15 weeks of age	Newcastle—10-12 wks. Bronchitis—6 wks.	Newcastle—10-12 wks. Laryngo—10-12 wks. Bronchitis—6 wks.	Bronchitis—6 wks. Fowl Pox—10-12 wks. Newcastle—10-12 wks. Laryngotracheitis—10-12 wks.
Bronchitis—Between 6 and 15 weeks	Newcastle—8-12 wks. Laryngo—8-12 wks.	Newcastle—10-12 wks. Fowl Pox—10-12 wks. Bronchitis—6 wks.	
Laryngotracheitis—Between 8 and 15 weeks	Newcastle—8-12 wks. Fowl Pox—8-12 wks.	Newcastle—8-12 wks. Laryngo—8-12 wks. Fowl Pox—8-12 wks.	
Fowl Pox—Between 8 and 15 weeks	Bronchitis—6 wks. Laryngo—10-12 wks.	Bronchitis—6 wks. Laryngo—8-12 wks. Fowl Pox—8-12 wks.	
	Bronchitis—6 wks. Fowl Pox—10-12 wks.		
	Laryngo—8-12 wks. Fowl Pox—8-12 wks.		

OLD MENNONITE COMMUNITIES

[Continued from page 11]

number of divorces were obtained by actual count. The percentage increase is alarming. In 47 years the percentage increase is almost 400 per cent. While this percentage is still better than that of the nation, the influence of the Mennonite constituency is not too marked it would seem. Descendants of Mennonite people, it might be assumed, should have a better record, though these figures may not tell the whole story.

There are cities in America where the divorces exceed the marriages. The present figure of 1:3 may no longer hold for America. One writer recently predicted 1,000,000 marriages in a year and 300,000 to 500,000 divorces.

Our forefathers had plenty of recreation, so that amusements and the idle time problem never fazed them. The union issue which directly or indirectly affects the 11.1 per cent of our membership, never faced the sun to sun worker on the farm. Now some are in shops, where their departments are not unionized. Others have permitted their names to be signed by others, so that the check-off holds, but there is a Gideon band who rather than compromise will give up their jobs.

In our schools we need to reverse our attitude toward agriculture, for if we drive our children from the farms, we drive them into towns and sometimes away from the church. Then too we need to offer agricultural courses with as much priority as commercial courses.

Where Can Farms Be Found?

Why not look to near-by Lebanon County, where Martinites, Amish, and Mennonites are again settling? Why not look to York and Adams counties, where brothers and sisters of our forefathers reared homes, family altars, and built houses of worship still intact but unused? Some of this territory could profitably be occupied by Mennonite people.

Then to the north is Union County, situated between Kishacoquillas and Lancaster, where in 1830 the Amish first settled for 50 years. Here there are excellent farms, with the promise of the old Buffalo Cross Roads Presbyterian Church as a religious center. Here is an area of promise for our young people to move in during the coming years.

We are traditionally a rural folk. May we be alert to encourage our youth to follow this life, our mission boards to project themselves rurally, and appreciate rather than depreciate our God-given heritage of agriculture. I feel it is still the best atmosphere for the Christian, for the rearing of a godly family, and a strong Mennonite Church. This is the silent attest of four centuries. Today we are at a crucial crossroads.

OLEO TAX REPEALED

[Continued from page 30]

be able to get the amount of vitamin A that they need for adequate health protection. Of far more significance, however, is the fact that the repeal of the oleo tax represents only one step in the direction of removing many pieces of legislation which have been passed at the expense of the poor and for the benefit of minority groups of American producers. The most outstanding examples of these items are the tariff on sugar and wool. The prices on these products could be cut in half if the tariff were removed. Christian farmers will take care that they do not exert pressure to retain these pieces of class legislation.

Big Valley Holds Annual Relief Sale

Every year for the past four years the Mennonite groups of Big Valley in Mifflin County, Pennsylvania, have been following the same plan for earning money to aid in relief work in Europe through the M.C.C. This method has been called a relief sale. The first year they were able to earn $2900, a portion of which was used to buy ten large steers which were taken to Maryland to be canned. Men and women from the community journeyed to the cannery to help with the work. After three days of hard work the cans were taken to Akron, Pennsylvania, along with clothing for distribution by M.C.C. Following the same plan the next year, sixteen steers were canned. Last year the relief sale money was used to purchase cereal. As a result of the sale this past November 12, the Big Valley Mennonite Relief Committee was able to send a check of $2757.59 to M.C.C. for the purpose of bringing refugees to the Western Hemisphere, particularly to Paraguay.

How does the Big Valley group of little over eight hundred and fifty people manage these sales? Let's take the last sale for example. First, there is a standing committee composed of three representatives from each of the three congregations of the valley—Allensville, Locust Grove, and Maple Grove churches. Each year the nine men appoint a sales committee of three from the standing committee who are responsible for soliciting articles of worth to be sold and who see that everything is in order for the day of the sale. The three men this year on the sale committee were Harrison Kaufman, Thomas J. Byler, and Orrie G. Peachy.

In the late summer an advertisement was placed in the local paper stating that anyone who wanted to give for the sale was to contact the committee. Later, sale bills were posted in the public places and in the paper stating the articles which would be for sale. Among these items were livestock, implements, grain, fruits and vegetables, meats, household articles, and baked goods.

Articles for sale were brought in early on sale day and by noon the auction sale was in full progress. One dairy cow was bid to a price of $283.00. Fat hogs, pullets, turkeys, and heifers were also brought in for sale. A new quilt given by a sewing circle of the valley was sold for $30.00. Because all the money collected from the sale was given to relief, cakes sold for prices as high as $7.00. A few of the other numerous articles brought to the sale were plows; cultivators; cured meats; dressed chickens; new combination gas, coal, or wood range; electric hot plate; bucket-a-day stove; new aluminum and galvanized ware; electric heater; dishes; home-baked bread and moon pies.

The refreshment stand on the grounds served the people with hamburgers, wieners, and coffee. One can imagine the size of the crowd present by realizing that twenty-two chickens were used to make chicken soup, either to be eaten at the stand or taken home in containers. For those who were hungry between meals the Youth Missionary Project of the Maple Grove Church had a stand at which they sold homemade fudge, salted peanuts, and popcorn. Again all the proceeds were handed over to the Big Valley Relief Committee.

When the sale committee viewed the day, they noted that everything had been sold, and they felt free to send their check to the Mennonite Central Committee. —Susan Esh
Belleville, Pa.

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Advertisers for the Month of March, 1950

Bechler, Christian, Saegerstown, Pennsylvania ... 31
Birky, Wesley C., Kouts, Indiana ... 31
Brunnerville Iron Foundry, Brunnerville, Lancaster County, Pennsylvania ... 31
Clemmer, Russell F., Route 2, Telford, Pennsylvania ... 31
Coblentz, Simon, and Son, Route 1, Uniontown, Ohio ... 31
Gehman, Samuel R., Route 2, Honey Brook, Pennsylvania ... 33
Good, Merlin, Wild Cat, Kentucky ... 31
Hess, Mrs. N. H., Lederach, Pennsylvania ... 31
Hoffman, A. H., Inc., Landisville, Lancaster County, Pennsylvania ... 35
Horst, Elam S., Plain View Nubian Goat Dairy, Bareville, Pennsylvania ... 31
Hubbard Farms, Dept. 32, Lancaster, Pennsylvania ... 31
Imhoff, Ralph, Eureka Hatchery, Eureka, Illinois ... 34
L and L Apartments, Route 3, Box 339, Sarasota, Florida ... 31
Martin, D. H., Elizabethtown, Pennsylvania ... 31
Martin & Lehman, 104 East Market Street, Orrville, Ohio ... 31
Mennonite Publishing House, Scottdale, Pennsylvania ... 36
Musser Leghorn Farms, Route 7, Mount Joy, Pennsylvania ... 31
Neuhauser Hatcheries, Inc., Napoleon, Ohio ... 33
Newcomer Oil Company, 903 South Market Street, Elizabethtown, Pennsylvania ... 2
Ranck, David H., Rohrerstown, Lancaster County, Pennsylvania ... 33
Rohrer, P. L., and Bro., Box 50, Smoketown, Lancaster County, Pennsylvania ... 34
Sauder Manufacturing Company, 600 Middle Street, Archbold, Ohio ... 2
Shenk Hatchery, The, Harrisonburg, Virginia ... 35
Steffy, N. P., Route 1, Bareville, Pennsylvania ... 31
Stoltzfus, Ruth B., The Mail Order Shop, Scottdale, Pennsylvania ... 31
Witmer Implement Service, Route 3, Shippensburg, Pennsylvania ... 31
Waterloo County Holstein Breeders, Lorne Brubacher, 23 Locust Avenue, Kitchener, Ontario ... 33
Young, Arthur S., Co., Inc., Kinzers, Lancaster County, Pennsylvania ... 31

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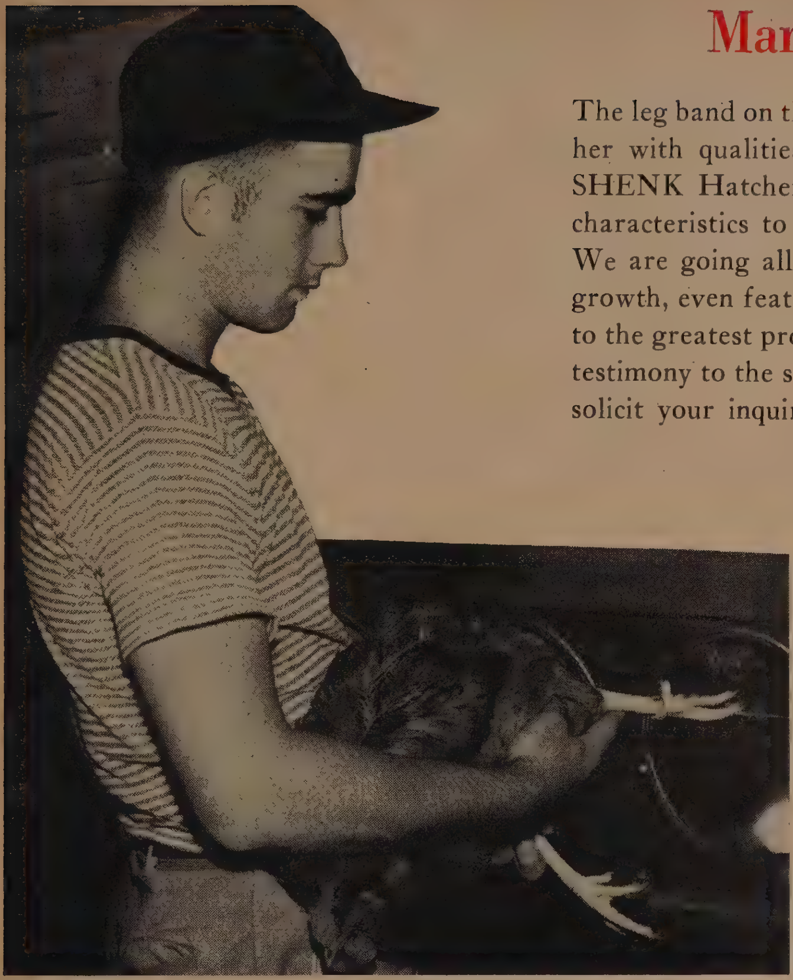

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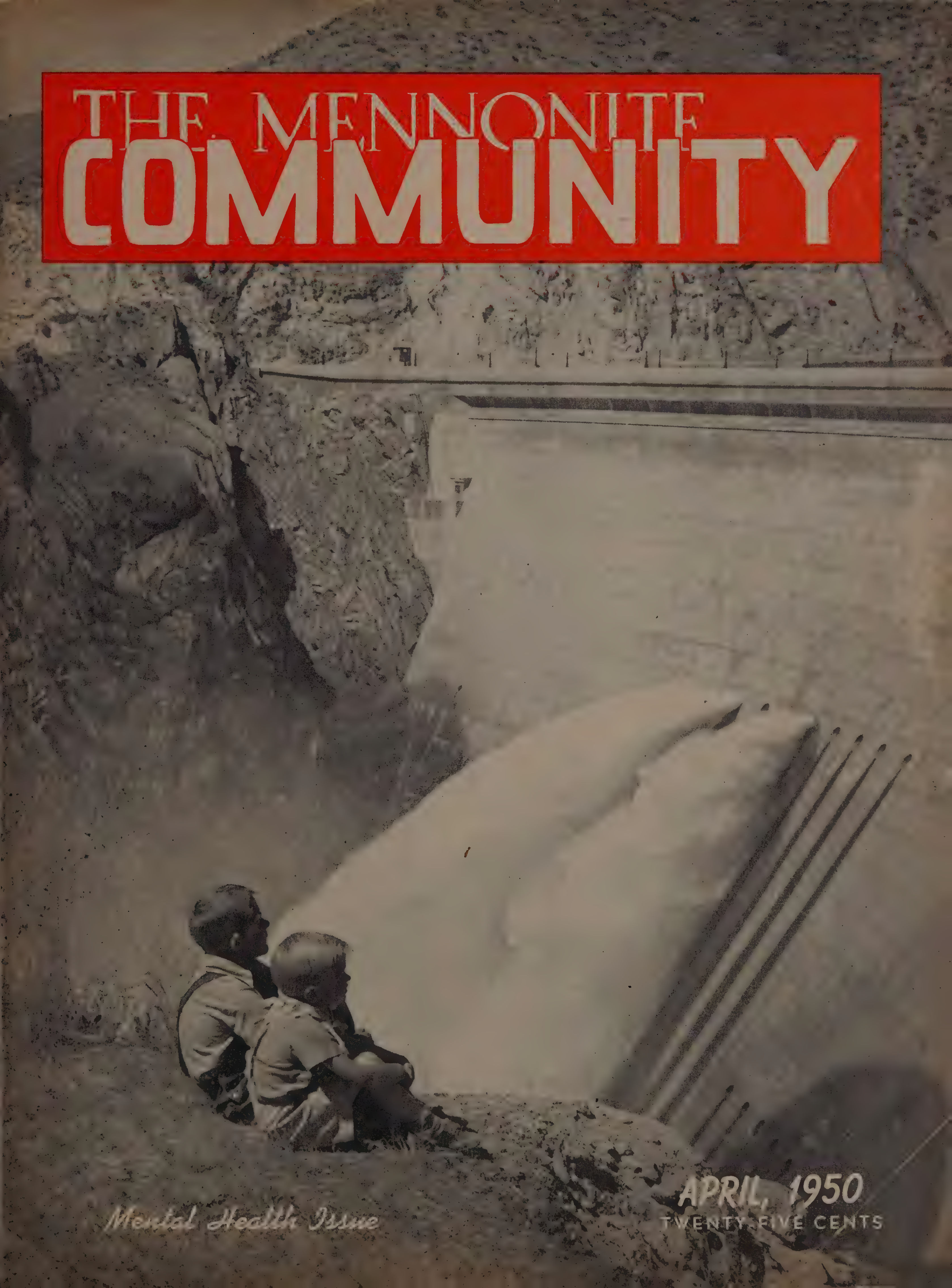

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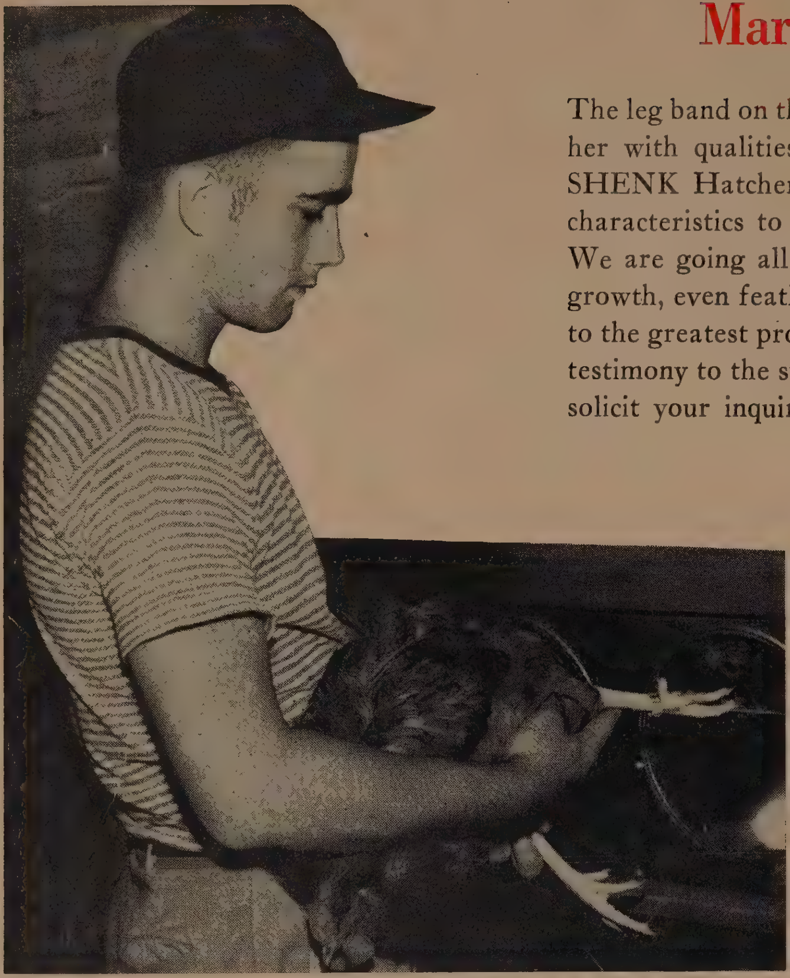

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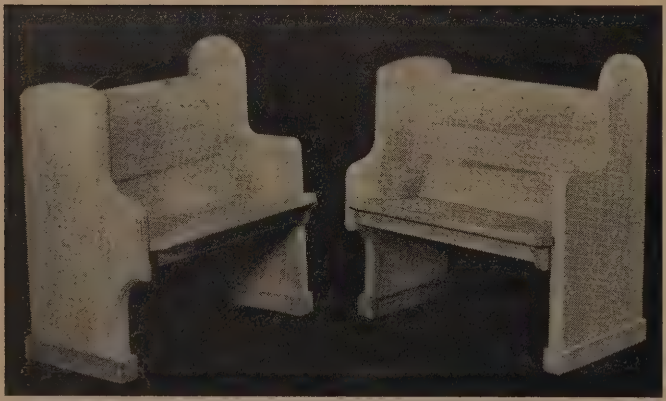

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Our Churches

ANNIVERSARY AT ALPHA CHURCH

Toward the close of the nineteenth century Mennonite people in Illinois were looking for lower priced land and settled in Jackson County, Minnesota. The Alpha, Minnesota, Church has grown with this settlement and in 1948 observed its fiftieth anniversary. Seven charter members were present, as were visitors and former members from Alberta, North Dakota, Colorado, Idaho, Iowa, Kansas, Pennsylvania, and California.

Numbering at present sixty-seven members, the congregation has a youth missionary project and young people's literary which meets twice a month. There is a women's sewing circle called the Willow Dale Dorcas Band which has been active in giving clothing and food to home and foreign missions. The present pastors are C. J. Garber and Noah E. Landis. Charles Bute is deacon.

The congregation carries on mission work at Odin, twenty-two miles northeast of Alpha.

Mennonite Community

APRIL 1950

Volume 4 Number 4

EDITOR

Grant M. Stoltzfus

ASSOCIATE EDITORS

Paul Erb, Scottdale, Pa.
H. Ralph Hernley, Scottdale, Pa. Substituting for Paul Erb during the latter's world tour.
Guy Hershberger, Goshen, Ind.
John A. Hostetler, Lemont, Pa. Substituting for Guy Hershberger during the latter's European service.
Olive Wyse, Goshen, Ind.

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Contents

The Twenty-Third Psalm 4

What Is Mental Health 6
Norman L. Loux, M.D.

Mental Health—A Concern for the Church and Community 8
Arnold R. Friesen, M.D.

Progress in the Church's Mental Health Program 10
Delvin Kirchhofer

The Lancaster Conference Plans a Mental Hospital 12
J. Paul Graybill

A Home for the Mentally Ill Is Dedicated on the West Coast 13

Young Community 14
Helen Alderfer

Editorial—Why an Issue on Mental Health 16

Springtime Recipes from Grandmother's Cookbook 18
Mary Emma Showalter

Collecting as a Hobby 20
Ella M. Miller

What Wilt Thou Have Me to Do? 22
Sanford Calvin Yoder

Community Life 24

Viewpoints on World News 26
Carl Kreider

Announcing the Mennonite Community Cookbook 28

The Twenty-Third Psalm

The Lord is my shepherd;
I shall not want.
He maketh me to lie down in green pastures:
He leadeth me beside the still waters.
He restoreth my soul:
He leadeth me in the paths of righteousness for
his name's sake.
Yea, though I walk through the valley of the
shadow of death,
I will fear no evil: for thou art with me;
Thy rod and thy staff they comfort me.
Thou preparest a table before me in the
presence of mine enemies:
Thou anointest my head with oil;
My cup runneth over.
Surely goodness and mercy shall follow me
all the days of my life:
And I will dwell in the house of the Lord for
ever.

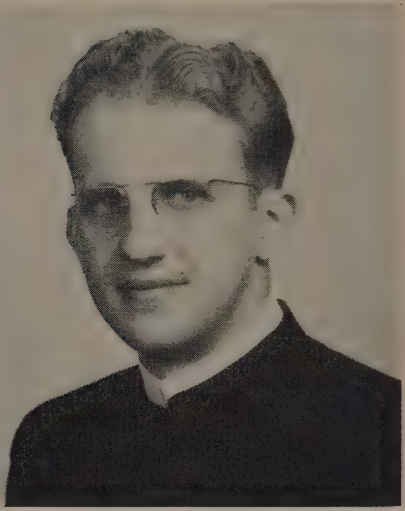
STILL WATERS

Evergreen trees are reflected in this lake which is on the farm of Elmer D. Hershberger, minister, of Detroit Lakes, Minnesota.

What Is Mental Health?

A mentally heathy person is one who can live happily with others and lead a productive life.

Norman L. Loux, M.D.



Norman L. Loux, M.D.

IN THE past several years there seems to have developed an increased interest in the general topic of mental health. This interest has reflected itself in literature, over the air, from the platform, and through almost every conceivable way in which ideas are communicated. When one stops to reflect a bit on the complexities and uncertainties that are associated with living in this present age one can to some extent understand why this is true. It seems natural to assume that this interest in mental health reflects the fact that many people do not have what in their thinking constitutes mental health.

Interest in mental health is not new. Down through the centuries much has been written on the general subject. It is true, however, that in the past much of the interest was devoted to the origin and cause of mental illness and very little interest was manifest in relation to the treatment and possible prevention of mental illness. Today while we are still seeking for possible origin and causes of mental illness, we are nevertheless tremendously concerned with prevention and treatment. It is important in this respect, that as we seek to treat and prevent mental illness, we have some idea as to what our goal should be.

Do You Want to Read About Mental Health?

Mental Health Is a Family Affair is the name of a new pamphlet. It points out that mental health is not an accident but has its roots in healthy family life. It begins before marriage, it is cultivated before the first child is born, and it continues to need attention as the children grow, go to school, and form friendships outside the home. Problems of adolescence are discussed; playing and working as a family is encouraged. The pamphlet is really a work on how to make family life happy and harmonious—this being the way to mental health.

Families with religious foundation already have many of the traits necessary for mental health.

Toward Mental Health is the name of a pamphlet by a former C.P.S. man, George Thorman. It is written in a simple style and describes the different kinds of mental illness. Moody people, the retreating type, the afraid, the unhappy—all are discussed. The reasons for mental breakdowns are outlined also. The need for a better preventive and care program is mentioned at the close.

(The above pamphlets cost .20 each. Order from Public Affairs Committee, Inc., 22 East 38th St., New York 16, N.Y.)

What is mental health? Who is mentally healthy? When a carpenter begins to build or remodel a house, he has before him a plan which helps him to visualize what the finished product will be like. We would think it unwise for a carpenter to simply start building without having any idea of what he was trying to build. Likewise it seems unwise and unprofitable to think about mental health without having some idea of what a mentally healthy person should be like.

The Handling and Not Absence of Difficulties

It seems that in the thinking of many people mental health is a condition where all adverse influences have been removed from our lives. It seems that many people think of a mentally healthy person as one who is absolutely incapable of experiencing any difficulty, as one who never has any problems, and as one who is able to go through life with everything naturally and easily falling into its proper place. It would be just as proper to think of physical health as a condition in which the physical body did not ever experience fatigue, pain, injury, or ever succumb to illness. If such were the standards of physical health no one could meet them. The most robust individual becomes fatigued after a hard day of physical labor, or experiences pain when the body is injured, and occasionally succumbs to physical illness. Mental and physical health are relative conditions.

It can be said, then, that it is not important that the body becomes phys-

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Norman L. Loux, M.D., studied medicine at the Hahnemann Medical College in Philadelphia and has practiced in his native community, Souderton, Pa. He is now studying psychiatry at the Butler Hospital at Providence, Rhode Island.

ically fatigued; but it is important what causes the fatigue and how severe the fatigue is. Likewise, it is not important mentally that we experience grief; but it is important what causes the grief, how severe the grief is, and how we react toward the grief. If we experience grief because of the loss of a loved one it is quite natural. If we experience grief because we are afraid we will lose a loved one when there is no logical reason for such a belief it is abnormal. If we experience enough grief over the loss of a loved one to cause us to express our love and respect for him it is quite natural. However, if we experience enough grief to make us feel that we cannot go on with life it is quite abnormal.

It is not difficulties and unpleasant experiences in life that make us mentally unhealthy but the way in which we react toward them. As a person becomes physically unhealthy only when the adverse physical influences break down the body and thereby prevent a normal physical existence, so a person becomes mentally unhealthy only when the naturally occurring adverse influences break down the mind and thereby prevent normal intellectual and emotional functioning.

Among other things a mentally healthy person is able to live in a given environment with other human beings in a happy and productive way within the limits imposed by his mental and bodily equipment. He is able to accept disappointments without becoming unduly depressed. He is able to accept success without becoming unduly elated. Above all, a mentally healthy person is able to communicate, fellowship, and share emotional experiences with his fellow man.

A Balanced Personality Is the Goal

As can be seen, there is no absolute criterion for mental health. Of the patients with whom I have worked, some have come because they were so aggressive and active that they could not live satisfactorily. Some were just the opposite, so seclusive and self-contained that they could not live satisfactorily. Others had so much self-confidence that it interfered with their judgment so as to make it difficult for them to get along in life. Still others came because they were overtaken with such feelings of self-condemnation that it made life impossible for them. In mental health there must be the proper balance between all of these forces and many more that are at work within the lives of every one of us. We must be agressive enough to lead a productive life and yet not aggressive enough to get us into difficulty with our environment. We must be introspective enough to permit proper self-evaluation and yet not seclusive enough to shut off the outside world so that we live in a world that we have constructed for ourselves and which is to our liking, but very unrealistic. We must have enough self-confidence to maintain a reasonable amount of self-respect and yet not enough to cause us to be grandiose and out of touch with reality. We must be self-critical enough to cause us to strive for self-improvement and yet not self-depreciatory enough to make it impossible to live with ourselves.

When Mental Illness Comes to the Family

One out of every five families will see one of its members committed to a mental hospital. For such families a book by Edith M. Stern is helpful. The book is entitled, *Mental Illness: A Guide for the Family,* and is published by the Commonwealth Fund of New York. The price is $1.00 and copies can be gotten from the Mennonite Publishing House at Scottdale, Pa.

Since the attitude of relatives is so important for the patient's recovery the chapters of this book are quite to the point. They show mental illness is no more of a disgrace than a disordered digestion or circulation. What should be done when mental illness strikes? When should your loved one be placed in a hospital? Should he go to a private or public hospital? How can a patient get admitted to a mental hospital? What can you do for a patient during his first month at a hospital? What will his life be like while he is there? What treatments are given for mental patients?

Two chapters are entitled: *The Family and the Hospital* and *Letters and Visits.* There is also a section devoted to what needs to be done "when the patient comes home." This book gives directions and help to all who are concerned when mental illness comes to a family.

Extra Copies

MENTAL HEALTH ISSUE

Several hundred additional copies of this issue have been requested and we still are able to supply more. Rates are:

25¢ for a single copy
$1.00 for five copies

Order from The Mennonite Community, Scottdale, Pa.

Fifteen hundred men served in mental hospitals in units operated by the Mennonite Church during World War II. Most of the men served as attendants on wards. Here a C.P.S. man returns with a group of patients after an afternoon walk.

Mental Health

"The Mennonites have ventured into a new field of labor. . . . It should be their prayer that they may do it well and intelligently. . . ."

Arnold R. Friesen, M.D.

Arnold R. Friesen, M.D.

THE FUNDAMENTAL principles of Mennonite faith and doctrine are expanding. They believe in the dignity and integrity of human personality, the infinite worth of human life, and a genuine concern for each other's welfare.

The experience of the Mennonites with people who are mentally and emotionally disturbed during the war has given them a new concern and a new field of service. The desire to do good and be helpful is noble but when dealing with human illness more than the desire to be helpful is necessary.

It is absolutely essential that one approaches this problem with an open mind and a suspended judgment. The experience of other hospitals and the advice of competent and mature psychiatrists are to be sought after. This word of warning is only an effort to make the work more effective and respected by those who know how to help people who are mentally ill. The scientific method, the scientific spirit, and a genuine religious motivation should do a great deal to help the sick. It is a psychological fact, that love is far more powerful than hate and by accepting the disturbed person emotionally much good can come from the effort. "He who gives of himself never has to worry about being loved," says Dr. William Menninger, Chief Psychiatrist of the Menninger Foundation at Topeka, Kansas.

Attitudes Toward the Mentally Ill

The history of attitudes toward mental illness is a study in the growth and development of men's emotions. Man first believed that any person who acted "queer" was possessed by the devil and all sorts of methods were used to drive Satan out. In I Samuel, the sixteenth chapter, is recorded the depression of King Saul. He is said to have been cured by David's playing the harp. Today we give electric shock treatments to depressed patients and the results are very gratifying.

In Matthew, the eighth chapter, twenty-eighth verse, is recorded how Jesus met two demoniacs who were so fierce that no one could pass that way, how He drove the "evil spirits" into a herd of swine and the swine then met their death. Today such patients would be considered as mentally ill, hospitalized and treated in an objective and scientific manner. In America we have our prophets, demons and witches and "quacks" who attempt to deal with human spirits and illnesses but they do not understand.

In Exodus, the twenty-second chapter, eighteenth verse, it reads, "Thou shalt not suffer a witch to live"; so we in America should educate people and pass laws to do away with human "quackery," human exploitation, the neglect and enslavement of the mentally ill.

Then came the period of "over the hill to the poor house" where the ill were "locked up" and forgotten because people were ashamed of the strange actions of their folk. This was followed by the period of "preachment" when people believed that religion had the answer. No amount of "preaching to" will cure those who are so very sick.

Even today people wander from hospital to hospital, doctor to doctor, before they finally yield to seeing a psychiatrist. When they do, they make certain that their family and friends do not learn about it, for fear of "what would they think of me." People feel it is a disgrace and a shame to seek help for emotional disturbances. This attitude is prevalent in the great majority of cases, in educated and noneducated, the poor and the rich. It is a most detrimental attitude; blocks the development of proper attitudes. When I decided to relinquish general medical practice and specialize in psychiatry a few of my professional colleagues and a few of my personal friends wanted to know what was wrong with me that I should desire to work with "crazy people." Little do they realize what the full scope of psychiatry is and what sorts of conditions of illnesses the psychiatrist deals with. Should I have chosen to specialize in surgery, a different attitude would have prevailed.

Hence, our first and foremost task is to educate ourselves, to mature and develop to the point where we can accept mental illness just like physical illness. May we hasten the day when we can say, "I'm mentally ill," with the same ease as when we say, "I broke my arm and will have to see a doctor."

What Is Mental Illness?

It is extremely difficult to give an adequate definition of mental illness. The idea of emotional illness is so complex and expresses itself in so many different ways that writing out a definition is like shooting flies with cannon balls—simply cruelty to dumb animals. In general, one is ill when he cannot get along with himself and his neighbors.

Arnold R. Friesen, M.D., was born and grew up in the Mennonite community of Henderson, Nebraska. He has studied at the Nebraska College of Medicine and specialized in psychiatry at the Friends Hospital in Philadelphia. He is also an ordained minister and is now teaching in the department of psychiatry at the University of Pittsburgh Medical School.

A Concern for the Church and Community

What Constitutes Mental Health?

Perhaps it is easier to define mental illness by stating what constitutes mental health. "Health is a state of complete physical, mental, and social well-being and not merely the absence of disease or infirmity"—a quotation from the constitution of the World Health Organization. Dr. William Menninger states, "Mental health is the adjustment of human beings to the world and to each other with a maximum of effectiveness and happiness. It is the ability to maintain an even temper, an alert intelligence, socially considered behavior, and a happy disposition."

Preventive medicine is the keystone of good physical and mental health. Good health is not only a matter of treating those who have become sick but keeping people well is the best type of medicine. The foundation of a mental health program may be divided into two phases, personal and social (community). The mental health point of view requires of the individual:

(1) To respect his own personality and motivation—"a workman that needeth not to be ashamed" of himself, for he is at peace with himself, his friends, his neighbors, and his God.

(2) To achieve a certain mastery of his likes and dislikes, for one cannot go through life doing as one pleases. The ability to give and take increases in proportion to one's growth in emotional maturity.

(3) To live in harmony and be in the social graces of one's friends is very important. No man can live unto himself; should he want to, he would be ill. The days of rugged individualism and self-made men are over. Co-operation is the key to mental health—just note what happens when one wheel of the buggy breaks down. This sense of belonging is essential for security.

(4) To live and let live is not sufficient. To live and help live is good mental health as well as a social privilege. The moments one really lives are the moments one helps others to live a more satisfactory life. A word of warning is necessary. Only the strong should lead. The blind cannot lead the blind and the mentally ill cannot help others to a richer, fuller life. Therefore, those who work with the emotionally disturbed people should first straighten out their own troubles before they attempt to straighten out other people's lives.

What Should the Community Do?

The mental health point of view requires of the community:

(1) That its people should be educated along sound health principles. Ignorance is not bliss when it comes to the question of mental health. The "know-how" is essential. One cannot go by guesswork. The people must understand if mental health services are to really serve the local communities. Public-spirited leaders must recognize what mental health principles can do and what their limitations are.

(2) The community can help to change the ideas of shame, fear, disgrace, and superstition now connected with the mentally ill into modern scientific attitudes—attitudes that are helpful instead of destructive. It should understand the needs of the community and do something about it in co-operation with State Mental Health programs and the National Mental Health Act which strives to help communities function effectively.

(3) The community should be aware and sensitive to emotional disease so that prompt diagnosis and early treatment may be employed. The father, the mother, the physician, the teacher, the preacher, the policeman, the judge, the lawyer, and all who deal with people should acquaint themselves with what helps people and what harms them. To learn what is the thing to do and not to do requires the aid of psychiatrists, psychiatric social workers, psychiatric group workers, and trained nurses. There is no substitute for long years of training and a little learning in the mental health field is a very dangerous thing. It is essential to have trained health people to work in the schools, courts, welfare agencies, and churches.

(4) The community could establish a mental health clinic that would serve both children and adults who come to them for help with problems that they can no longer handle. Such a procedure would prevent a great deal of mental illness and cost much less in the long run. Besides it is the only human and decent thing to do.

(5) A mental health program will make your community a happier place in which to live by preventing broken homes, by giving relief to the suffering, and by letting the children grow up with the right attitudes toward life, religion, and society.

The Mennonites have ventured into a new field of labor, a field that needs a great deal of cultivation, and one where much good can be done. It should be their prayer that they may do it well and intelligently; that the fundamental principle of service to others may expand in greater proportion and above all, a job well done is not good enough.

The National Committee for Mental Hygiene, 1790 Broadway, New York 19, New York, has many aids for community programs. It will be glad to serve you. The National Mental Health Foundation, Inc., 1520 Race Street, Philadelphia 2, Pa., is also doing fundamental work in the field of mental hygiene.

ADVICE TO THE COUNSELOR

Speak little; listen much; think far more of understanding hearts and of adapting yourself to their needs than of saying clever things to them. Show that you have an open mind, and let everyone see by experience that there is safety and consolation in opening his mind to you. Avoid extreme severity, and reprove, where it is necessary, with caution and gentleness. Never say more than is needed, but let whatever you do say be said with entire frankness. Let no one fear to be deceived by trusting you . . . . Keep track of all who come to you and follow them up, if they seem disposed to escape. You should become all things to all the children of God, for the sake of gaining every one of them. And correct yourself, for the sake of correcting others.
—*Archbishop Fenelon in a letter written in 1712.*

VIEW OF BROOK LANE FARM

The 100-acre Brook Lane Farm is nestled in the foothills of the Blue Ridge Mountains near Hagerstown, Md. Formerly the site of a Civilian Public Service Unit, its 108-year-old house is now the living quarters for the staff of the Mental Rest Home. Part of the one-story hospital building can be seen to the right of the barn and behind a tree.

A total of 107 patients were admitted during the first year. For the patients discharged the average length of stay was 35 days. Less than half of the patients have been of the Mennonite faith.

A quiet country farm with devoted workers and a trained psychiatrist is the setting of a church mental rest home.

Progress in the Church's Mental Health Program

Delvin and Helen Kirchhofer

CHRIST CAME teaching, preaching, healing. He has commissioned His church to do likewise. In the United States the Protestant churches support 450 hospitals, only three of which are primarily psychiatric hospitals. Few of the 450 have psychiatric wards. In other words, the church has left to the state the responsibility of many of her mentally ill and mentally deficient members. "Out of Sight, Out of Mind" is the suggestive title of a book written by a former C.P.S. man, Frank Wright. The book aptly describes the plight of our forgotten fellow men in our state institutions. Fortunately, the experience of C.P.S. in mental hospitals has awakened the conscience of the church to this area of a needed service of healing and comfort.

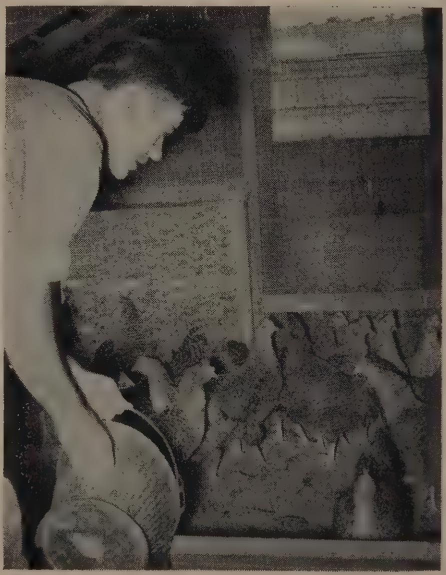
Thinking Toward a Mental Hospital Program

The salvaging of this C.P.S. experience has taken the form of a continuing program centering around the establishment of several homes or hospitals for the church's mentally ill. At the request of several constituent Mennonite groups, the M.C.C. accepted the leadership in this service. The preparatory work dating from 1944 included a great deal of research by various interested, responsible Christian individuals and groups. They investigated quite thoroughly the advisability of such a program as well as the needs, wishes, and resources of the Mennonite Church to carry on such a program.

When Dr. Felix, Chief of the Mental Hygiene Division of the U.S. Public Health Service during the war, was consulted in this matter, he heartily encouraged our mental health committee to go ahead with their plans. Said he in essence, "You Mennonites are in good position to do this sort of thing. I have observed that (1) you operate all your institutions on a sound basis, (2) you have the cash, (3) you have the right kind of motivation as evidenced by your relief work, (4) you are a rural people and should be able to develop a good program of foster home care in this kind of environment."

In the light of the investigations and surveys that were made relative to the church entering the mental hospital field, and also because of her inexperience in this area, an important concept evolved. It was this, that

Roy Esh, a voluntary service unit member, feeds some of the 900 Barred Rock and Rhode Island Red chickens. He has since transferred to the Topeka State Hospital in Kansas. Occasionally patients help with the farm work.



Delvin and Helen Kirchhofer are administrator and nurse in charge of the Brook Lane Farm near Hagerstown, Md. They have had experience as foreign relief workers and Helen is a registered nurse. Both are originally from the state of Ohio.

Delvin Kirchhofer, administrator, talks with Delmar Stahly of the Mental Health Service of the Mennonite Central Committee. They are standing on the porch of the hospital building which has eleven semiprivate rooms besides the other rooms for treatment, utility, and office space. The Farm was dedicated on October 31, 1948.

we should not try to tackle the whole problem at once, but to cultivate a little plot of the entire field: that we should launch out in faith, experiment carefully, learn as we go along, and expand as the Lord would continue to lead. Any larger approach would be to throw up our hands as we visualized having to establish a large, expensive institution equipped with everything from an inclusive laboratory to a crew of finished, psychiatrically-trained workers. The latter is not the area in which the Mennonite Church could make any contribution, much less a unique one.

Brook Lane Farm Is Opened

With the above as a background, we are ready to tell you something about one small dream and vision that has become a reality; that has been translated into concrete block walls, psychiatric patients, Christian attendants. Brook Lane Farm is the appropriate name for the site of the former Leitersburg C.P.S. Camp near Hagerstown, Maryland. This new infant of the church is also a fitting, living memorial for the service rendered by our C.P.S. men in mental hospitals during the last war.

After being called to this work we made our first visit to the farm in the summer of 1947. The farm, which M.C.C. owned, was being held and maintained in case the proposed plan for establishing a mental hospital there should carry. As others before us had been, we were impressed with the possibilities of this old 100-acre farm with its 108-year-old large, rambling house and barn and the two recently built barrack dormitories. This old-fashioned farm is gently nestled in the rolling foothills of the Blue Ridge Mountains. It is reached by a long, winding brook and tree-bordered lane.

After more than a year of careful planning, consultation, and subsequent construction chiefly by voluntary service labor, there now stands a neat, modest building across the lane from the house. It is 130 feet long, 35 feet wide, has one story, and is of stucco exterior. It has eleven semiprivate rooms with twenty-three beds, divided into a men's and a women's wing, a large, cheerful living room, two bathrooms, doctor's office and treatment room, two quiet or seclusion rooms, nurses' station, utility rooms, reception room, and business office. The second floor of the house has been remodeled into three small apartments for married couples. One of the dormitories has been partitioned into cozy living quarters for the single members of the staff. The building and remodeling projects were financed through C.P.S. receivables and the mental health fund. Just recently a landscaping project has been completed which was financed by a unit of ex-Marlboro C.P.S. men. This has helped to make the surroundings much more beautiful and homelike.

An impressive dedicatory service on October 31, 1948, marked the end of the major construction period and heralded the long-anticipated opening of the institution. The first patient was admitted in January of 1949.

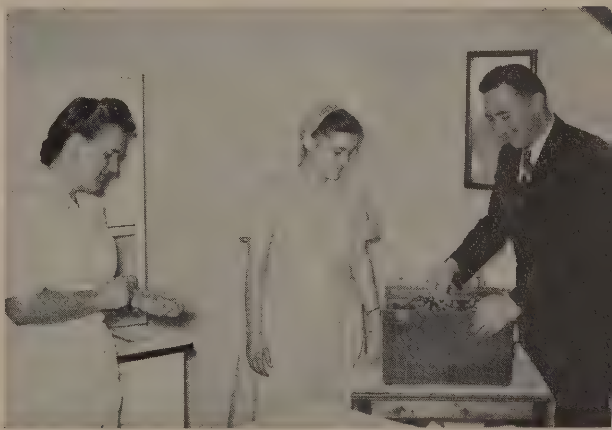
A Growing Staff of Workers

The administrator and nursing supervisor at Brook Lane Farm are directly responsible to the Mental Health office of M.C.C. at Akron, Pa. This office in turn is responsible to the Executive Committee of M.C.C. There is also an advisory committee made up of three members representing the Mennonite and Brethren in Christ churches in the eastern area. This committee meets with us regularly in a counseling, supporting capacity. This group is part of the larger mental health committee that does the over-all planning for the larger mental health program of the church.

Our present staff at Brook Lane consists of twelve persons—three young men and five young women besides two married couples, most of whom have had some training and experience in a state, private, or Christian psycho-

[Continued on page 29]

Helen Kirchhofer, a registered nurse, and attendant Edna Nisly assist Dr. Helmuth Prager, the Brook Lane Farm psychiatrist, in preparation for giving electro shock treatment.



The Lancaster Conference Plans a Mental Hospital

J. Paul Graybill

A mental hospital will be located on a farm that is central to many Mennonite communities.

RECOGNIZING the serious conditions in the state mental institutions, individuals within the Lancaster Conference, a few years ago, promoted the idea of having a hospital for the mentally ill, especially for those individuals of the Lancaster Conference area needing such care, as well as for others of neighboring conferences.

A few years ago, the Bishop Board of Lancaster Conference appointed a Study Committee consisting of Noah W. Risser, chairman, J. Paul Graybill, secretary, and Simon G. Bucher. This appointment was made especially on the occasion of the urge by some to investigate the large Potts Estate in Chester County, which was being offered for sale, an estate of over one thousand acres of land and a very large mansion house which cost five hundred thousand dollars to build in 1900. This place was looked into and at a special meeting, called at the home of C. J. Kurtz near Morgantown, the matter was considered. At this meeting, upon the invitation of the Lancaster Conference Committee, were representatives of the Millwood and Conestoga congregations, of the Franklin County area, and of Franconia Conference. It was decided that this building was too elaborate and the whole proposition too large to undertake.

The Lancaster Conference Study Committee in the next year or two looked at a number of buildings. One was an estate for sale on the eastern edge of Lancaster city, another a mansion house in Franklin County. The Mennonite Central Committee also offered the sale of the former Leitersburg camp to our conference but the way was not open for our conference to accept.

In the spring of 1948, at the ministerial meeting held at the Hammer Creek meetinghouse, Feb. 25, 26, 1948, the advisability of establishing such a hospital was discussed in an open discussion period with the ordained brethren present. On March 18, 1948, the question was brought to conference and conference voted in favor of looking ahead to having a hospital of this kind and that a board of directors should be elected. Conference was asked to give names of brethren as nominees for this board. The Bishop Board, from these nominees, elected a board of twelve brethren. The Bishop Board also elected a committee of their own number as a Religious Welfare Committee to meet with the said board in their regular meetings and to serve in an advisory capacity for the board and the church.

The Religious Welfare Committee met with the members of the board at their first meeting at the Vine Street Mission on April 15, 1948, for organization. The organization of the Religious Welfare Committee and the board then stood, as it does at this time, as follows:

Religious Welfare Committee:
NOAH W. RISSER, Chairman
J. PAUL GRAYBILL, Secretary
SIMON G. BUCHER

Board of Trustees:
GEORGE ZEISET, Chairman
IRA EBY, Vice-chairman
ELVIN G. LEFEVER, Secretary
LEVI BRUBAKER, Treasurer

CLARENCE GARBER	JOHN S. MARTIN
MONROE GARBER	ABRAM METZLER
MELVIN KAUFFMAN	HARRY SWARR
NOAH KREIDER	VICTOR WEAVER

The board is incorporated and has a constitution. In addition to the meetings of the board held on occasion, the constitution provides that an annual public meeting be held after the close of the fiscal year for the giving of reports, for reorganization, and for general promotion of the work.

Finding a Location

Among the major concerns of the board were the location within the conference area for such an institution, the size of the institution, the use of a farm or not in connection with the institution, the type of patients to be cared for, and the necessary finances involved. Prolonged consideration and discussion and prayers were engaged in before the important step of locating the institution was undertaken.

[Continued on page 21]

J. Paul Graybill is principal of the Lancaster Mennonite School and has been active in the mental health program of his conference from its beginning. His past work includes a term of service at the Philadelphia Mennonite Mission. He is also secretary of the Religious Welfare Committee of the mental hospital his article describes.

SITE FOR A MENTAL INSTITUTION IN PENNSYLVANIA

This aerial photograph shows the building and some of the one-hundred-and-sixty-seven-acre farm which will be the site for a mental rest home. The farm is close to the border of Lancaster and Lebanon counties. It was donated by Graybill Landis, a member of the East Petersburg congregation. Present plans call for erecting a small hospital building.

At the Dedication of Kings View Homes

A crowd of 1,000 persons attended the dedication of the mental rest home in California. The buildings on a forty-three acre ranch are now being erected by a voluntary service unit of eight men.

The picture to the right shows Dr. Frank F. Tallman, Director of the State Department of Mental Hygiene, speaking. He brought greetings from the Governor and commented on his experience with Mennonite C.P.S. units during the war when he was commissioner of mental hygiene in Ohio.

A Home for the Mentally Ill Is Dedicated on the West Coast

ON NOVEMBER 20, 1949, ground-breaking services were held for the Kings View Homes at Reedley, California. At this time the dedication of a forty-three-acre ranch took place on which buildings are being erected for a mental rest home.

The California home is located in the heart of one of the larger Mennonite communities on the west coast. It is reasonably close to medical facilities and specialists and yet is in an area nearly two hundred miles from any mental hospital or home.

This home will be adapted to caring for the aged mentally ill and some feeble-minded adults. The farm will offer projects of a farming and crafts nature to give work to those who are able and willing to work. The farm is now growing grapes, plums, and peaches but those in charge want to include the growing of vegetables and the raising of farm animals.

Dedication and Building Program

A large crowd attended the dedication last year when P. C. Hiebert, Chairman of the Mennonite Central Committee, appeared on the program. Dr. Frank Tallman, Director of the Department of Mental Hygiene for the state of California, was present as a representative of Governor Earl Warren. Dr. Tallman was a commissioner of mental hygiene during the war in Ohio and became acquainted with the Mennonite C.P.S. units. At the dedication Dr. Tallman challenged Mennonite people to go forward in their program for the mentally ill. He expressed appreciation for the motives and purposes behind this effort to care for the mentally ill.

At the present time a voluntary service unit of eight young men from Minnesota and Kansas are at work on the building project. They are: Joe Nisly, Hutchinson, Kansas; Walt P. Neufeld, Inman, Kansas; John Detweiler, Hutchinson, Kansas; Harlo Schmidt, Buhler, Kansas; Howard Goering, Moundridge, Kansas; Harold Fast, Ernest Hiebert, and Lawrence Harder, all of Mountain Lake, Minnesota. Arthur Jost is administrator and Arlene Sitler is assistant.

This mental rest home is the second to be sponsored by the Mennonite Central Committee. A third one is to be started somewhere in Kansas as soon as the present projects have been established. It is expected that this third home will also specialize in a certain type of mental patients.

Ground-Breaking Services for Kings View Homes, Reedley, California, November 20, 1949

Chairman	H. R. Martens, *Chairman* West Coast Advisory Committee
Opening	Clarence Hofer, *Pastor* K.M.B. Church, Dinuba
Musical Number	Conqueror's Male Quartet Upland, California
Message	Dr. P. C. Hiebert, *Chairman* Mennonite Central Committee
Statement Regarding Kings View Homes	Arthur Jost, *Administrator* Mental Health Service Mennonite Central Committee
Message	Dr. Frank F. Tallman, *Director* State Department of Mental Hygiene State of California
Ground-Breaking Ceremony	
Musical Number	Conqueror's Male Quartet Upland, California
Closing	P. K. Regier, *Pastor* First Mennonite Church, Reedley

"Do not weep,
Do not wax indignant,
Understand."

A Prayer

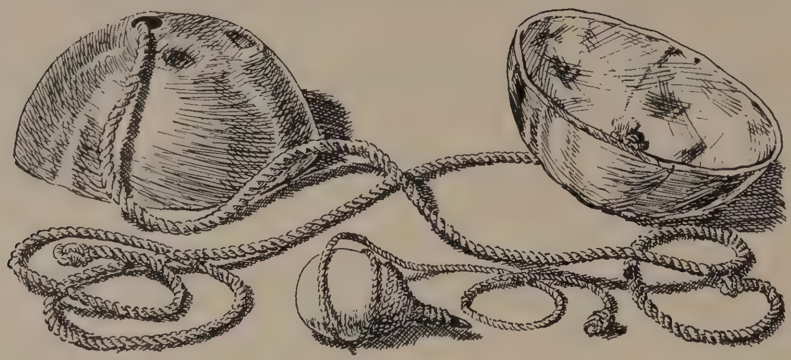
Give me the serenity to accept what cannot be changed;
Give me the courage to change what can be changed;
The wisdom to know one from the other.

—Reinhold Niebuhr.

THE YOUNG COMMUNITY

Juan and Maria of the Philippine Islands

Helen Alderfer



A little more than 10,000 miles from New York City Juan and Maria Valera live in the Philippine Islands on the island named Luzon. They live with their parents and brothers and sisters in a small bamboo house. The house is built on posts high off the ground so that when the heavy rains come the house will not be flooded. All around the house are banana trees and flowering bushes. But there is no grass in the yard, for a tidy Filipino yard is swept every day with a broom.

Juan and Maria do not have toys such as can be bought in the stores of America. There are not many for sale in the islands and the people have not learned to spend money for toys. But the boys and girls have many things to play with.

Maria takes care of baby Manuel. Riding on her hip the baby goes with her when she plays. In the mountain villages the mother goes to the river to wash clothes, while the girl takes her baby brother along to school.

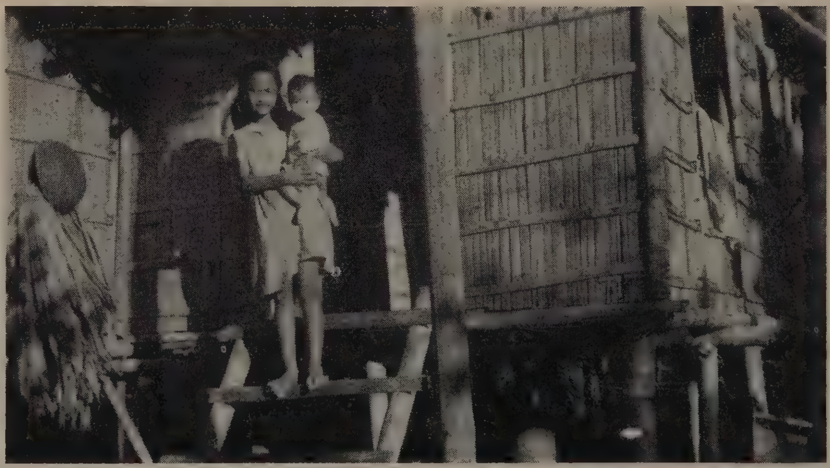
The family owns a carabao, the great gray work animal, and Juan has it for a pet and also takes care of it. Early in the morning he takes it to the river to let it drink water and soak in the river a while. Then he takes it to a grassy roadside or field to eat. Sometimes Juan leads the carabao but most of the time he rides on it.

Juan made a top by whittling a piece of wood to the size and shape of an egg. He cut the head off a large nail, filed the end to a point, and pounded it into the pointed end of the top. He would twist a heavy string around it and half way down. With skill he spun it on the ground and while it was still spinning let it run up on his hand and then back to the ground. He made the top of guava wood so that it would make a singing sound.

Sometimes Juan and Maria take their coconut shell stilts to school to race with other boys and girls. To make the stilts two coconuts are cut in half. The monkey face ends of the coconuts are scratched smooth inside and out. A string about a yard long is put through an eye of each shell and knotted at both ends. They stand on the shells with the strings between the first two toes of each foot. Holding the strings in their hands, they walk or run.

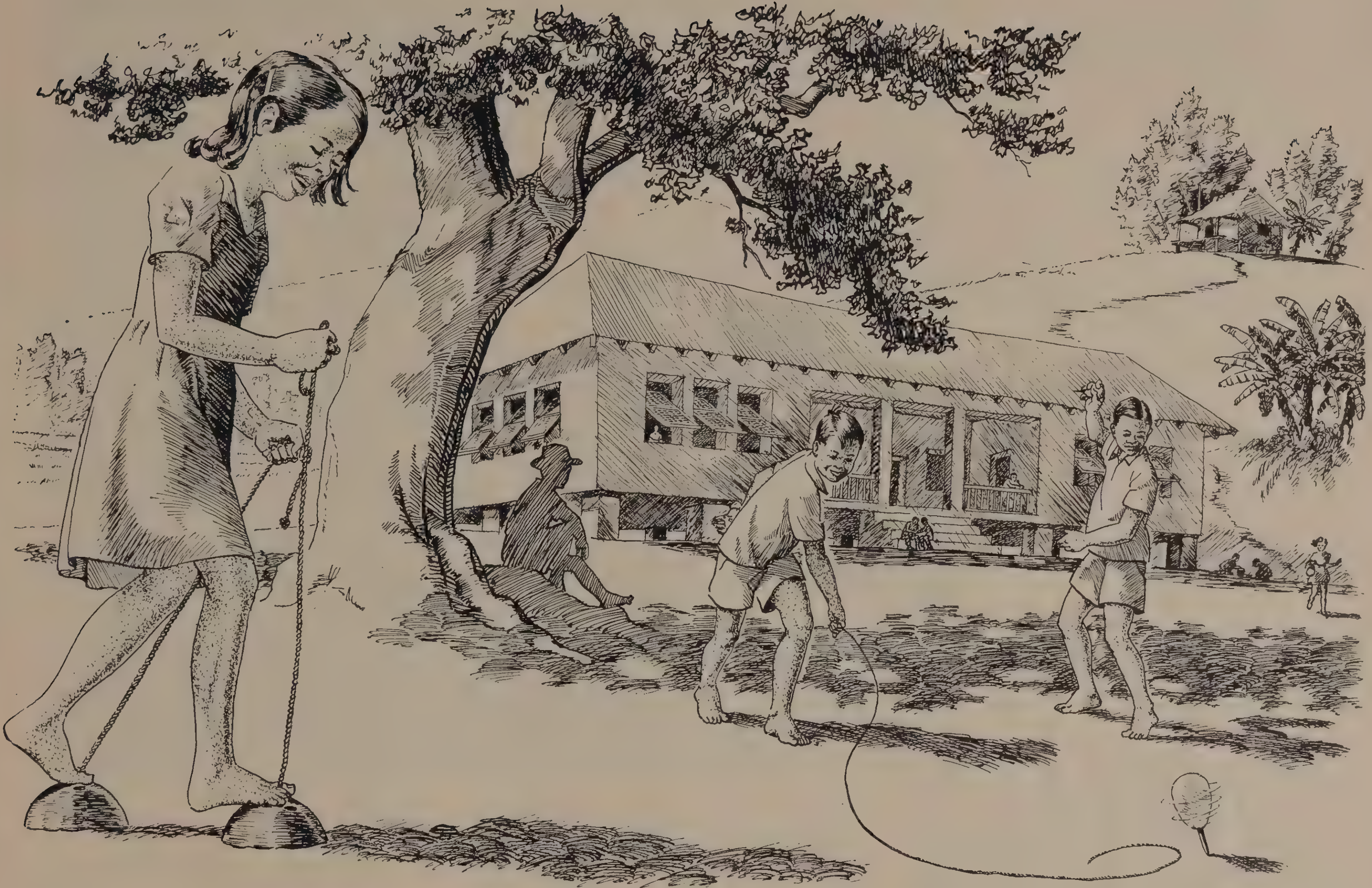
At every meal they eat heaping plates of rice. Sometimes with the rice they have meat, usually fish or chicken, and a vegetable such as green beans, eggplant, or the leaves of a plant. The leaves most often used are those of the camotit or native sweet potato plant.

"This is for fun," Maria would say if you saw her eating fruit as she walked to school or sat on the bamboo ladder-stairs of her home. For Filipino



Thelma Apanay takes care of her little sister after school. On the wall to the left is their father's hat, made from half a squash and his raincoat made from the big leaf of a palm tree. Their father works at the M.C.C. hospital.

(More Young Community on page 27)



children eat bananas, mangoes, guavas, and other fruit as American children eat candy. As a very special treat they have candy made of coconut and native sugar.

This is the way one kind of candy is made and you can make it yourself or your mother may help you.

COCONUT BRITTLE

1 cup grated coconut
1 cup sugar

Toast the coconut in the oven. Melt the sugar in a skillet over a moderate fire. Stir constantly. Add coconut and mix. Pour on greased board or tray and roll to a thin sheet. Cut in pieces at once. Wrap in wax paper to store.

In the Philippines candy is wrapped in a piece of banana leaf and tied with the rib of a leaf or a vine.

Books About Other Children in the Philippines

That Mario, Lucy Herndon Crockett; Henry Holt and Co., 257 4th Ave., N.Y.; 1940; 181 pp.; $1.50.

Mario would not work nor would he go to school even though he was already ten years old. All day he sat beside the nipa hut of his parents and dreamed of going to Manila. People who passed by said, "He is good for nothing, that Mario!"

One day Mario did not just sit in the sun and dream of going to Manila. He left home secretly to go to Manila, begging rides of the drivers of every vehicle that he saw. Once he rode in a car and once on a train. Always before Mario had walked or ridden in a cart drawn by a carabao.

It took Mario a long time to get to Manila and he had many adventures along the way, some very exciting ones.

After you have seen the many black-and-white pictures in this book and read the story of Mario, the lazy one, you will almost feel as though you have been with Mario on his exciting trip in the Philippine Islands.

(grades 5-8)

Lucio and His Nuong, Lucy Herndon Crockett; Henry Holt and Co., 257 4th Ave., N.Y.; 1939; 28 pp.; $2.00.

Lucio was only six years old but he was not afraid of the gray nuong or carabao, the beast of all work in the Philippine Islands. Everyone else in his village was afraid of this nuong with its sharp, six-foot-wide horns; so all day it loafed in the river, soaking its thick, gray skin in the water.

But Lucio became its master and brought it to land to work in the rice paddies and after that he sat on the nuong, driving it to the rice paddies and to the barrio or village on market days. Only Lucio could make the nuong move the day it fell asleep in the doorway of a store in the village.

Lucio and His Nuong is a book with beautiful, colored pictures of life in the Philippines and a story that you will want to read many times.

(grades 1-4)

Order these books from the Mennonite Publishing House.

Editorial

Why an Issue on Mental Health?

The present interest of the Mennonite Church in mental health grew out of the C.P.S. experience in World War II. At that time fifteen hundred young men served in thirty mental institutions as units under the Mennonite Central Committee. The interest was deepened by a survey of our churches which showed hundreds of members to be mentally ill, some in hospitals and some in homes. Certain young men and women have chosen fields of psychiatric service following C.P.S. days. One man expressed himself in these words:

"Since working in a mental institution I feel an obligation to the community when I return home after the war. Since learning the various causes which place people in these institutions, I feel it is my duty to correct these conditions. I see the need of a higher standard for well-balanced moral and Christian living. I feel we should provide similar institutions for our own people."

At this writing, three small mental hospital units have been started and there are plans for a fourth.

Toward Better Mental Health in Our Communities

A study of Christian faith and mental health leads one to ask whether the Mennonite Church and its community life could not be strengthened by emphasizing mental health. The idea that mental illness, for example, is always due to the personal sins of the one suffering is not scientific nor Biblical. See John 9:3. Yet this idea still lurks among many people. The Christian attitude recognizes that personal sins may and do contribute to personal illness, but it also sees that the sins of others may sometimes be the greater cause.

The more or less closed, intense community life of Mennonite people often gives security and fullness of living (important for mental health) but at the same time our church is not free from the strains and stresses that break down mental and spiritual health. The many "don'ts" we have set up to safeguard young people are often without corresponding "dos." "Don'ts" alone do not make for good mental or spiritual health. Christ's teaching and life were positive, not negative. The abundant life, the moral life, is the creative outgoing life and the church must help to make it so for everyone. The Gospel of Christ, the atonement of Christ, the resources of a Christian heritage—all these are at our disposal for character redemption and building. They are foundations for mental health.

To help young people by friendly and intimate counseling is sure to yield good fruit and help them over the difficult years.

For the Greater Good

During World War II, Dr. George S. Stevenson, since elected president of the American Psychiatric Association, had this to say about conscientious objectors and their service in mental hospitals: "The loss of a few thousand men from our armed forces is a small price for a country to pay to have within it an intelligent group directed year in and year out toward those elements that tend to preserve international good will, and directed against those elements that would destroy it." He goes on to say that a "nucleus of informed citizenry" can do much to point the rest of society to better care of the mentally ill and to better mental health practice.

In Mennonite schools, churches, and communities are many persons who know firsthand that the care of mentally ill people is generally far from what it should be. Hundreds of former C.P.S. men have not forgotten the long, dark corridors of state hospitals where bewildered minds still grope in solitude for better care and understanding. In Mennonite communities should be found many persons whose minds are cleaned of "stale delusions" about the mentally ill. They know that such persons are not to be despised, blamed, or thought of as "queer" and set apart for life. They know that Christian compassion will move them to do more than walk by on the other side.

The need for better mental health in our church communities and the need for better care of society's mentally ill: These are the answers to the question, "Why an issue on mental health?"

COVER SCENE

Richard and Bobby, two boys from the Children's Home in Nampa, Idaho, gaze on the Arrowrock Dam near Boise. The dam is used for irrigation and power. This picture was taken July of 1948.

Next Month

Discipleship as Expressed in the Archbold Community *Olive J. Rich*

Problems in Starting a Small Industry *Erie Sauder*

Migrant People—Displaced Persons of America *Ellis Marshburn*

How to Photograph Birds on Your Farm *Merle E. Jacobs*

Nature Study at a Summer Camp *Martha Kanagy*

What Is Organic Farming? A Reply *H. Clair Amstutz, M.D.*

Homemaking Feature and Recipes

Young Community

Viewpoints on World News —*Carl Kreider*

Community Life and Affairs

This picture shows Ernie Yoder bringing in his cows with Mervin, age 5, and Miriam, age 1½, following after. The Yoders live at Tofield, Alberta.

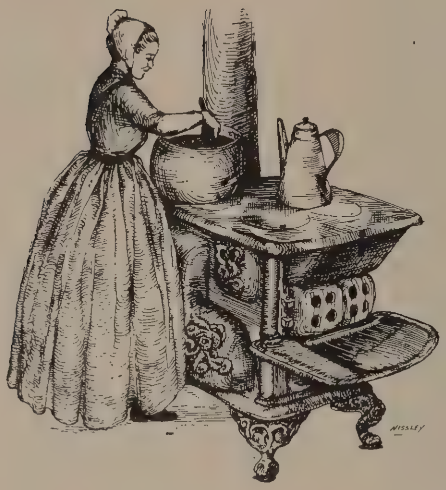
Family Comradeship in Work and in Play

The most important years in the making of character and mental health are those below the age of six or seven. Comradeship between father and sons, mother and daughters is one of the best guarantees for the growth of healthy personalities.

Here is a scene of the Raymond Mishler family of Sheridan, Oregon, as they play croquet on the front lawn of their home with pines in the background. Raymond Mishler is a minister in the Sheridan congregation.

Springtime Recipes From Grandmother's Cookbook

Mary Emma Showalter



DURING THOSE warm spring days after a long, hard winter Grandmother's hens "tried themselves," as she used to say. Eggs were plentiful and cheap; so she served them in various ways. Egg dishes of all kinds made it possible for her to add much color to her table. There was the beautiful glass dish of rich green water cress or dandelion garnished with slices of egg. No company dinner this time of the year was complete without a dish of pickled beets and eggs. This was one way of satisfying her family's appetite for the "seven sours."

Perhaps the plentiful supply of eggs was greatly responsible for the preponderance of desserts on Grandmother's table. She was very apologetic if necessity made her serve less than four desserts and then she didn't call apple sauce, sliced peaches, or baked custard a dessert; they were merely "another dish." The "foot" of the table was always a picture with its rich golden pound cake, perched on a high cake stand. Near by were the old-fashioned lemon sponge pie and dish of baked custard decorated with bits of red currant jelly.

The noodle, potpie, and dumpling doughs which Grandmother made required more eggs. We wonder today how she was able to prepare all these rich dishes and yet manage to have a basket of eggs left to exchange for groceries at the country store every two weeks. But our great-grandmothers and grandmothers were marvelous managers of time and materials. The hours that the modern homemaker must spend attending clubs and serving on committees Grandmother spent in meeting the needs of her family. Not the smallest of these needs was the cooking. She loved it and spent long hours in endless preparation.

We sometimes think that there was no time for fun and fancy during those bygone days but the numerous stories handed down from preceding generations prove this to be a mistaken idea. There was Fastnacht Day which Grandmother observed on Shrove Tuesday. Of course she made fastnachts or doughnuts on other days during the year but always on this day. She set her sponge and made up the dough before she went to bed. At four o'clock in the morning on Ash Wednesday she was up rolling dough for fastnachts. She made these into various shapes: some were round balls of dough the size of a small apple, others were 2½-inch squares, and still others were cut in strips about 1½ inches wide and 4½ inches long. These strips were slashed partly through two or three times crosswise to facilitate baking. When she had fried them all in deep fat, except the amount which she reserved for Dampfknepp, she hid them from her family as was traditionally done. The first member of the family to get up and find them could have all he wanted to eat during the day. The last person up that morning was labeled as "eshepoodle" which implied that he should be taken to the ash heap and dusted for being so lazy!

The children were fascinated by other things which Grandmother made in deep fat. The plowlines or funnel cakes made an excellent contribution to their lunch pail at school. For these the batter was thin enough to run through a small funnel. Grandmother held her finger over the bottom of the funnel to control the amount of batter released. She made a number of designs as she allowed the batter to drop in the hot fat, sometimes starting at the center and swirling the batter outward in a gradually enlarging circle. At other times she let the batter run through the funnel in all sorts of crisscrossing manner to make intricate designs. Tangle cakes were also one of Grandmother's novelties; these were made of sweet, stiff dough which she rolled thin and cut into strips. Several of these narrow strips were tangled together and fried in deep fat.

Peter, Jonas, Barbara, and Susan were very much pleased to return from school and find that Mother had been making any one of these recipes. As soon as they tasted one of Mother's products they forgave her for not waiting to make them after they had returned home!

Mary Emma Showalter is instructor in the Home Economics department of Eastern Mennonite College. Her experience includes a term of foreign relief service in Egypt. She is author of the forthcoming "Mennonite Community Cookbook." See page 28 for description of the book.

Fastnachts or raised doughnuts cut in various shapes as Grandmother used to make them. Some are sugared, others are not.

Fastnachts or Raised Doughnuts

1¼ cups milk
¼ cup shortening
1 teaspoon salt
1 small yeast cake
3 eggs, beaten
¾ cup sugar
¼ teaspoon nutmeg
4 to 4½ cups flour

Scald the milk, add shortening and salt. Cool milk to lukewarm, then add crumbled yeast cake and stir until it is thoroughly dissolved. Gradually add 2⅔ cups flour, beating batter thoroughly. Put in a warm place and allow to stand until full of bubbles. Mix sugar with nutmeg and combine with beaten eggs. Stir eggs into first mixture and add remaining flour. Knead well, cover, and let rise in a warm place about one hour. Turn out lightly on floured board and roll ½ to ¾ inch thick. Cut with a doughnut cutter or biscuit cutter, shaping into a ball, or make into twists as desired. Cover and let rise on board until double in bulk. Drop into hot fat 370°F. with the raised side down so that the top side will rise while under side cooks. When a golden brown on both sides drain on absorbent paper. Yield—3 dozen.

Mrs. Paul H. Horst
Millersburg, Indiana
Mrs. Harry Rhodes
Salem, Ohio

Plowlines or Funnel Cakes

3 eggs
2¼ cups milk
4 cups flour
½ teaspoon salt
2 teaspoons baking powder

Beat eggs and add milk. Sift flour, salt, and baking powder together. Add dry ingredients to egg and milk mixture. Beat batter until smooth. This batter should be thin enough to run through a small funnel. Drop from funnel into deep fat 370°F. holding finger over bottom of funnel to control amount of batter released. Make into one of the following designs: Start at center of pan swirling batter outward in a gradually enlarging circle being careful not to touch the preceding circle. Or let batter run through funnel into hot fat in any shape desired, crisscrossing to make intricate designs. Fry until a golden brown, remove from fat, and drain. Yield—approximately 3 dozen.

Mrs. John Harnish
Lancaster, Pa.
Mrs. Abram Shank
Clear Spring, Md.

Tangle Cakes

2 eggs
1½ cups sugar
¼ cup shortening
½ teaspoon salt
approximately 5 cups flour
1 teaspoon soda
1 cup sour milk
¼teaspoon nutmeg (optional)

Cream shortening and sugar together. Add eggs and beat thoroughly. Sift dry ingredients together and add alternately with sour milk. Beat thoroughly after each addition. Roll dough in thin pieces and cut in strips ½ inch wide. Tangle several strips together and fry in deep fat 370°F. until a golden brown. Drain on absorbent paper. Yield—about 2½ dozen.

Mrs. Abram Shank
Clear Spring, Md.

These recipes will appear in the Mennonite Community Cookbook which is soon to come on the market.

To the left are Tangle Cakes. To the right are Plowlines or Funnel Cakes.

The collecting hobby can be a wholesome pastime—a good diversion that aids mental health.

Collecting as a Hobby

Ella M. Miller

GATHERED FROM FAR AND WIDE

The author of this article poses for a picture with her collection of three hundred and fifty sets of salt and pepper shakers and between four and five hundred pitchers. Her mineral collection includes a piece of the Wall of China.

COLLECTING often has queer beginnings. It must have been about 1934 or 1935 that I had a letter printed in a woman's magazine asking how to make Aunt Jemima doorstops. As I recall, I received about a hundred letters and cards in reply. Two sent doorstops already made up. Letters came from all over the United States. Many of them told me of their hobbies, suggesting if I would like to help them they in turn would be happy to help me. First I started a states collection—a souvenir from each state.

About 1938 I started collecting pitchers and shakers. At present I have three hundred and fifty sets of shakers and between four and five hundred pitchers. I have increased my collection by exchanging. Others I bought and friends have added a goodly number. I have among my pitchers all types and kinds, old glass, china, pottery, alabaster, eggshell, and brass. They are in every size and shape, such as people, fruit, vegetables, animals, and birds. The oldest is about one hundred and fifty years old. The largest is about eighteen inches tall and the smallest about one third of an inch.

I have many in old glass. My cousin, Mrs. W. O. Beckner, sent me a lovely old glass that had been brought to Elgin by some folks in the early days.

Among my shakers one finds such shapes as fruit, flowers, vegetables, and animals. They are made from alabaster, wood, plastic, old glass, metal, and others. Some inquire, "Do you ever bargain for things you don't get?" Certainly, you do but one must just expect a certain amount of this. I have had contacts with many people over a period of years and made many dear friends. Before the war I exchanged with people in England, Japan, Australia, Africa, and other countries. I do not think of my collection in dollars and cents, but as tokens of friendships I have accumulated over the years. It was begun at a time when my children were all away in school and our church had dwindled down to only a few families. So I turned to collecting as a way of escape from monotony and worry.

Collecting also has its amusing side. Once while working on my button collection (which consists of between eight and ten thousand buttons) I had written to a lady in Indiana who inquired if I would not exchange with her, and not being able to locate a pitcher I told her she might send me buttons instead. She called a lady she heard had surplus buttons and being a partial cripple had her husband drive her out into the country about three miles. She replied to me like this, "You should have seen the look of consternation written on my husband's face after driving through three miles of mud and I came back with only one button. It was all the lady had."

IN A HOME SHOP

George Emmert of Sweet Home, Oregon, is in the logging industry and for a hobby collects rock and minerals. He is shown here with a saw which he uses to cut the rock and mineral, later polishing them. He also gathers petrified wood and polishes it.

Ella M. Miller lives in Nampa, Idaho. She gives credit to her husband for encouragement and co-operation in her hobby of collecting and in her art work. The Millers have three children and eleven grandchildren.

A Mineral Collection

My mineral collection consists of such specimens as markisite, calcite, silver, lead pyrites, flarespar, quartz crystal, selenite, mica, absidian, agates, thunder eggs, and many others. Nothing quite thrills me as a trip to the beautiful hills collecting mineral and rock, especially when one keeps a good magnifying glass near by for inspecting the finds.

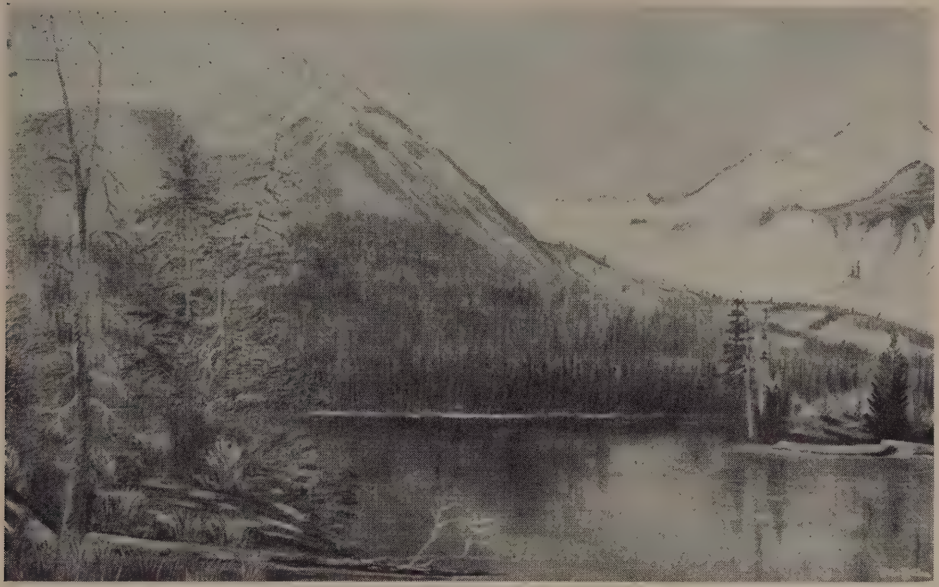
A number of years ago, a United States army doctor was sitting waiting for his train when he picked up a magazine containing an article I had written on hobbies. He had been stationed in China at one time and so on returning home he made up a box containing a piece of the Great Wall of China, lotus buds, fossil imprints of fern, and other items and sent them to me. Several years later he mailed me some coral. He sent no address; so I was unable to thank him for the latter but thus and in various ways has my collection grown.

Delight in Oil Painting

Some have said that life begins at forty, but one can achieve and make childhood ambitions become a reality even later than that. When we came to Idaho in 1941 I found the ambition of oil painting which I had always cherished. This ambition could now become a reality. I took lessons from this teacher a little over one half of a semester and later took some work at Northwest Nazarene College here. Of all my hobbies art is my favorite; minerals come second. Both are instructive, constructive, and enjoyable. I marvel now at any one who finds time long on his hands. With my housework, aide work, being primary superintendent of our Sunday school, and teaching pastel painting in our Christian Day School my days are never quite long enough for all I would like to crowd into them. And there is never a dull moment. I find my art work invaluable in my Sunday-school duties.

Hobbies Are Good for Your Mental Health

If you are letting yourself worry too much, if life has gotten monotonous, or you feel forgotten or alone, start a hobby. It will take you out of despondency and broaden your horizon. It will take you out of yourself and give you an interest in others.



OIL PAINTING OF ROCKY MOUNTAINS

This mountainous scene is from an oil painting by Ella M. Miller. Brown and white colors are beautifully blended. Art is her favorite hobby.

LANCASTER MENTAL HOSPITAL

[Continued from page 12]

Then to the happy surprise of all the way began to clear up. On the day of the annual meeting at the Mellinger meetinghouse on April 14, 1949, Graybill Landis, a member of the East Petersburg congregation and living at Lancaster, announced to the board that the Lord had led him and his wife to donate their farm of one hundred and sixty-seven acres for the purpose of founding such an institution. Truly the Lord has been gracious.

After this unusual gift of the farm at the border of Lancaster and Lebanon counties, the board, with the advice of the Bishop Board, is planning to build a small hospital building.

At the request of the Hospital Board, the Bishop Board has approved solicitation of the Lancaster Conference churches for funds. This solicitation will likely be carried on during the winter and spring months of 1950. Since this institution finally may house some from neighboring conference areas, we hereby invite contributions from other conference areas, even if you are not formally solicited.

It is our concern to give good Christian care to those of the household of faith and to others as opportunity affords and hope that many can be helped both mentally and spiritually in such an institution by proper Christian care, even to the extent of having them improved so that they can go back to their families and back to their usual routine of life. This is not to be just one more hospital. We believe that through a Christian approach and Christian administration, through Christian doctors and nurses much can be accomplished for those who long for good and sympathetic treatment in a time of great need. A program of education and prevention is also thought of in connection with this mental health program.

BOOK REVIEW

The Religion of a Sound Mind

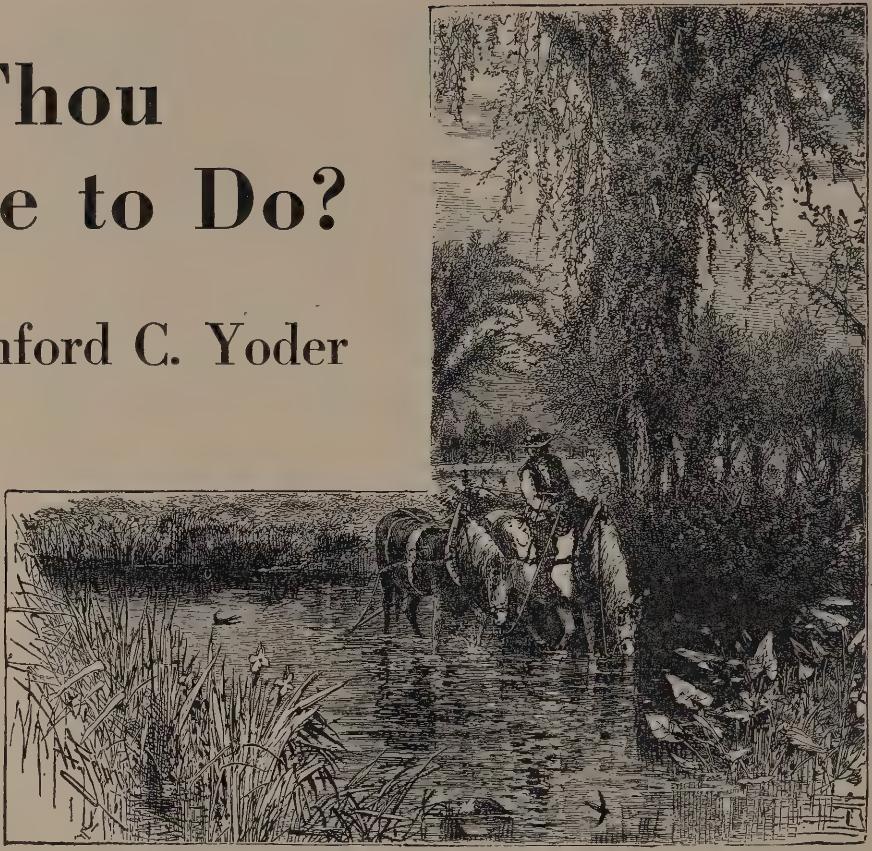
This is the title of a new book by R. Lofton Hudson and it sells for $1.50. It can be ordered from the Mennonite Publishing House.

The book is written in the "firm conviction that the simple faith in Christ, sincerely taught and conscientiously practiced, will do more than any other one thing to buttress frail and nervous people." The Biblical message is directed to those things which go counter to a sound mind. Chapter headings are: The Religion of a Sound Mind, Down-to-Earth Religion, How to Keep from Worrying, Humility, Jealousy, Anger, Act Your Age, How to Be Happy, Keeping on the Beam Spiritually, Growing Old Gracefully.

Mental health and Christian faith are closely related. This book of 117 pages is a help to anyone who wants to explore the Bible as a guide to a "sound mind."

What Wilt Thou Have Me to Do?

Sanford C. Yoder



"Honest occupations for necessary uses" can be found by evaluating your own ability and by drawing on the advice of others.

II

IN THIS ROUNDABOUT way I have finally come to the thing I have been burning to say to those who must now or soon will need to decide upon their life's work. In making the choice do not pass by without seriously considering the most fundamental, the most basic, the most glorious of all the secular occupations open to man—that of tilling the land. Our ancestors have their roots deep in the soil. We are mostly children of the country—country bred and country reared. Here we are at home, and work with the elements of nature—the rain, the sunshine, the wind, and the weather. By means which God benevolently placed at man's command—the laws of the universe—he gathers, organizes, changes, and adapts the raw materials in nature's storehouse into usable forms for humankind. Practically everything man uses—the fruits and vegetables in the cellar vault, the meats and fats in the larder (maybe they are in the deep-freeze now), the milk we use, the cereals, the wool and cotton in the clothes we wear, the leather in our shoes, the wood in our homes and furniture—all these and many others have their origin in the soil.

Sanford C. Yoder of Goshen, Indiana, discusses further the subjects of vocations for young people. In this article he draws again from his experience as a farmer.

"Something in the Mellow Soil"

Here is an "honest occupation for necessary uses." What a glorious adventure! At the proper season the farmer takes from the garner the seeds that were stowed away and drops them in the ground. No sooner are they exposed to the benign warmth of the sun and the moisture of the earth than the latent life within the grain begins to stir. Then in some mysterious way which only the Great Creator knows, it begins to set up its assembly system. It pushes out its drag lines to gather up the materials needed for its task. Then as it transports the raw "stuff" of the soil, the sunshine, the moisture, the atmosphere, it passes through the most delicate laboratory known to man where without the use of analytical balances, Bunsen burners, test tubes, or any of the other equipment so essential to the laboratories we know, it is sorted, properly balanced, and transformed into living tissue. Cell is added to cell until its product is finished, and there stand before us fields of waving grain, the trees of the forest, the cattle upon hills or the far-flung plains where they go by the thousand. How marvelous and great are the works of God and the resources He has given man to work with. These things the farmer or husbandman uses daily, and as he labors he knows that what he produces is fundamental to the welfare of man—it always has been, it is now, and it always will be. This which is so commonplace among us as to be considered ordinary and is sometimes not accounted worthy of the best minds or our best effort, is still what all of us, rich or poor, wise or unwise, are dependent upon for our existence and welfare.

But these are not the only compensations of country life. Mildred Risdon Smith in her poem "Country-like" expresses movingly another side of life in the open fields which is by no means of least value. She says:

O I've been up and down the town,
And here and there the world around,
But something in the mellow soil,
And in the thrill of daily toil
Keeps tugging at my heart all day
And whisks me countryward away.

There's something of the restful mood,
To country homes that is endued,
I'd somehow like to make my own;
And in the springtime fields new sown
Are breathing with expectancy—
And pulsing newborn ecstasy.

These things can charm me past belief:
The early greening of the leaf;

The petaled loveliness of flowers;
The jeweled rows of waking corn;
And always after summer showers,
The scent of hay the wind has borne;
Then yellowed fields of ripening grain,
And, on broad leaves, the fall of rain.

Lord, if my way lie through the town,
Or here and there the world around,
I pray, grant me the honesty
Of sunlit fields; the ecstasy
Of upraised limbs of orchard trees;
The cheerful service of the breeze;
And let me feel the hope again,
Of green things after rain, Amen.

"Give Me Work That's Open to the Sky"

It is now a quarter of a century since I reluctantly left the quiet restfulness of a lovely country home to assume the responsibility of the presidency of a Christian college. We, my family and I, love the soil and growing things, and hesitated to exchange the openness and freedom of the countryside for the city. These years have been rich as we dealt with "living grain"—part of the time as college administrator and part of the time as teacher. We saw boys and girls, some promising and some not so promising, live and grow and succeed— some failed. Others can appraise, more accurately than I, whether the fruits of those twenty-five years were worth while and to them I shall leave the task. But often even now as the "sounds of the night" steal across fields and vale, my mind wanders back across the years to the spacious house with its wide verandas shaded with oaks and elms where we lived so happily and contentedly beside a lonesome road. Sometimes, in those moods, I fancy the children storming riotously to the barn to see what wonders the night had brought, to find newly born lambs wobbling shakily to their mother's side, or to discover in the farrowing pens a seemingly tangled mass of wiggling life as a litter of pigs crowded their pink noses against their mother's bosom in quest of their first breakfast. Or wonder of wonders! One morning they found a tiny pinto pony colt—brown with white spots. That day the earth seemed too narrow and the blue vault above too low to contain all the joy of their childish hearts.

Sometimes thoughts drift farther still to the wide expanses where the short grasses grow—the planting of God. Here dwell the simple plainsmen, untutored and unencumbered by the conventionalities of the crowds and unoppressed by the multitudes that live in and breathe the smog besmudged atmosphere and earth-born littleness in which human spirits smother and often die. These are they that toil devotedly at humble but necessary tasks and follow the herds that turn the growth of the desert and plain into beef and mutton which the world so desperately needs. So I bend my ear to catch the breeze-borne words of these solitary souls as they stand at the *great confessional* in the evening twilight—I hear them say:

"Lord, I've never lived where churches grow,
I've loved creation better as it stood
That day you finished it so long ago,
And looked upon it and called it good.

"Just let me live my life as I've begun;
And give me work that's open to the sky,
Make me a partner of the wind and sun,
And I won't ask a life that's soft and high.

"Make me as big and open as the plain;
As honest as the horse between my knees;
Clean as the wind that blows behind the rain;
Free as the hawk that circles down the breeze.

"Just keep an eye on all that's done and said,
And right me sometimes when I turn aside;
And guide me on the long dim trail ahead—
That stretches upward toward the Great Divide. Amen."

Lord! What Wilt Thou Have Me to Do?

A Meditation on Mental Health

(Read Luke 18:9-14)

Pride and conceit are symptoms of an illness, and the illness is often fear. In this great parable of the two men who went up into the temple to pray Jesus is showing us how many people deal with themselves. The Pharisee was possessed by fear. He was afraid to be honest for fear of losing his self-respect, the acceptance of his friend, the favor of God. And so he stood in a conspicuous place and recited his credentials.

The publican, on the other hand, was not afraid to be realistic. Confronting himself as he was—his good and his evil, his strength and his weakness—he was able to be honest and humbly trust God's mercy. He who has to exalt himself is sick, but he who can be honest with himself is moving toward health.

PRAYER

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; so renew Thy Spirit within us that we may be increasingly delivered from our fears of life and reality, and from the need to appear to be more than we are. May we be confident in the knowledge that nothing can separate us from Thy love, or from the love of men of good will. Amen.

DON C. SHAW, Chaplain District of Columbia Penal Institution

Religion and Mental Health

With the interest in mental health in the Mennonite Church, a book by John S. Bonnell finds a growing audience. This book is called *Psychology for Pastor and People* and can be secured for $2.50 from the Mennonite Publishing House at Scottdale, Pa. (See September, 1949, issue of THE MENNONITE COMMUNITY, p. 30, for a review of this book.)

Laymen and ministers alike will profit by reading this book which shows the relation of Christian faith to mental health. Ministers will find it an excellent guide to counseling.

The chapters are as follows:

The Need for Spiritual Counseling
The Resources of the Counselor
Personal Qualities of the Counselor
The Art of Listening
The Technique of Asking Questions
In the Consulting Room
Taking No One for Granted
Problems of Childhood and Youth
Some Principles of Counseling

The Appendix contains two sermons:

How to Read the Bible
Learning to Live at Your Best

The book would make a fine gift to your minister.

Community Life

Community Life at Perkasie, Pa.

The demand for chicks has been good, as many farmers in this locality put in chicks for broilers from time to time the year round. Milk prices took a drop and farmers are disappointed. Until now the prices of cows have been high and with feed still a good price, the milk checks will hardly cover the cost. Pig prices are around eighteen cents per pound, but practically every farmer likes to have his own pork and keep them for home use; so steers and pigs still sell readily and young pigs are in demand for feeders!

Sewing circles are doing their part in helping to alleviate suffering for want of clothing. Many of our churches have young people's meetings and projects in a missionary line. While those of our number are serving God in Puerto Rico, India, Ethiopia, Argentina, Europe, Paraguay, or at home mission fields, we at home can encourage them by doing our best to support them.

By putting our trust in the one who never fails we can carry on knowing "God's in His heaven, all's right with the world."

MRS. WILLIAM H. LEWIS, Perkasie, Pa.

Opportunities for Settlement in the Northwest

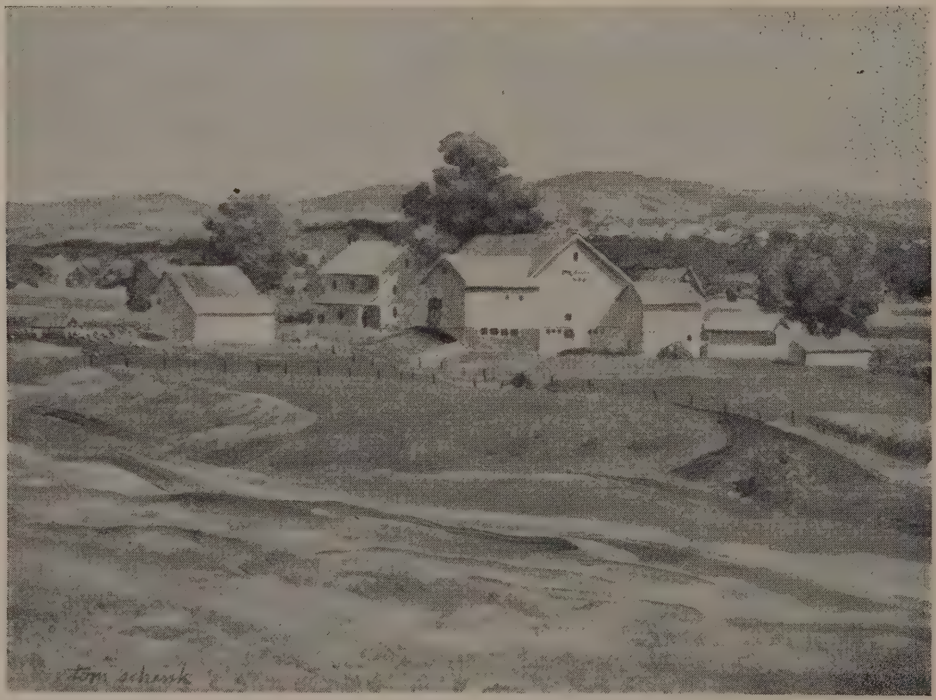
The Northern Pacific Railway of St. Paul, Minnesota, has a Department of Agricultural Development which publishes a paper called *The Northwest*. It is an attractive sheet and appears monthly.

The January issue features a story on the 87,000 acres in the Columbia River Basin which will receive irrigation water in 1952. "It Won't Be Long Now" is the name of this article which heralds the long-awaited irrigation project.

Another article describes the plans to benefit central Oregon farms by the Ochoco Irrigation Project at Prineville, Oregon. Potatoes, hay, pasture, and feed grain are the principal crops on these irrigated lands. Cattle and sheep are also common and lumber mills and wood manufacturing plants furnish jobs.

IN BUCKS COUNTY, PENNSYLVANIA

This picture is reproduced from an oil painting of a farm scene in Southeastern Pennsylvania. It first appeared in the September-October, 1949, issue of the Lincoln-Mercury Times. It is typical of the fertile countryside which is dotted with many towns.



On page seven is a department called "Farms and Home Opportunities." Here are listed typical farms for sale in Minnesota, North Dakota, Montana, Idaho, Washington, and Oregon.

On October 25, 1949, H. W. Byerly, Immigration Agent of the Northern Pacific Railway Company, wrote as follows to the editor of THE MENNONITE COMMUNITY:

"We have worked with Mennonites in colonization work, off and on, for a great many years and assure you that we are always anxious to get the kind of farmers they are well located along the Northern Pacific."

The Northwest can be received each month for the asking. Write to the Northern Pacific Railway, the Department of Agricultural Development, St. Paul 1, Minnesota, and ask for the subscription. You will be sent a free copy for five months after which you may make a written request for a complimentary renewal.

Nelson Kauffman Comments on Deserted Communities and Dying Churches

In his travels throughout different parts of the church, Nelson Kauffman observes the growth or decline of communities and occasionally he comes to notice the experiences of other denominations. In a letter to the editor dated January 24, 1950, he tells of his stay at Atglen, Pa., and of learning about a Presbyterian minister who once had eighteen outposts to his church. Today all the outposts are closed and the home church is declining. Nelson Kauffman comments on this as follows:

"It seems to me that this would be a most interesting study for someone to make—why the church had these many outposts at one time and what was the cause of the decline. It is possible that we could learn something very definitely from this . . . . I would be very much interested in having someone make the study for the benefit it might be to us."

This comment on a Presbyterian Church could apply to many Mennonite churches also. No doubt the reasons for a church's decline are many but we ought to know them. Comments and findings will be welcomed. Do you have any observations to share on why church communities decline?

"Using Our Natural Resources for God"

Literature in Mennonite circles shows an increasing interest in conservation and nature. Under the above title an article by Paul G. Landis appeared in *The Mill Stream* of December, 1949. *The Mill Stream* is the student paper of the Lancaster Mennonite School. Quoting from the article:

"The most important resource of the world is the soil. This is a resource we can not get along without. All our food and everything we have comes directly or indirectly from the soil. Nations fail, people are poor, and schools and churches are poor when the soil is poor. This is especially important to us as Mennonites, because a large per cent of Mennonites are farmers and have some of the best soil in the world for their use.

"When we buy a farm, we should realize that only the use of the land is being bought. It is a gift from God for our use. We should not take the attitude that we can use it as we please. We should remember that it is the Lord's and we should think about the future generations that will use it. There are many good Christians who are being poor stewards by allowing their farms to erode. Statistics show that there are about five hundred and fifty million acres of this good tillable land in the United States. At the present rate five hundred thousand acres of this are being severely damaged each year by erosion. If nothing is done to check this, it will not be long until all our land is badly injured.

"There are many ways this damage can be checked. The Soil Conservation Service and State Extension Service organizations are in almost every community. They have studied the problem thoroughly. From experience along this line they could help us in many problems. Why should we not make use of them when a problem of soil conservation comes up? Some of the important ways of stopping erosion are: by strip farming, by crop rotation, by contour farming, and by the damming up of gullies.

"A big challenge stands before us as young people. Much of the rundown land of the South and West could now be farmed in a profitable way by modern scientific methods. This also gives an opportunity of starting new Mennonite colonies. If true Christian farmers would move into some of those sections, they could do more by witnessing to the people there by their daily living, perhaps, than a mission station would do. I think this is a frontier where we can branch out and serve our Lord and our country."

What About Classrooms in the Basement?

Should or should not classrooms be in the basements of our churches? A number of persons have expressed themselves on this question which was dealt with in the January issue.

Robert G. Keener, a student at Eastern Mennonite College, writes: "A number of our churches have basement classrooms and went to considerable expense to provide them . . . . It is true that some of these classrooms are dark and dingy. I wonder if some suggestions could be given in future issues for improving the basement facilities which I know many churches have."

We will welcome practical suggestions from readers on how basements can be used to the best advantage for classrooms. How have you been able to overcome the objection raised to classrooms in the basement? Why not share your findings with our readers?

Working Together in the Nampa, Idaho, Community

Farmers in the Nampa community have scarcely realized that winter is here. Clover threshing and sugar beet harvesting lasted until Thanksgiving, after which their fall plowing kept them busy up into January. Plans are now being made for this year's crops; but with the gradual decline of prices it is a bit hard for the farmer to decide what will be most profitable.

Grains and clover seed produced a record crop in 1949, and prices were high. Sugar beets were an excellent crop also. Most of the Mennonite farmers had at least a few acres of these. Six of our young men worked together with their beet harvesting, each one owning a part of the machinery used. Everything was done mechanically. The tops of the beets were first beaten off with a beeter-topper; next the capper cut off the crowns. The lifter then pulled the beets, placing them in windrows, after which the King-Wyse loader kept two trucks busy hauling them to the factory. Approximately 125 acres were harvested with an average of 23 tons to the acre. This method of beet harvesting has proved to have many advantages over the old method of hand labor. A neighbor watching these brethren work made this remark: "It isn't often you see a group of six farmers that can work together and get along as you fellows do."

Three acres of these beets were a missionary project for our young people. Other church groups had projects of hybrid sweet corn, pumpkins, and beans. These projects played an important part in financing our Christian Day School which has been costing the congregation around $3000 per year. Definite plans are now under way to complete the building within the next few months. More complete landscaping of the grounds is to be done also as spring approaches.

The women of the community have been busy doing what they could in the way of sewing, and drying fruit for relief. Three hundred and thirty-seven pounds of dried fruit and a nice lot of bedding and clothing were sent to the Relief Center at Reedley, California, in December. At home twenty-four needy families were made happy with Christmas baskets and several articles of bedding.

A number of the brethren enjoyed the privilege of husking corn for one member who was confined to the hospital for several weeks last fall.

Nearly one half of the 120 members of the Nampa Mennonite congregation are living in the city and are engaged in other occupations besides farming. Among our group we have schoolteachers, mission workers, carpenters, block layers, shop laborers, veterinarians, laboratory technician, mechanic, salesman, filling station operator, and bookkeeper. As a church group our fellowship has been greatly enriched by projects in which our brethren and sisters of these various occupations could unite their efforts and work together for one common cause.

—Mrs. E. S. Garber, Nampa, Idaho.

Viewpoints on World News

British Socialists Retain Slim Majority

Carl Kreider

On February 23 the British electorate returned 314 Labor members to Parliament. Since there are 625 seats in the British House of Commons, this represents such a small majority that it may well prove to be unworkable. Because some members are always absent for reasons of illness and because some members cannot be expected to vote with the party on all issues, British politicians feel that a majority of 50 to 60 is essential for smooth operation of the House of Commons. For the previous five years the Labor Party had 393 seats and consequently was able to maintain full control.

In ordinary times British elections must be held at least every five years. In the election of 1935 the Conservative Party polled the majority of the votes and Stanley Baldwin was made Prime Minister. He resigned to retire from public life in 1937 and was replaced by Neville Chamberlain. Another election was due in 1940 but because of the war it was not held. Because of British difficulties in the war, however, Mr. Chamberlain resigned in 1940 and was replaced by Winston Churchill. To attain unity during the war Mr. Churchill invited Clement Atlee and other Labor Members of Parliament to be members of his cabinet. Only a few weeks after the conclusion of the war in Europe a general election was held and the Labor Party was given the comfortable majority noted above. Since a new election must be held at least every five years in peacetime, the new election was held in 1950 although February 23 was a few months before the legal dead line. Should any measure proposed by the new government be defeated in Commons, the cabinet will be forced to resign and it is probable that a new election will be held. Because of the slim majority held by the Labor Party, some observers feel that a new election may well occur within three or four months.

What Socialism Has Meant to England

According to socialist dogma, all of the nation's productive equipment should be owned and operated by the government for the benefit of the people. The socialists would accomplish this goal slowly by democratic, constitutional means. During the five years since Labor took office in 1945 the Bank of England (corresponding to Federal Reserve Banks in the United States), transport, civil aviation, electricity, coal, railways, and overseas communications have been nationalized (placed under goverment ownership and operation). To do this the government has bought out the private owners by selling government bonds. This is in sharp contrast to communist methods of expropriating property without compensation and it has been carried on with relatively little furor. Central banks in many countries have been governmentally owned for many years (including Canada since 1938). Railway systems and civil aviation in many other countries long have been nationalized. The British coal industry had been so severely depressed that the private owners surrendered it with relatively little opposition. When the Labor Government announced its plan to nationalize the iron and steel industry, however, the opposition was tremendous and it seems unlikely that it can be carried through with the present slim Labor majority.

The Labor Government carried through some significant reforms during its five years of power. It reformed the system of Parliamentary representation and curbed the powers of the House of Lords. It passed a number of welfare measures including the National Health Act for free medical care for all Britons.

In their campaign promises, the Conservative candidates did not propose to abolish any of the welfare services or reforms achieved by the Labor Government; they merely promised to carry them out more efficiently. The Conservatives did not suggest the returning of any of the nationalized industries to their original private owners; they merely promised that there would be no further nationalization. Although this may make it appear that there was little difference between the Labor and the Conservative platforms the difference in their attitude toward nationalization was highly significant. There are more fundamental differences in political philosophy between British political parties than have been manifested in recent years between the Democrats and the Republicans in the United States.

Is Socialism Likely to Lead to Communism

It is clear that socialism in England as represented by the Labor Party diverges sharply from communism in Russia. Whereas communism would bring changes by violently revolutionary means, socialism chooses the slower approach of passing legislation through a democratically elected Parliament. Whereas communism maintains control by the secret police and frequent blood purges, socialism's control is so tenuous that after five years of government with a relatively free hand a single general election nearly dislodges it. (Recently in Australia and New Zealand socialist governments were defeated at the polls.) Is there no chance that socialism could lead to communism? No final answer can be given to this question in spite of the experience of England. The weakness of predominantly socialist governments in Germany in the 1920's paved the way for Hitler in 1933. Even if socialist governments are strong, however, communism may enter as the result of the activities of a military clique in co-operation with the necessarily large bureaucracy of a socialist state.

Is Socialism Christian?

Because of the interest of socialist governments in promoting the welfare of the poor, because a socialist leader like Norman Thomas in the United States is a Christian minister, and because of the constructive attitude socialists have taken toward many social issues, some people have come to believe that socialism is a more Christian form of economic system than capitalism. At a time when the British Labor Party had only a brief experience in national politics they stood for many fine policies. They opposed war and rearmament. They promoted internationalism and suggested that the British colonies be held in international trust by the League of Nations. Although some prominent British socialists like George Lansbury held to these views to the end, the rank and file of the Labor Party opposed the appeasement policy of Neville Chamberlain and advocated strong measures for the containment of Hitler. Except for its vigorous promotion of the program of nationalization the Labor Government probably acted relatively little differently from the policy which could have been followed by any other British government in the difficult postwar years. It seems fair to conclude, therefore, that socialism is no more and no less Christian than capitalism. Both have found it necessary to compromise for the sake of political expediency. The duty of the Christian businessman and farmer is to practice the principles and teachings of Christ in any system under which he may operate.

My Church

BY MRS. WILLIAM HENRY BODDY

Before I was born, my church gave to my parents ideals of life and love that made my home a place of strength and beauty.

My church enriched my childhood with the romance and religion and the blessings of life that have been woven into the texture of my soul. Sometimes I seem to have forgotten, and then, when else I might surrender to foolish and futile ideals of life, the truths my church taught become radiant, insistent, and inescapable.

In the stress and storm of adolescence, my church heard the surge of my soul and guided my footsteps by lifting my eyes toward the stars.

When first my heart knew the strange awakenings of love, my church taught me to chasten and spiritualize my affections, sanctified my marriage, and blessed my home.

When my heart was seamed with sorrow, and I thought the sun could never shine again, my church drew me to the friend of all the weary, and whispered to me the hope of another coming, eternal and tearless.

When my steps have slipped and I have known the bitterness of sin, my church has believed in me and wooingly called me back to live within the heights of myself.

Now have come the children, dearer to me than life itself, and my church is helping me train them for all joyous, clean, and Christlike living.

My church calls me to her heart. She asks my service, and my loyalty. She has a right to ask it! I will help her to do for others what she has done for me. In this place in which I live I will help her keep aflame and aloft the torch of a living faith.

(Selected by MRS. WILLIAM H. LEWIS)

Children's Poetry Contest Results

SECTION I for grades 5 and 6

First Place: VIRGINIA LEE GLASS, Lancaster, Pa.
Second Place: BILLY BRENNEMAN, Lima, Ohio
Third Place: RACHEL ANN WENGER, Columbiana, Ohio
Honorable Mention: ANNA RUTH SMOKER, Paradise, Pa.

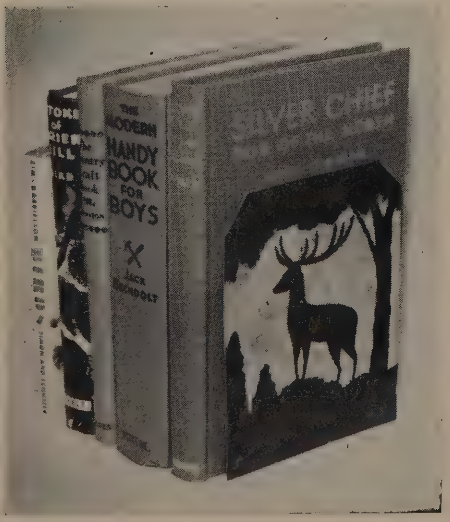
SECTION II for grades 7 and 8

First Place: EVELYN YORDY, Chicago, Illinois
Second Place: NANCY L. WERT, Lebanon, Pa.
Third Place: AMOS STOLTZFUS, Paradise, Pa.
Honorable Mention: HULDAH MARIE GRAYBILL, East Earl, Pa.

The two poems which received first place will appear in THE YOUNG COMMUNITY *section of the May issue. Others will be printed later.*

Bookends You Will Want to Make

Why not try making a nice set of book ends for your desk or some pictures for your room? It's lots of fun and all it takes is some scraps of linoleum, plywood, sheet iron, and some paint.



Take a piece of inlaid linoleum and draw or trace a picture on it. Cut around the design and gouge out the space between. You can use regular cutting tools if you have them but a single-edged razor blade and pocketknife will do. (That's what was used for book ends in picture.) Do not try to make the background smooth but let the knife marks show. Keep the picture simple; silhouettes are nice and easy to make.

After it is all cut out, mount it on a piece of plywood and smooth the edges with sandpaper. If you are making book ends cut a piece of sheet iron and fold it through the center like a big L. Nail this to the plywood before you put the linoleum on and leave the other end for the books to rest on. Now paint the design, doing the background first. You can use as many colors as you wish but be careful that the colors do not "run." Two or three colors look nice. Glue a piece of felt or heavy paper under the metal so that it cannot scratch your desk and you are all finished.

Announcing the

Mennonite Community Cookbook

On June 5 of this year the Mennonite Community Association will release the *Mennonite Community Cookbook.* Mary Emma Showalter, head of the Home Economics Department of Eastern Mennonite College, is the author. The book will contain hundreds of the recipes which our readers and others passed on to the author when she was preparing a master's thesis at the University of Tennessee. (See November, 1947, issue of THE MENNONITE COMMUNITY for requests for recipes.)

For some years Mennonite women have looked forward to the publication of a cookbook which would contain their favorite recipes. Young Mennonite women majoring in home economics have hoped for such a book.

In August of 1946 Mary Emma Showalter visited the Publishing House at Scottdale, Pennsylvania, and presented her prospective plan for compiling such a cookbook in her graduate studies. This was the first suggestion to reach us about publishing a cookbook on recipes from Mennonite people. For many years she had collected recipes with this in view and as traveling dietitian to Civilian Public Service camps she found new sources for gathering recipes. THE MENNONITE COMMUNITY was definitely interested in her plan for a cookbook and promised cooperation. Mary Emma Showalter was later appointed to the Editorial Council of THE MENNONITE COMMUNITY as a consultant in homemaking features.

Further interest in such a cookbook was shown in an article by the Homemaking Editor. This article appeared in the March, 1947, issue.

To Find a Publisher

As the cookbook moved toward completion the Mennonite Community Association considered publishing it. However, many persons felt that the prospective book deserved a wider circulation than the Association would be able to give it. Accordingly, the John C. Winston Company of Philadelphia was approached by the editor of THE MENNONITE COMMUNITY. The company expressed interest and invited further discussion. Clayton Keener, a member of the M.C.A. board of directors, and the editor interviewed the secretary of the company and found him interested in having his company publish such a book. The secretary, Mr. Parke H. Lutz, owns a farm near Lancaster, Pennsylvania, and in his boyhood days remembers that his mother collected such recipes as this book would feature. He felt it was a worthy publishing venture and in August of 1949 a contracting agreement was signed by the John C. Winston Company as publisher, the Mennonite Community Association as sponsor, and Mary Emma Showalter as author.

Contents of Mennonite Community Cookbook

The table of contents lists sixteen chapters as follows: Breads; Soups; Meats and Meat Dishes; Poultry and Game; Main Dishes other than Meats and Poultry; Vegetables and Vegetable Dishes; Salads and Salad Dressings; Cakes, Cup Cakes, and Frostings; Cookies; Desserts; Pastry, Pies, and Tarts; Beverages; Pickles and Relishes; Jellies, Jams, Preserves; Candies and Confections; Miscellaneous. About 1400 recipes in all will be in the pages of this book.

Attractive art work for the book has been done by Naomi Nissley, an art student of Philadelphia who studied art in Europe on a scholarship award in 1948. Color photographs taken by M. T. Brackbill of Eastern Mennonite College will appear. Throughout the book there will be a number of photographs of old recipes written in Grandmother's handwriting.

Several national magazines have shown interest in the *Mennonite Community Cookbook* and desire to feature its story.

At the suggestion of the John C. Winston Company the title page of their edition will contain a statement which designates the Mennonite Community Association as the authorizing agent of the book. The company desires this statement for its value as a stamp of genuineness in selling the book to the general public.

Arrangements have been made for an imprint edition bearing the name "Mennonite Community Association, Scottdale, Pa."

The price of the book is $3.50. You may order your copy *now* from the Mennonite Publishing House, Scottdale, Pa. or from any of its branch stores.

PAUL ERB, *President* Mennonite Community Association.

Progress in the Church's Mental Health Program

[Continued from page 11]

pathic hospital. The duties are chiefly administrative, nursing-attendant, farming, and maintenance.

One of our attendants has had training in occupational therapy. The staff is shortly to be augmented by additional workers, such as a social case worker, nurse, etc. The present staff represents five Mennonite and Amish branches of the church. They come from six different states. These young people have been recruited primarily through the Voluntary Service channels of M.C.C.

Incidentally, we feel that our corps of workers is our best asset—not from the standpoint of permanency, education, or extensive psychiatric training, but they are a group of earnest Christian youth, who know how to work and play, who are eager to serve well, who get along well in their human relationships, and who are loyal to each other. They respect and love the patients to whom they minister.

A Sympathetic Psychiatrist

Brook Lane Farm is intended to serve men and women of the brotherhood who need treatment for mental and nervous illness. It is primarily for those cases that show a reasonable promise of recovery in a relatively short time. The 23-bed capacity of the hospital does not allow for the prolonged care of chronically ill persons. The services of the hospital are not limited to Mennonite and Brethren in Christ members.

We feel fortunate to have the services of Dr. Helmuth Prager from Baltimore, who was recommended for this place by the Commissioner of Mental Hygiene in the state of Maryland. He is unusually sympathetic to the Christian and Mennonite ideals that motivate this type of church institution. In fact, it is in part the many unscrupulous practices in some private hospitals and the inefficiency of our overcrowded state hospitals that have helped to attract Dr. Prager to this fresh, down-to-earth approach to the care of the mentally ill. He spends two evenings and two forenoons of each week with us. He maintains a private practice in Baltimore and Hagerstown. Dr. Prager administers electroconvulsive therapy to selected cases and more or less psychotherapy to every patient. He also conducts classes for our staff.

Unique Features and Limitations

I suppose the outstandingly unique feature of Brook Lane Farm is its Christian, friendly, homelike atmosphere. We share a common dining room in the residence and eat together as a large family. This arrangement is not without its problems but, so far, it has been working out quite well.

Before each morning meal, we pause for a period of spiritual refreshment in hymn, prayer, and meditation upon the Holy Word. On Sunday afternoon we meet for worship, sometimes using the inspiration of an outside speaker and always we sing many hymns together. Patients who are able to do so accompany staff members to regular church services in the community.

The patients are encouraged to help with the work of the farm, poultry, truck patch, lawn, laundry, and household duties. These activities along with self-initiated or planned ones are all a part of the therapeutic program of care and treatment. Opportunities for social sharing and fellowship are also arranged for from time to time. Many of our patients require close supervision.

Another somewhat unique experiment we are trying is to allow men and women patients to mingle freely as do our staff members and as we all do in normal daily life. We feel this is a more wholesome setup than to separate the sexes as is commonly done in mental hospitals.

There are definite limitations in our setup and facilities. One of them is that the building plan of our hospital does not allow for segregation of types of illness in certain cases where it might be desirable. This means that we are somewhat handicapped in the selection of our patients for admission. By the same token we find it necessary to exclude certain types of patients who tend to be destructive and undermining to the morale of other patients. Most alcoholics would come in this class. Through experience we are learning which types of personalities and illnesses we can best handle, treat, and help within our small family circle.

Some Experiences to Date

The hospital has now been in operation for a little more than a year. The total admissions thus far have been one hundred and twenty-five. At the moment our patient census is twenty.

The usual types of mental illnesses have been represented. Broadly speaking, they include the depressions, several types of schizophrenia, involutional melancholia, etc. We have also had one or more cases of psychoneurosis, epilepsy, alcoholism, narcotic addiction, senility, and psychosis with mental deficiency.

Of the one hundred and twenty-five patients, thirty-six have been Mennonites. In age, the patients have ranged from eighteen to eighty-four years. The average hospitalization time is approximately four to six weeks. On two occasions the hospital has been completely filled. The turnover of patients is fairly rapid, which is perhaps as it should be. In a number of instances patients have been able to return home early by returning for treatments at regular intervals.

Not every one recovers. Not all patients in general hospitals get well. Some regain a partial measure of health, while others recover fully. A few have had to be transferred to state hospitals.

We have had quite a number of excellent and encouraging results.

Building Mental Health Through the Wholesome Home

In thinking about the future of the mental health program of the church there are several points we should like to emphasize. The first is the need to emphasize the positive side of this matter—not mental illness but mental and spiritual health which was divinely intended to be everyone's heritage and achievement. We should like to make a special plea for the wholesome, Christian nurture of our children. The importance of the earliest years of the child cannot be overestimated, for they are undoubtedly the most determining ones in the development of the personality whether it be for a well-integrated one or a warped one, with all the possibilities for happiness or unhappiness in later life. Let us accept the help that our consecrated child specialists in the church stand ready to give that we may save the children—emotionally, mentally, spiritually, and socially. Such groundwork would ease the transition from childhood into youth, adolescence, and maturity without those damaging experiences that hamper the usefulness and peace of later life.

Medically and theologically we need

to act on the oneness and interdependence of mind, soul, and body. Jesus dealt with the whole individual and healed the individual into wholeness. The church needs to encourage the training of psychiatric workers, especially doctors, but also and perhaps in a larger measure our ministers and other counselors who can help a larger number of people who suffer from less major but nevertheless peace-destroying soul and personality disorders.

We should like to mention, also, the trend toward utilizing foster homes for the mentally ill, deficient, the chronics, etc., who are now being cared for in state institutions. Could not our Mennonite communities be educated to this worthy service in which there would be no social stigma attached to mental illness, but where many understanding homes could arrange to open their doors to share their compassionate support and fellowship with someone weaker and less fortunate in the race of life?

In the service to the mentally ill, as in every service to Christ, the prime dynamic motive is LOVE.

Green Valley Clinic in Operation

On December 1, 1949, the hopes of a group of workers whose hearts are in the highlands were realized when Dr. Charles W. Hertzler opened his clinic near Bergton, Va. For a number of years leaders in the work of the church in this highland area have been working, hoping, and praying for the location of a young Christian doctor in this rural area which has been seriously in need of adequate medical service. Dr. Hertzler himself had this field under consideration for some time and upon the expiration of his term of service which he gave to Puerto Rico decided to locate here. Following his arrival in April Dr. Hertzler had temporary office quarters for about six months at Funk's Run, Virginia, while the clinic building was under construction.

The modest but attractive building is of cement and cinder block construction. The main floor is given largely to the medical service; staff living quarters are above the main floor and there are adequate basement facilities. Construction was in accordance with the specifications of the Virginia State Hospital Board and licensing of the clinic by the state board is pending. The community has been associated with the building program from the beginning as most of the work of construction was done by local carpenters and builders.

The project which has been officially named the Green Valley Clinic is located in an entirely rural area. People of the Bergton, Virginia,-Mathias, West Virginia, area whom the clinic is designed to serve, formerly had thirty or forty miles to the nearest hospital. The main feature of the work is the maternity clinic and for this the building is specifically equipped. In addition Dr. Hertzler also does tonsillectomies and other minor surgery, besides the home calls and general practice which a physician in a rural area must always be prepared to do. Dr. Hertzler is ably assisted in his work by Miss Doris Lahman, R.N., and Miss Thelma Trumbo. In keeping with the needs of the rural community there are office hours morning, afternoon, and evening. Home calls are kept to the smallest possible minimum as a matter of expediency in facilitating the work of the clinic. In a highland location much valuable time is consumed in making home calls. Many more people can be cared for and that more efficiently in the clinic type of medical service. Those who are in position to observe the work feel that this is one answer to the problem faced by many rural areas which are now without adequate medical care.

LINDEN M. WENGER, Bergton, Va.

Youth Challenged to Serve in Mental Health Program

Young people in our churches can make a real contribution to mental health. This was brought out in a Youth Missionary Conference recently held on the campus of Eastern Mennonite College, Harrisonburg, Va. Harold Lehman, former leader of a C.P.S. unit in a mental institution, gave an address which summarized mental illness problems. Quoting from his address:

"Mental illness is our nation's number one health problem. Mental illness fills 41 per cent of all the hospital beds with its more than 600,000 incapacitated victims. One out of every 20 persons in the U. S. will spend part of his life in a mental institution."

He went on to describe the work of attendants in hospital service units in a realistic manner. "Life can be interesting even in mental hospital work . . . . May I challenge you to the recognition that the Christian has a responsibility to the mentally ill and the mentally deficient. Our responsibility extends not only to those who suffer physical illness, but to those who are ill in mind and soul."

Farmers' Living Conditions Improve

"Families of the United States farm operators on the average enjoyed a 24 per cent better living in 1945 than in 1940." This is a claim made by the Bureau of Agricultural Economics after surveying farms and basing the report on the percentage of farmers with electricity, telephones, and automobiles.

States that were high were New Jersey, Connecticut, Iowa, and California. Iowa had more counties among the upper fifth than any other state but large numbers in this group were also found in Illinois, Indiana, Ohio, Wisconsin, Minnesota, California, Washington, and a few other states.

Bigger Pig Crop This Spring

More than 62 million pigs may be produced in the spring of 1950. According to the intentions of producers on December 1, 9.8 million sows will farrow pigs from December, 1949, through May, 1950, 7 per cent more than a year earlier. If litters equal the average of the last few years, the crop would easily top the 60-million mark.

If the fall crop is up in proportion to the spring crop, over 100 million pigs would be produced in 1950. This number has never been exceeded in peacetime and only twice in wartime.

Larger pig crops in 1949 and the spring of 1950 will boost pork production well above last year. Consumption per person may be a record for a peacetime year.

Hog prices will begin their seasonal increase soon but not likely to increase as fast as prices for corn this spring. Consequently the hog-corn ratio probably will be lower than in recent months.

—*The Agricultural Situation.*

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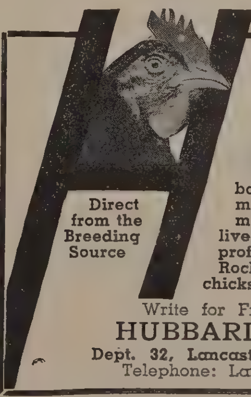

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Arizona Community Publishes a Paper—Desert Winds

Desert Winds is the name of the community newssheet of the Mennonite neighborhood at Phoenix, Arizona. The paper is in its first year and is prepared by a staff of five people. Ellen Kauffman is editor.

A recent issue tells of new arrivals in the Valley of the Sun. They are David Goods from Idaho; Gabriel Brunks from Ohio; Chris Nafzinger from Oregon, and John M. Yoder from Iowa.

It also tells of a young folks' gathering for a holiday dinner while the older members attended the South Pacific District Conference.

Apparently this new community has literary talent, for a group of its members met to listen to the reading of poetry, articles, and essays—all written by inspiring authors who met "for mutual inspiration and constructive criticism." Gordon Shantz reported the meeting.

A ministerial column by Moses Slabaugh, a book review of George Washington Carver by Lydia Beiler, a story by Ellen Marie Slabaugh, a poem by Joanne Hershberger, and a write-up by Beulah Esch on the beauties of the Kaibab National Forest—all these combine to make an interesting issue and tell of a live community. Apparently a number of the contributions are from pupils in the Sunnyslope Mennonite School.

The price of *Desert Winds* is .75 a year. Send your subscription to Edna Beiler, 1309 West Mountain View, Phoenix, Arizona.

Poultry Flocks Tested for Newcastle Disease by Egg Test

A new method of testing poultry to detect Newcastle disease—testing eggs instead of blood—has proved to be of practical value, according to recent tests in 410 Illinois poultry flocks.

Says Dr. S. C. Schmittle, University of Illinois College of Veterinary Medicine: "In field work, six to ten eggs from every flock were tested. The test is 97 per cent accurate when compared with the results of the blood test." His research last year played an important part in the development of the egg test.

The veterinarian explained that the new egg test eliminates the handling of fowls which is necessary in collecting samples for the blood test.

The egg test is also used to determine whether vaccination of laying flocks against Newcastle disease was effective, and to help hatcherymen screen out previously infected breeding flocks. The careful selection of hatchery supply flocks is important in controlling the disease.

Dr. Schmittle points out that because laying flocks with Newcastle disease go out of production, the egg test cannot be used until the birds recover and start laying again.

Illinois poultrymen who would like to have their breeding flocks tested for Newcastle disease may send six to ten freshly gathered eggs to the University of Illinois College of Veterinary Medicine, Urbana. The eggs must be carefully packed to prevent breakage during shipment.

Veterinarian Gives 5 Ways to Prevent Pullorum Disease

Five ways for Illinois hatcherymen and poultry raisers to prevent losses from pullorum disease in chicks hatched this winter and next spring were given today by Dr. J. O. Alberts, veterinarian at the University of Illinois.

The recommendations included practicing brooder house and hatchery sanitation, hatching eggs from pullorum-clean flocks, burning dead chicks, rotating ranges frequently, and brooding and feeding chicks carefully to maintain resistance to disease.

"Chicks must be kept away from pullorum germs at all times in order to prevent the disease," Dr. Alberts stated.

All breeding flocks should be tested each year, he said. Pullorum-infected flocks should be tested each month until all infected birds are found.

"Unless all infected birds are removed from the flock, the disease may pass through their eggs and infect the chicks," Dr. Alberts explained. "These infected chicks may then spread the disease to other chicks in the incubator or in the brooder house."

Dr. Alberts also stressed the importance of thoroughly cleaning, scrubbing, and disinfecting the brooder house to kill the germs, and of disinfecting the water and feed containers frequently.

Hatcherymen and poultry raisers should also try to keep everyone out of their incubator rooms and brooder houses that don't belong in them. Pullorum germs sometimes hitchhike rides to chicks on infected shoes and clothing.

Packing the School Lunch—Teach Children to Help

Schooltime means lunchtime once again. Miss Grace Armstrong, foods and nutrition specialist, University of Illinois College of Agriculture, suggests that you teach your older schoolgoers how to prepare their lunch boxes.

What you pack into the lunch box depends on whether or not the school has a lunch program. If it does, you have to plan around the food available there. Be sure the lunch is adequate—it should supply one third of the day's requirement.

Why don't you have a lunch-packing center? Allow cabinet space for storage and for preparing sandwiches. Keep the lunch box, thermos bottle, and wax paper handy.

Teach your child how to wrap sandwiches so that they won't fall apart and lose the fillings. Use the drugstore method—wrap a square piece of waxed paper around a sandwich, pull the edges together evenly above the sandwich, fold over, and then tuck the edges flat under.

Remind your schoolgoer that the thermos bottle needs to be washed out with hot sudsy water and then carefully rinsed with clear water. Also teach him how to use a funnel to pour milk or cocoa, so that it won't spill. Explain the importance of washing fruit carefully.

Your child will not only learn how to prepare and wrap food for his lunch, but he'll learn what goes into an adequate and enjoyable lunch as well. He'll learn organization too.

The Other Side of the Oleo Question

Tofield, Alberta
March 6, 1950

Dear Editor:

The March, 1950, number of the Mennonite Community has been sent to me. I have read Brother Kreider's article, regarding oleo, with interest. In any article, however, that deals with a controversial question, it is well to remember the possibility of there being two sides to a problem. Our brother has, I'm inclined to think, made it appear that the righteousness of the controversy is all on the side of the supporters and manufacturers of oleo and all the wickedness on the side of the dairy interests. Let's be fair in any analysis of a problem where there may be a difference of opinion.

No, I'm not a dairy farmer at present, although I have been in the past. In fact we are using oleo (margarine in Canada) in our own home. So I can write from either viewpoint. Oleo is undoubtedly a wholesome food as Brother Kreider states and is much cheaper than butter, but are we altogether fair to the one who milks cows for a living and to the manufacturer of butter? After all, the butter yellow color of butter is the natural color of butter and to insist upon the right to color oleo the same color as that of butter certainly makes it as near as possible an imitation of the genuine product of butter. This is obviously an unfair practice and any other manufacturer of a product would resent such counterfeiting of his product, and that rightly so.

It is true of course that at certain seasons of the year it becomes necessary to color butter but then this is only for a time and I think we will all agree that this is not an unfair practice in view of the fact that butter yellow is butter's natural color normally.

Do not misunderstand me. I certainly am not in favor of forbidding the manufacture and sale of oleo. Especially not since it is a wholesome food and better in reach of the poor than butter at present prices, but why can't oleo stand on its own feet instead of attempting to pass for butter? Let the manufacturers and vendors of oleo choose any color they wish for their product excepting butter yellow color. But, no, their insistence upon the butter yellow color reveals what they are trying to do. If oleo is all that they claim for it, then surely its own distinctive color would be its best trademark, and eventually would be the means of enchancing its sale. Let us, however, not accuse the dairy interests of unfair practices, when we insist upon an unfair practice ourselves! Frankly, Brother Kreider's article reminded me of the pot calling the kettle black.

Personally, too, I'm inclined to think that the majority of the primary producers would be willing to produce on the open market in open competition, providing they would be treated in a similar manner in the things they have to buy, but we know that for years this has not been true, for they have been forced to buy in a highly protected market. Then, can the primary producer be altogether blamed for asking parity prices? This is a point that Brother Kreider also overlooked in the conclusion of his article.

The truth of the matter, of course, is that we are living in a world that is very wicked, in every respect, including financial and commercial wickedness. Read the remarkable portrayal of commercial Babylon in Revelation, chapter 18. At heart, the Southern Senators were motivated, similarly, in their attitude, as were the Senators of the dairy states, in their attitude. Each group was playing a game of politics from a thoroughly selfish motive. Let us, however, be consistent and fair in our criticism of present-day economics.

Respectfully submitted,
Ezra Stauffer.

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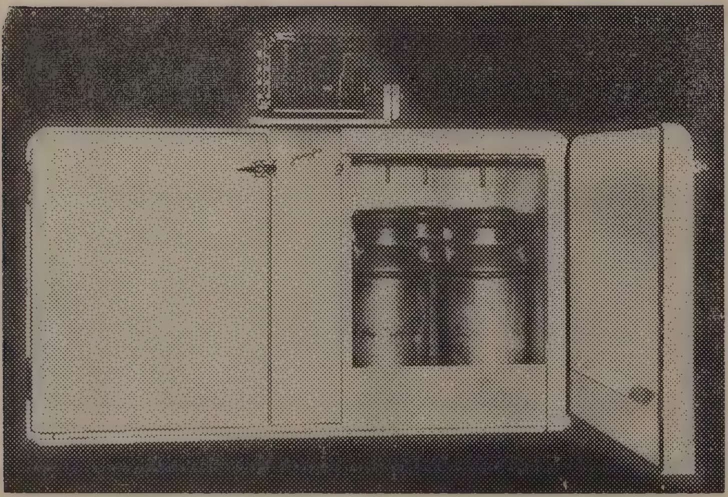

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Brunnerville Iron Foundry, Brunnerville, Lancaster County, Pennsylvania	31
Coblentz, Simon, and Son, Route 1, Uniontown, Ohio	31
Good, Merlin, Wild Cat, Kentucky	31
Goodville Mutual Casualty Company, Mahlon A. Souder, Representative, Blooming Glen, Pennsylvania	32
Hanford, Ella, Hershey, Pennsylvania	31
Hess, Mrs. N. H., Lederach, Pennsylvania	32
Horst, Elam S., Bareville, Pennsylvania	31
Hubbard Farms, Dept. 32, Lancaster, Pennsylvania	31
Imhoff, Ralph, Eureka Hatchery, Eureka, Illinois	34
Lehman, Harold, Eastern Mennonite College, Harrisonburg, Virginia	31
Martin, D. H., Elizabethtown, Pennsylvania	31
Martin & Lehman, 104 East Market Street, Orrville, Ohio	31
Mennonite Publishing House, Scottdale, Pennsylvania	35
Musser Leghorn Farms, Route 7, Mount Joy, Pennsylvania	31
Neuhauser Hatcheries, Inc., Napoleon, Ohio	31
Newcomer Oil Company, 903 South Market Street, Elizabethtown, Pennsylvania	35
Ranck, David H., Route 1, Rohrerstown, Lancaster County, Pennsylvania	32
Sauder Manufacturing Company, 600 Middle Street, Archbold, Ohio	2
Shenk Hatchery, The, Harrisonburg, Virginia	2
Stoltzfus, Ruth B., The Mail Order Shop, Scottdale, Pennsylvania	31
Strata Aire, Inc., Miller Sales & Service, Rittman, Ohio	34
Ulrich Products Corporation, Roanoke, Illinois	36
Wenger's Christian Supplies, Dryden, Michigan	33
Witmer Implement Service, Route 3, Shippensburg, Pennsylvania	32
Waterloo County Holstein Breeders, Lorne Brubacher, 23 Locust Avenue, Kitchener, Ontario	31
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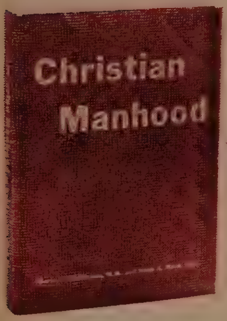

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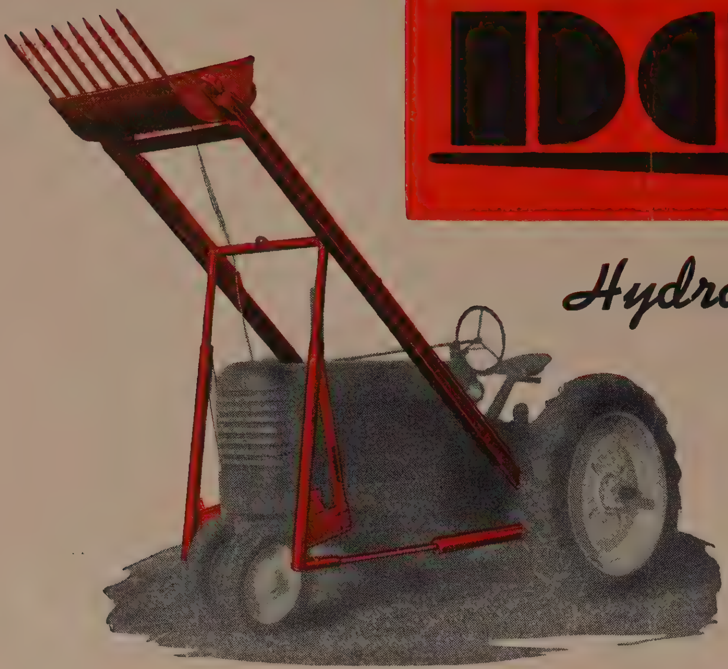

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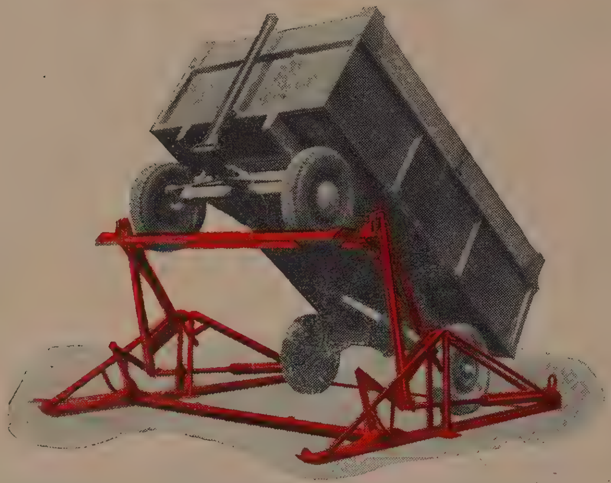

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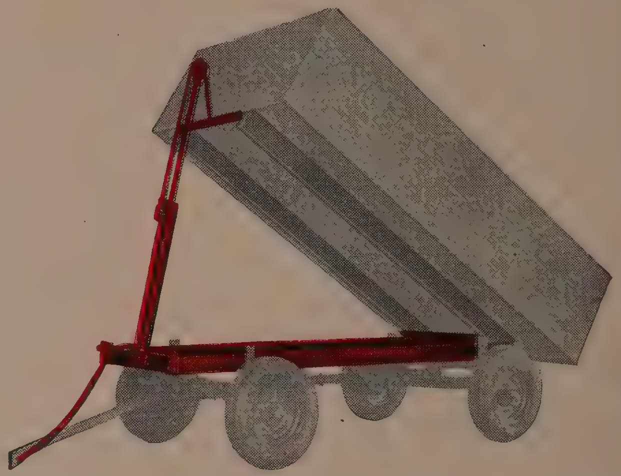

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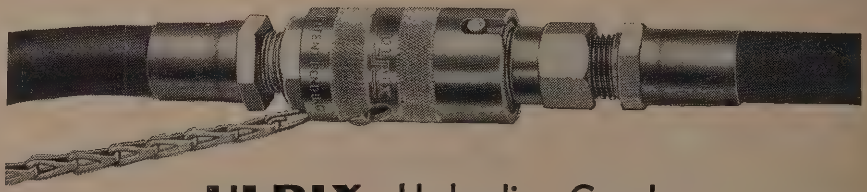

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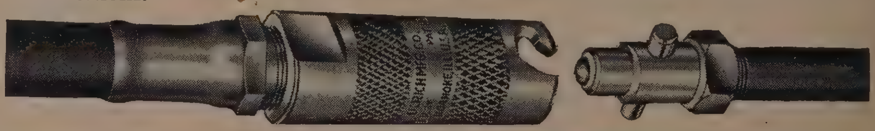

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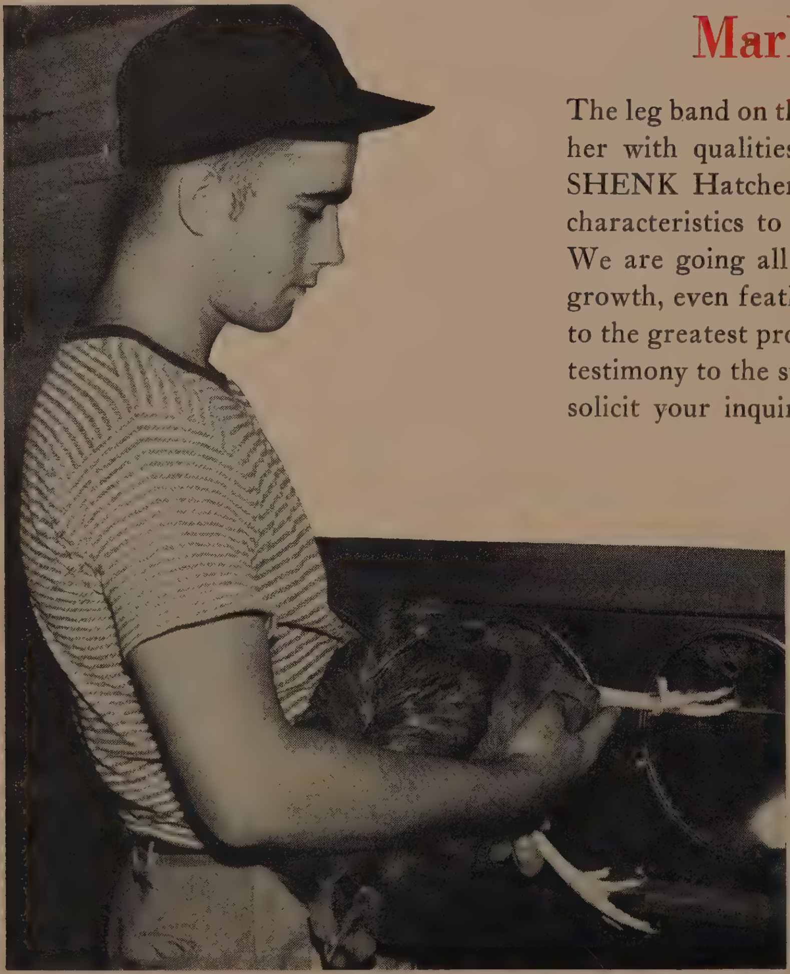

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Five miles south of Chambersburg, Pa., on Route 11 is the Marion Mennonite Church. The original date stone states that it was "Built by the congregation of Mennonest 1867."

Recently the church was remodeled and rooms are added for singing classes, social activities, and sewing circle. Limestone rock was removed from the basement.

Members of the church are engaged in farming, in feed stores, and in grocery stores. Community activities include a sewing circle, tract distribution, and a youth missionary project.

Two branch congregations, Pond Bank and Williamson, have grown from the Marion Church. Present pastors at Marion are J. Irvin Lehman and Norman Martin. Charles E. Shank is deacon.

Mennonite Community

MAY 1950

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EDITOR

Grant M. Stoltzfus

ASSOCIATE EDITORS

Paul Erb, Scottdale, Pa.
H. Ralph Hernley, Scottdale, Pa. Substituting for Paul Erb during the latter's world tour.
Guy Hershberger, Goshen, Ind.
John A. Hostetler, Lemont, Pa. Substituting for Guy Hershberger during the latter's European service.
Olive Wyse, Goshen, Ind.

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Contents

The Chickadee 4
Ralph Waldo Emerson

Discipleship as Expressed in the Archbold Community 6
Olive J. Rich

Problems in Starting a Small Industry 12
Erie Sauder

Roll-Making Can Be Fun 14
Olive G. Wyse

Editorial—Migrants and the Golden Rule, Gadgets, Rural People and Families 16

Migrant People—Displaced Persons of America 18
Ellis Marshburn

Young Community 20

How to Photograph Birds on Your Farm 22
Merle E. Jacobs

What Is Organic Farming? A Reply 26
H. Clair Amstutz, M.D.

Community Life 28

Viewpoints on World News 30
Carl Kreider

The Chickadee

Piped a tiny voice hard by,
Gay and polite, a cheerful cry,
"Chic-chicadee-dee!" Saucy note
Out of a sound heart and merry throat,
As if it said, "Good day, good sir.
Fine afternoon, old passenger!
Happy to meet you in these places
When January brings new faces!"

—RALPH WALDO EMERSON.

Although the chickadee's tail and feet are not equipped for climbing, it makes its way over the bark of trees in search of insects hidden in the crevices. The chickadee may lay its little white eggs, slightly speckled with reddish brown, in a hole in a fence post or stump on your farm. If you imitate the chickadee's two- or three-noted song, you may bring this bird within a few feet. They have been known to alight on the hand and eat food from between bird-lovers' teeth.

The Black-Capped Chickadee

Discipleship as Expressed in the Archbold Community

Olive J. Rich

An agricultural community has developed small industries and offers a variety of occupations to the young people.

"THE LIFEBLOOD of our civilization is found in small communities." A comparative study of these individual community cells to determine the factors influential in their origin, development, and stability ought to contribute to a more complete expression of Christian discipleship through the Christian community. This article does not intend to suggest that the pattern of the Archbold community be reproduced by other Mennonite communities. However, the balance of industry and agriculture achieved by the Archbold community may stimulate crowded agrarian communities that can not provide sufficient agricultural opportunities for their young people to develop their own small industries.

ARCHBOLD, OHIO, HAS 1400 PEOPLE

The town of Archbold is surrounded by productive land. It is located in Fulton County which is third in the state of Ohio in value of farm products. About sixty per cent of the Mennonites in this area are farmers, most of them on eighty-acre farms.

Olive J. Rich is a native of the Archbold, Ohio, community. This account of her community was written for a paper in a sociology course. She is now in nurse's training in Cleveland, Ohio.

Foundations and Early Leaders

Because the area around Archbold was swampy and heavy with timber, the first Amish Mennonite immigrants settled northeast of Archbold at Lauber Hill about 1834. Although it is difficult to prove whether the claim is factual or not, it is maintained that the government induced the Amish to come in to develop the area. Much credit goes to those God-fearing, honorable, hard-working tillers of the soil who developed the wooded wilderness into fertile, flourishing farms.

Some of the pioneer settlers in Fulton County were Jaque Frey, who came with his family from Montbeliard, France, in 1834; Peter Stuckey, who settled near Bean Creek with the intentions of establishing a sawmill; and the Goll family, emigrants also from France. In contrast to other areas which experienced a more gradual influx of settlers the history of this settlement could almost be described as colonization, since more than forty people simultaneously made their homes here.

Steady growth is evidenced by the movement to construct a church building, which materialized about 1870 in spite of strong opposition led by Christian Freyenberger, a minister. An interesting glimpse into the church life of the people is recorded in the "Herald of Truth" by Joseph Yoder who visited the community in January, 1871.

> "On the twenty-second we held a meeting in their meetinghouse where many attentive hearers were present. They have a large house and it was crowded; yet there was no noise or disturbance, neither were there any vacant seats before their services were closed as is sometimes the case where persons go out before the services are half concluded; but this was not the case here. All seem to feel an interest in the words and truths of our Saviour, who died for our redemption."

Although the group was prospering materially, tensions over certain issues developed about this time. Jacob Rupp organized the dissatisfied element and met with his followers on the "in between Sundays" when there were no regular church services. Besides a personality clash between Bishop Peter Nofziger and Jacob Rupp, the Rupp group maintained that the mother church was too liberal and that bundling, which was practiced by the Amish, was an objectionable custom. Jacob Rupp and his followers aligned themselves with similarly dissatisfied adherents in Indiana and Illinois, organizing what became known as the Defenseless Mennonite Church and more recently, the Evangelical Mennonite Church.

Undoubtedly capable leadership has been a primary factor contributing to the growth of the community. Christian Stuckey, a fine, spiritual, rather progressive leader, and Christian Freyenberger ably guided the group during the latter part of the nineteenth century. However, the two outstanding church leaders in the history of the community were the late E. L. Frey and J. C. Frey, brothers and descendants of the early French immigrant Jaque Frey. J. C. Frey, deacon of the church, was a zealous supporter of the nonresistant position and an advocate of parochial schools. He also directed his energies into church-wide activities. The ministry of E. L. Frey was a very active one, including at least 644 baptisms, 180 marriages, 93 reinstatements, and 260 funerals. He was an open-minded practical leader who was outstanding in maintaining congregational unity.

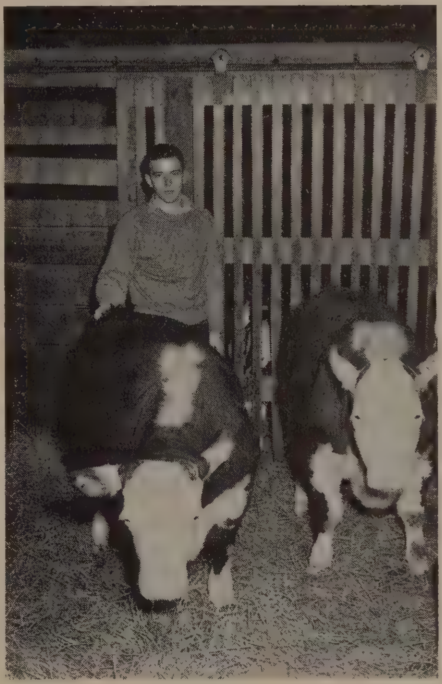
Agriculture Is the Core

Most of the early settlers in the Archbold community were tillers of the soil. Once they had cleared the wooded areas they found productive soil suited to a wide variety of crops. For settlement they had chosen an area which had a growing season of moderate length, sufficient rainfall, and a fairly level terrain. The previous tillers of the soil have been good stewards, for the present generation has received an excellent heritage in the soil.

Now as well as in the past the core of the Archbold community is its farmers. Approximately sixty per cent of the Mennonites in the community make their contribution by being Christian farmers. Although a few farms are as large as 160 acres, the greatest percentage of the farmers operate eighty-acre farms. About forty per cent of the average farm is devoted to the production of corn and the remainder is divided quite evenly between the raising of oats, winter wheat, and hay. A small proportion of the farmers raise sugar beets and tomatoes. A small number also raise soybeans with a consequent reduction in corn acreage. An average year will yield about seventy-five bushels of shelled corn per acre; forty-five bushels of oats per acre; and thirty bushels of wheat per acre. Corn is picked almost entirely mechanically and grain is harvested almost one hundred per cent by combine. However, one farmer does not usually own a corn picker, a combine, and a hay baler. In a neighborhood several farmers may each own one of the above pieces of equipment and hire their neighbors to perform the other services for them.

CALVES ARE FATTENED

Here is James Grieser with calves that are being fattened for competition and sale at Lugbill's annual calf sale.



A FULTON COUNTY FARM

Most farms in the Archbold area are about eighty acres in size. Corn, oats, wheat, and hay are the main crops. Machinery is often owned co-operatively. This is a view of Jesse Rufenacht's farm and buildings.

CATTLE FOR MANY MARKETS

Dale Nofziger, a tenant, feeds his cattle on the farm of Jesse J. Short, who is a minister living in Archbold. Beef cattle are usually bought in the fall and fattened during the winter on ensilage, ground ear corn, and commercial protein feeds.

ON A DAIRY FARM

Robert Richards, employed on the Harry Nafziger dairy farm, bottles milk. Typical Archbold farmers have seven or eight cows, several hundred chickens, and sixty to one hundred hogs. They do not "put all their eggs in one basket."

On the typical farm one would find seven or eight dairy cows, several hundred chickens, and a group of hogs that would produce from sixty to one hundred market hogs per year. There are a few Mennonite farmers who have regularly raised a flock of several thousand turkeys for the past several years. A sizable group buy beef cattle in the fall, fatten them during the winter on ensilage, ground ear corn, and commercial protein feeds, hoping to sell them sometime during the summer at a profitable margin. Instead of raising their own herds of cattle Archbold farmers depend almost entirely on the market. It is interesting to note that the number of Mennonite farmers here having registered herds of dairy cows, hogs, or beef cattle is practically negligible. Another interesting observation is that there is a growing tendency to dry feed cattle the year around and reserve no part of the farm for permanent pasture.

Archbold farmers are gradually placing more confidence in county agricultural and soil conservation agents, securing aid for them, for example, in determining the deficiencies of their soil by a scientific soil analysis. In very few instances has the Archbold farmer "put all of his eggs in one basket" and specialized in one crop to the exclusion of all the rest. He has always, and there is reason to believe that he will continue to do so, followed a pattern of diversified farming.

Enterprises Are Growing

Most of Archbold's industries and business enterprises are direct products of the community and have grown up with it. The backgrounds of none of them include the glamor of easy success, get-rich-quick stories. Instead Archbold's factories and enterprises are mute, convincing testimonies of men with vision, discipline, leadership, and the capacity for hard work.

One of the first of Archbold's important industries was the Archbold Ladder Company begun about 1890 and acquired by the three Wyse brothers, John, William, and Clarence, in 1915. In the earlier years a variety of jobs was performed—grinding plow points, doing repair work, making ladders and pail staves—almost anything to make a dime. Since the business was so impoverished at first that there was hardly money to hire employees, the men paid their wives a dollar a day to run the ripsaws, while they searched the woods for raw materials. After the brothers began wholesaling ladders in 1921, the business grew and gained stability so that frequent buildings and additions were necessary. Today thirty employees produce one carload of stepladders per day in addition to long ladders, chests of drawers, and children's tea sets—products which are sent all over the United States.

After several years of experience as cabinetmaker for the Archbold Ladder Company, Erie Sauder began business for himself in 1934 in an 18 x 26 foot horse barn that was so small that long boards had to be taken outside to be turned end for end. An eighteen-hour working day and careful management were required so that Erie Sauder could supply his family with the necessities of life. Difficulties were not over after Mr. Sauder had figured out how to buy machinery with only thirty-eight dollars' capital, for the frame building he had built was destroyed by fire in 1936 and nine years later another fire almost completely de-

VIEW OF LUGBILL PACKING INDUSTRY

The large, low building is the Lugbill Brothers Sales Barn where regular cattle auctions are held each Monday and Thursday. Over 100 persons work here and in the packing plant to the left. Located on the edge of town the plant is the outgrowth of sales that started in 1935. Anywhere from 1500 to 4000 head of cattle are sold weekly and several sales in recent years have totaled around a half million dollars.

stroyed the brick structure that had been built. At present the Sauder Woodworking Corporation has a modern 100 x 288 foot factory with an 80 x 86 foot warehouse and a 250 x 90 foot finishing room. About sixty employees are engaged in making novelty furniture, such as telephone, coffee, and lamp tables. Excellent working conditions and efficient machinery enable the production of five to six hundred tables in one day, which find a market over the entire United States and Canada.

Although church furniture soon became the dominant product after the East Clinton Mennonite Church placed the first order in 1936 and tables were only a side line, the table business gradually grew until the manufacture of church furniture was almost a hindrance in a factory with limited space. Therefore, a separate corporation was formed and a special building erected for the church furniture business after the 1945 fire. Just across the street from the novelty furniture factory twenty-six employees serve churches all over the United States with custom-made church furniture which embodies the fine workmanship of wood artisans.

A stimulus for the farmers to fatten cattle is the ready market provided by Lugbill Brothers. Two of the three brothers, Sylvanus and Eli, began butchering livestock in the granary on Sylvanus' farm. Because of lack of refrigeration during the summer, butchering was done at night and the meat was hauled to near-by towns for distribution early in the morning. Since Pete Lugbill was buying and selling livestock, the three brothers pooled their business abilities and eventually began the stock sale in 1932. Nine dollars' per week salary was the largest amount that the business allowed each of the brothers to draw for some time. Gradual progress of the business has developed a small community about one-half mile south of Archbold. New stock barns 80 x 400 feet and 200 x 267 feet, a meat-packing house, a grocery store, and a restaurant are the nucleus of the Lugbill area. Several dozen homes and many small business places have been built around Lugbills.

Every Monday and Thursday when regular sales are held, buyers and sellers, mostly from a 150-mile radius, make Lugbills hum with activity. With about 4,000 head of livestock per week going through the ring, sales reach about $175,000 for the two sale days. Lugbill Brothers also serve the surrounding area by providing fine quality fresh meats, luncheon meats, lard, bologna, and wieners. Six trucks deliver the 150 cattle and 250 hogs processed each week. In order to keep these services operating efficiently Lugbills employ seventy full-time and forty part-time workers.

While a potato farmer was milking his cows one morning he conceived the idea of an automatic, labor-saving weighing device. When the first weigher was built and patented, King-Wyse was launched on its task of manufacturing labor-saving farm machinery. Although its beginnings were only in 1933, King-Wyse is making its contribution to Archbold industry. Forty-two regular employees make steel, mobile, elevators; potato and onion graders and washing equipment; electric motors, garden tractors; sugar beet harvesters; and other types of mechanical loaders and stackers which are sent all over the United States and to several foreign countries. In 1946 the business was moved into a modern plant which is located just east of Lugbill Brothers.

ON A SALE DAY

Mondays and Thursdays are the time for sales at the busy sale barn of Lugbill Brothers. About 4,000 head of livestock are sold each week. Buyers and sellers come from a 150-mile radius.

Just a short distance east of King-Wyse is Archbold's newest industry—Bil-Jax. The patent for the tubular steel scaffolding and equipment with its broad range of application possibilities was purchased from the two inventor-plasterers Bill and Jack. Since its beginning in July, 1947, several enlargements have been made to the original factory. However, even with only eight employees, the fact that the product seems to be a definite engineering advancement in platform equipment for use by building trades and maintenance personnel is an encouraging possibility for the development of another successful Archbold industry.

The La Choy Food Products is a division of the Beatrice Foods Company and is not so directly a product of the community, but it is relevant to this study because about seventy per cent of the tomatoes, which are the base of a mixed vegetable cocktail, are contracted by Mennonite farmers and because the La Choy factory provides employment for many people of the brotherhood. Because of the nonessential classification of Chinese Foods by the War Production Board and because of the inaccessibility of tomatoes, the La Choy plant was moved from Detroit, Michigan, to Archbold in 1942. Out of a host of invitations from other communities also suited for tomato growing, La Choy chose Archbold because of its uniqueness as a small community. The La Choy plant has four and one-half acres under roof just west of the village limits. One hundred and forty people are regularly employed in the making of Chinese foods, the primary product. You are likely to find La Choy soy sauce, bean sprouts, chow mein noodles, or the complete Chinese dinner of chop suey or chow mein on your grocer's shelves. Seasonally several hundred additional people are employed to make the Vegamato cocktail, a blend of juices obtained from tomatoes, carrots, celery, spinach, parsley, beets, peppers, and lemons. This season 600 acres of tomatoes were contracted with the average farmer raising between five and ten acres. To harvest this crop it was necessary to bring 350 migrant Mexican workers into the community. To convey the outreach of the industry it might be stated that 1,268,000 cases of La Choy products with one to two dozen containers in a case were sent to every state in the United States and some foreign countries in 1948.

This has been only a glimpse and is not an exhaustive treatise of Archbold's enterprises. There are many other small successful business enterprises and industries which, although no less significant than those mentioned here, can not be discussed in detail. Archbold's industries and businesses offer a broad scope of opportunities for Mennonite young people so that it is not necessary for them to leave the community to seek the type of employment they desire; they are, consequently, often saved for the church. At the present time there are no organized labor unions in Archbold industries, thus alleviating the pressures brought upon one to support a system which sometimes uses non-Christian methods. Archbold industries give local Christian businessmen opportunity to invest their capital in corporations operating under Christian management. The Mennonite community that can develop balance and integration between agriculture and industry is likely to be more stable and durable.

Extending the Kingdom

For many years the Mennonites of the Archbold community were quite content to maintain their status quo and not make any organized impact upon the people around them who were indifferent to Christianity. Young people who were interested in doing mission work were discouraged by church leaders, and opposition to mission work in general characterized the church before the 1920's. One of Bishop E. L. Frey's favorite stories was that of a young man who clearly saw the letters P. C. in a vision. He developed a strong conviction that he was being led to "Preach Christ." However, the young man's enthusiasm was somewhat diminished when it was suggested to him that the letters might also mean "Plow Corn."

Through the young people's Bible meeting and visiting evangelists, a strong missionary interest gradually infiltrated the group. There have been several tangible results of this growing desire to extend the kingdom on a local level. One of the first of these was the establishment of an outpost in the city of Toledo in co-operation with the West Clinton and Lockport congregations. A small chapel was erected for the worshipers on West Bancroft Street in the suburbs of Toledo.

Iglesia Menónita printed above the door of a former one-room school on highway Number Two will inform you that the Mennonites of the Archbold community feel somewhat responsible for the spiritual welfare of the Mexican migrant workers in the community. Just preceding the work which was begun in Toledo, David Alwine organized a Sunday school for the Mexicans. Attendance has grown from about thirty to sixty since the services are held in a special building

A FARM MACHINERY PLANT

Since 1933 King-Wyse Manufacturing Company has produced laborsaving farm machinery that is sent over the United States and to several foreign countries. Forty-two regular employees now work in this new plant that was erected in 1946. They make elevators; potato and onion graders and washing equipment; electric motors, garden tractors; sugar beet harvesters; and mechanical loaders and stackers.

IN THE PACKING ROOM OF A FURNITURE FACTORY

Geneva Rupp packs chairs at the Sauder Woodworking Company. Archbold's small and varied industries have made it unnecessary for "surplus" farm youth to leave the community for employment.

instead of the home of William Flory, director of the work.

Following this for a little over two years the Central Mennonite Church extended its outreach further by sponsoring and producing a weekly "Vesper Gospel Hour" over a Toledo station. As in most Mennonite communities the women's sewing circle and the junior sewing, composed primarily of young Mennonite working girls who are not able to attend the other sewing, have made their significant contributions in making Christ known.

In a different area from missions and yet not completely isolated from it since every activity of the Christian is interrelated and under the Lordship of Christ, was the vision of some farmers and businessmen for a summer camp where one could have a wholesome vacation in a Christian environment. The incentive for such a camp came largely from leaders in the Archbold community and their vision was realized when Little Eden Camp was purchased in 1945.

IGLESIA MENONITA
EL BUEN PASTOR

ONCE A SCHOOLHOUSE, NOW A CHURCH.
Mexican migrant workers use this building as a center for worship. They are Spanish-speaking and formerly worshiped in the home of William Flory who directs the church's work among the migrants in the community.

Tasks Ahead

The fact that Archbold is a growing, prosperous Mennonite community does not signify that all of her resources have been exhausted nor that all of her problems and tasks have been successfully hurdled. Since the Mennonites of this area have been most abundantly blessed in a material way, a primary task awaiting them is the maintenance of the proper relationship between the material and spiritual, and in the midst of wealth and prosperity the practice of the Anabaptist ideal of disciplined, simple living.

A no less significant task is the acquirement of a deeper understanding of the principles of Christ and the translation of these principles into realities in business and industrial relationships. The truly Christian businessman or industrialist does not operate his enterprise according to the standards of any prevailing economic system—capitalistic or socialistic. He operates with a completely different philosophy based on the Sermon on the Mount. Such a philosophy would include as a minimum good working conditions and better than average wages for employees. It should include some type of profit sharing with employees or co-operative enterprise whereby the profits are more equally distributed; for example, so that those farmers who are forced to sell their produce at a certain market and suffer a tremendous loss, share with those who may sell the same grade of produce but can wait for a better market and make a profit of several thousand dollars. The employer should recognize that profits would not be possible without work done by employees and employees should devote their best with the realization that they have been provided with work to do. Although there are not such extremes of poverty and wealth in the Archbold community as in most cities and towns, the trend toward a thorough capitalistic system should be reversed and the already too wide gap between the economic status of capital and labor lessened.

There is also the task of overcoming an adverse attitude toward higher education. This adversive attitude, in addition to the fact that a variety of jobs which do not require specialized training await high-school graduates, helps to explain the lack of Mennonite schoolteachers in the public school. In striking contrast is the unusually large proportion of girls who have chosen the nursing profession. However, a gradual transition in attitude is evidenced by the fact that the number of young people attending college has sharply increased in recent years.

Common to any large brotherhood is the task of surmounting the insensitivity and impersonal feeling which may develop. With over eight hundred church members the temptation for one person to shift responsibility to another is always present. Moreover, the proper utilization of the talents of each member is a most difficult task when there are so many.

Another task facing the Archbold community relates itself to the Mexican workers. The argument that the conditions under which the Mexicans are now living here are superior to their Texas living quarters does not justify the disturbing fact that many of them must live in overcrowded quarters which lack any conveniences or sanitary facilities. Mennonite farmers are largely the cause for their being here and it seems sub-Christian to fail to provide a decent standard of living for them. Moreover, the question may rightly be raised as to what extent the community is influenced by their presence and whether or not for purely economic reasons these people should be brought into the community.

It is the challenge of the Archbold Mennonites to designate and follow a capable, sympathetic leadership which will take them into more complete service for Christ and the church.

Problems in Starting a Small Industry

Erie J. Sauder

A good product, a fair price, a just wage, and efficient production are among the things needed to get an industry started.

WHERE CHURCH FURNITURE IS MADE

After fire destroyed the Sauder Woodworking Plant in 1945 a separate corporation was formed and a special building erected in which to make church furniture only. Twenty-six employees produce pews, pulpits, and other church equipment "which embodies the fine workmanship of wood artisans."

IT IS generally believed a substantial capital is necessary to start an industry of any size. While it may be very advantageous to have capital it may be a temptation to start on a larger scale than will prove successful. As I recall the year of 1934, when I started in business in a garage at the rear of my home with practically no capital, the problems to solve in the latter years of the depression were not few. I feel a very important factor to be successful, is to progress in the industry on the same scale as you are able to increase your capital by your production.

While capital may be important to start, growth will be largely dependent on the courage, energy, and determination of the proprietor. When depressions, recessions, fire, storm, floods, and outside criticisms strike, it takes all of these to tide over until more favorable circumstances come.

Questions to Begin With

In the consideration of starting any industry, it is important that I consider the type of industry I would start. I would ask myself the questions, "Am I adapted to this type of work, do I like to do this work better than any other, and is it an honorable profession? Why am I a woodworker, why am I a clothing manufacturer, why am I a farmer, why am I an implement manufacturer, etc.?" If I can answer, "Because I like to do that work better than any other," I will be more likely to make successful strides than if this were not true.

Also, the setting of the industry in your community is very important. Are resources near by, are enough people in the community interested and adapted to carry on the work, will it be a definite benefit to the community? The idea that it's all right for me and my son John is not conducive to a profitable industry.

In starting a small industry, a man will naturally think of the employment for himself and his family first but usually the time comes when more help is needed. Here is a problem that should be considered more seriously than it often is: What type of employees do I need to operate my business? If I would operate my business on Christian principles I will need a large percentage of Christian employees. In considering an applicant one should consider his heritage, character, working ability, and his ability to get along with others. It is only as we all pull together that we are able to accomplish our purpose.

The Employer's Attitude

The willingness of the employer to work with the employee will help a great deal in keeping up the morale. A co-operative spirit is no small means of success. A dominating spirit on the part of the employer is not a contributing factor. The spirit should be such that the employee will confide in his (or her) employer rather than make his complaints to outside relationships.

The importance of courage and determination as a successful characteristic of a man starting an industry cannot be overestimated. In normal times this may not be so important, but in abnormal times many failures have resulted because these were lacking. If the man is married a lack of these characteristics on the part of his

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Erie J. Sauder grew up on a farm in the Archbold community and is now president of the Sauder Woodworking Company which he founded. Together with his wife he is engaged in mission work at the Bancroft Church in Toledo, Ohio.

companion can be a ruination to his success.

Another successful characteristic which is often underestimated is energy. The slogan, "Hard work is the secret of success," is still very practical in this age of shorter hours and more pay.

While education is essential and plays an important part in industry, much of the education so very essential is not book knowledge, but practical education which is being recognized more in our public education system by the courses of manual training and industrial arts offered. Even after leaving school education should go on. Experience in the type of work, in my mind, is required in starting an industry. How helpless a child would be if suddenly he would have to take on responsibilities of a father! Just that helpless will a man find himself in business if he has not had any experience in the type of work he is starting. This should be a part of his education.

Pay Attention to Legal Requirements

Since business is becoming more complicated it is very necessary to keep posted on legal requirements, and as a Christian take a submissive attitude. Even though these requirements may not be according to our planning, yet we as Christians should be obedient to our government as long as it does not conflict with any Biblical principle. Doing business on Biblical principles should be our chief objective. "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's" (Matt. 22: 21). Ignorance of legal requirements will not excuse a man very long. He must keep himself informed. This may be done by having Report of Business Executive, Reports from The Research Institute of America, Inc., or similar literature coming to his office and having his secretary make a continual study of the same. On the other hand, we should be so conscientious that we would not evade any obligations whether they be to the government or to our creditors.

Producing at Low Cost

Now that we are willing to meet all these requirements, we must ask ourselves the questions, "Have I a salable product? Is it what the public wants? Is there a demand for it?"

If we are not absolutely sure that the product will sell we had better not start. What contributes to the salability of an item? Perhaps the most important is price. Can I produce it at a price that the public can afford to pay? If I am sure there is a demand for the item, then I must devise ways and means that I can. How often this is done by reducing wages to a minimum. This to the Christian should be the last resort. Even then I question its advisability as it is not the true Christian spirit.

There are other ways and means to reduce costs in order to meet prices. Purchasing ability enters into this largely. A good credit rating will be a real asset. This can be obtained by keeping yourself financed properly and discounting bills.

Then the efficiency in the setup of equipment in the plant will help greatly in reducing costs. Get the best equipment you can afford to buy and set it up to make the least possible operations with the least waste of material. If you find a piece of equipment will reduce your costs sufficiently to pay for it and your finances are adequate for its purchase, procure it and use it. Rather be a driver of equipment than human beings to reduce costs.

Next, honest and square dealing with the purchaser of your items will increase sales. How many failures are due to the opposite! Among strangers you are often considered a crook until you have proved yourself to be honest.

We Must Be Good Stewards

Then last, but not least, What should I do with the money if I make a success? Should I keep on investing it in the industry as fast as I make it? Am I capable to operate a larger industry? Will it be for my physical and spiritual well-being? Will it be a decided blessing and benefit to the community, and is my purpose selfish or unselfish? All these questions should be deciding factors in the profit distribution.

If I realize a substantial profit, first of all, I should be fair with the employees by paying fair wages. I should be willing to contribute to worthy causes besides deriving a just living from my business. Even though I, as a proprietor, have often failed in carrying out these standards, I give them as something worthy to strive for.

Sauder
WOODWORKING CO

THE NOVELTY FURNITURE FACTORY

This modern plant of the Sauder Woodworking Company employs about sixty persons who make telephone, coffee, and lamp tables. As high as five or six hundred tables are made in one day. The business began in 1934.

Roll-making Can Be Fun

BAKERIES offer all kinds of rolls already baked, partially baked, and frozen. Yes, we are so accustomed to selecting our favorite breads, buns, and rolls from the grocer's shelves that we are losing the joy of shaping smooth elastic dough into beautiful shapes and are depriving our families of the pleasing aroma of freshly baked breads.

Yeast breads require a little more time and skill than quickly leavened breads, but anyone who really wants to learn how to handle yeast doughs can turn out taste-tempting hot rolls by following a few simple rules.

1. Keep all ingredients warm. Yeast is killed by hot temperatures and it doesn't develop when it is cold. Ideal temperature for the development of yeast ranges between 80° and 85° F. The mixing bowl and all ingredients should be warm before the mixing process is begun.

2. Mix ingredients thoroughly The dough can be made stretchy and light if thoroughly beaten after the addition of the first half of the flour.

3. Knead to develop elastic framework throughout the dough. Kneading is done more easily if the dough is turned out of the mixing bowl on a lightly floured board or table top. *Step 1.* Flatten the dough with palms of hands dusted with flour. Fold dough over on itself toward you. *Step 2.* Flatten dough by pushing downward and away from you with the heel of your hands. *Step 3.* Lift dough with both hands and turn one-quarter way around board. Repeat folding and pushing motion. If this is done firmly and with a rhythmic rocking motion for five or ten minutes, the dough should be smooth, feel springy and elastic, and not stick to the board.

4. Allow dough to rise in moist, warm place at temperature of 80°-85° F. If the room is not warm enough, place bowl of dough in unlighted oven with a large pan of hot water in a shelf beneath it, or place bowl in a deep pan of water.

5. Allow dough to double in bulk. When dough looks double its original size, test by pressing finger deeply into dough. If the indentation remains and a large bubble forms near it, the dough is ready to be punched down.

6. Punch down to break up large gas bubbles. Punch fist down center of dough until dough collapses. Pull in edges from sides of bowl to the center. Turn dough out on board with punched center underneath. Flatten dough, but never squeeze small portions of dough. This punch down should not develop an elastic framework as the initial kneading process does. The purpose of the punch down is the distribution of gas bubbles so that a finer more even texture will be produced in the final product.

7. Shape dough into rolls or allow a second rising for breads. Dough ready for shaping should be warm, light, and pliable.

8. After shaping allow dough to double in bulk again. Rolls are ready to bake when the dough looks double in size and feels light and puffy when touched gently with the finger tip.

If you are new at baking with yeast, try a basic sweet dough recipe first. Inexperienced hands are more likely to be successful with sweet dough than with bread doughs.

Basic Sweet Dough

Scald
⅔ cup milk
Add and stir in
½ cup sugar
1¼ teaspoons salt
6 tablespoons shortening
Cool to lukewarm.
Measure into bowl
⅔ cup lukewarm water
2 tablespoons sugar
Sprinkle or crumble in
2 packages of dry yeast
or 2 cakes of compressed yeast
Let stand until dissolved. Stir. Add lukewarm milk mixture. Add and stir in
3 eggs, beaten
Add and stir in
3 cups sifted all-purpose flour
Beat until smooth.
Add and stir in an additional
3 cups all-purpose flour.

Swedish Tea Ring

Take half of the basic sweet dough and roll out into an oblong approximately 14 x 12 x ¼ inches. Brush lightly with melted butter. Sprinkle with sugar-cinnamon mixture (about ⅓ cup brown sugar plus ¼ teaspoon cinnamon). Raisins or currants may be scattered over dough, if desired. Roll up as a jelly-roll. Place on a greased baking sheet, forming a circle. Seal ends together firmly. Cut 1-inch slices almost through with kitchen scissors. Turn each slice partly on its side. Cover with towel and allow to rise until doubled in bulk. Before baking in moderate oven at 350° F. for 30 minutes, brush ring with egg yolk-milk mixture. (Beat together 1 egg yolk with 2 tablespoons of milk.) After baking, frost with plain icing. (½ cup sifted confectioners' sugar, 2 teaspoons milk, ⅛ teaspoon vanilla.)

Pecan Twists

Use half of the basic sweet dough. Roll out into an oblong 15 x 15 x ⅛ inches. Brush with melted butter. Mix together ½ cup sugar and 1 teaspoon cinnamon. Sprinkle center third of oblong with 4 tablespoons of the sugar-cinnamon mixture. Fold one third of dough over the center third. Sprinkle with 4 tablespoons of the sugar-cinnamon mixture. Fold remaining third of dough over the two layers. Cut with scissors or sharp knife into strips 1 inch wide. Take hold of each end of strip and twist in opposite directions. Place in baking pan lined with ½ cup brown sugar, 3 tablespoons butter, and ½ cup pecans. Let rise until double in bulk. Bake at 425° about 20 minutes.

Sweet dough may be used for parker house rolls, clover-leaf rolls, crescents, fan tans, and pan rolls. However, these shapes are more commonly used with standard roll dough which is not as rich as the sweet dough. The following recipe is a good basic one for many types of rolls served as bread in a meal.

Basic Roll Dough

Scald
¾ cup milk
Add and stir in
¼ cup sugar
2 ¼ teaspoons salt
4½ tablespoons shortening
Cool to lukewarm.
Measure into bowl
¾ cup lukewarm water
Sprinkle or crumble in
1 package dry yeast or
1 cake compressed yeast
Let stand until dissolved. Stir. Add lukewarm milk mixture. Add and stir in
2 ¼ cups sifted all-purpose flour
Beat until smooth.

Fan Tans

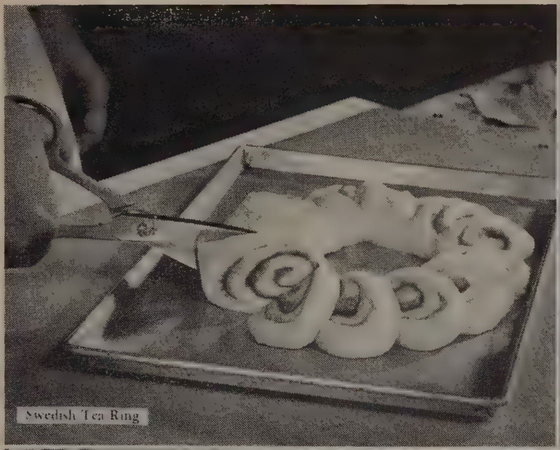
Use half of dough from above recipe. Roll out into an oblong about 17 x 10 x ⅛ inches. Brush with melted butter. Cut into strips about 1½ inches wide. Pile 5 to 7 strips together. Cut crosswise into pieces 1½ inches wide. Place cut-side up in greased muffin pans. Cover. Allow to rise until doubled in bulk. Bake at 400° F. about 20 minutes.

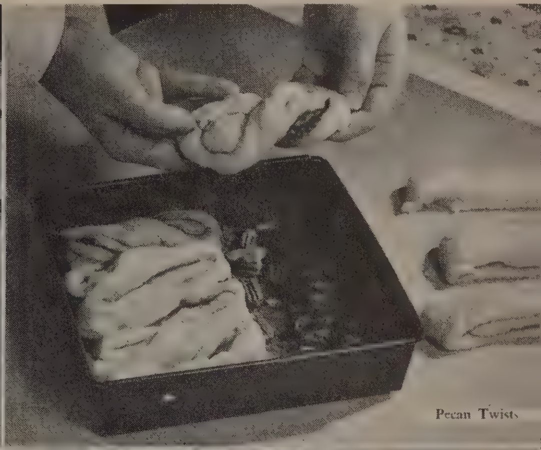
Lucky Clovers

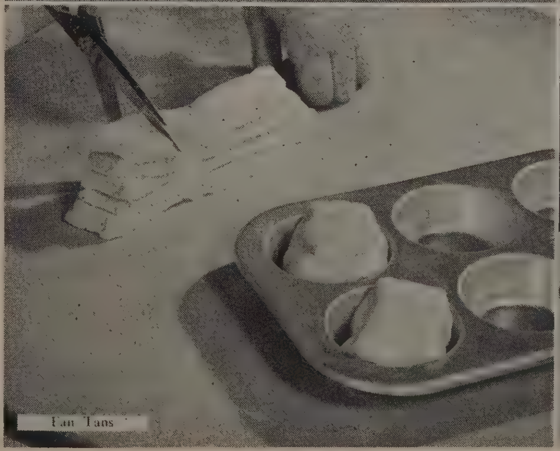
Use half of the dough from basic roll recipe. Form into a roll about 9 inches long. Cut into equal pieces (8 or 9). Form each piece into a smooth ball. Place in greased muffin pans. With scissors cut rolls almost through to bottom into halves and then quarters. Brush cut surfaces lightly with melted butter. Let rise until doubled in bulk. Bake at 425° F. about 15 minutes.

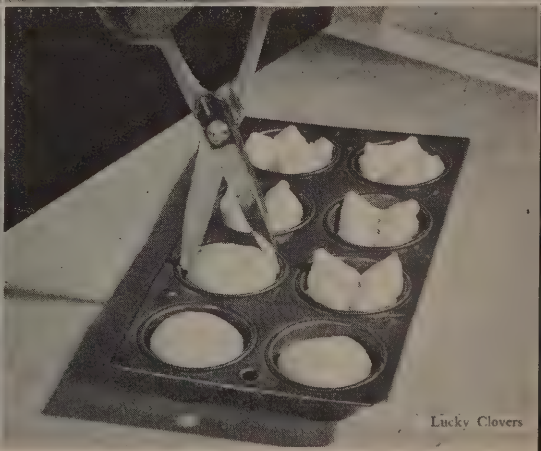
Fan Tans and Lucky Clovers are quickly made. Moreover they are easily eaten because they can be divided into convenient shapes for spreading with butter and your favorite jam or preserves.

If you are inexperienced in handling yeast doughs you will learn a great deal from watching an expert and "feeling" the dough she handles. Dough that is handled properly feels alive. It rolls up into a smooth elastic ball under your hands. It springs back into shape when batted, yet is soft and pliable enough to form into almost any shape. It is really fun to make rolls. —O. G. W.


Swedish Tea Ring


Pecan Twists


Fan Tans


Lucky Clovers

Editorial

Migrants and the Golden Rule

Some of the two and one-half million migrants in this country touch our Mennonite communities. In light of this what are our Christian responsibilities?

1. If they work on our farms or orchards they deserve a Christian treatment in matters of wages and working conditions. Do unto them as you would be done by and not as a cotton farmer who said:

"We don't want whites for cotton picking; we prefer Mexicans. They are content with what you give them. The whites want water, etc., and are trouble makers. If there is a labor shortage they want exorbitant prices. You can handle the Mexican better. He's more subservient. The reason the Mexican is in America is because he provides cheap manpower."

2. Make a special effort to care for and protect the childen. Many migrant children are forced into long hours of hard work simply because they are cheap labor. We are seldom in doubt about what is good or bad for a child's happiness when it happens to be our own. There should be no more doubt about the needs and rights of migrant children.

3. Extend the hand of Christian fellowship. In the Archbold community (see elsewhere in this issue) a concern is shown for the spiritual welfare of the Mexican migrants by providing a Sunday school and church. In eastern Pennsylvania T. K. Hershey, missionary to South America, held regular Spanish services for Puerto Rico harvest workers in the Conestoga Valley.

4. Support the church's program in behalf of migrants. Encourage young people to join the voluntary service units that carry on a ministry to the migrants. Devote a Sunday evening service to the whole subject of migratory labor and its challenge to the church. Contact the Home Missions Council, 297 Fourth Avenue, New York, New York, for information and literature on the general subject.

A concern for the migrants and a desire to practice the Golden Rule in dealing with them will open new vistas. Why are these people migrants? What is their ancestry? To what extent are they victims and to what extent are they responsible? Can we not think of them as the "stranger within thy gates"? Did not the Old Testament Law show a special concern for the landless, the stranger, and the foreigner?

Gadgets, Rural People, and Families

A Lutheran minister recently commented on the growing influence of materialism among rural people. He said: "Rural people are being caught in the web of a social pattern in which it is easier, more desirable, and less expensive to beget a refrigerator than a child." He based his claim on a study of a Midwestern farm state which showed that prosperous farm communities tended to have smaller families and seemed to place the emphasis on owning a car and fine furniture.

Speaking further he said: "It should be remembered that the great Christian truths cannot be perpetuated through gadgets and appliances, but through children who are nurtured and brought up in the fear of the Lord." His words attracted considerable attention and were passed on to the public through the Associated Press.

These remarks by a Lutheran minister who works with rural people, bring to mind the emphasis of the late O. E. Baker of the Geography Department of the University of Maryland. In speaking to Mennonite audiences he pointed out that: "A people who do not care to have children will gradually cease to exist. . . . If one half the money that is spent on advertising intoxicating liquors and cigarettes were devoted to the promotion and protection of the family and in giving glamour to a good mother and father and faithful child, what a different world it would be!"

It was the sincere wish of O. E. Baker that Mennonite communities do not lose their emphasis on the family as they change and take on new things. In letters written shortly before his death he restated these concerns. On one occasion he said: "We must teach people in season and out of season to put the family and the children first, not money, not possessions, not success, not prestige, least of all power, but the child and the will of God."

COVER SCENE

The young colt of this month's cover scene comes from Elmer Snider's farm near Guernsey, Saskatchewan. Snider has a 480-acre farm where he raises wheat, oats, and barley and keeps Holstein cattle and a few horses. Though colt raising is no longer so common, there is still need for a chore team during the long winter months.

Next Month

THE STORY OF THE COMMUNITY AT SHICKLEY, NEBRASKA — *Le Roy Kennel*

EVANGELIZATION THROUGH COLONIZING — *John A. Hostetler*

WEEDS AND THEIR CONTROL — *Silas J. Smucker*

BREADMAKING IN GRANDMOTHER'S DAY — *From Chapter I of Mennonite Community Cookbook*

BEGINNINGS OF A CHILD WELFARE PROGRAM — *J. C. Fretz*

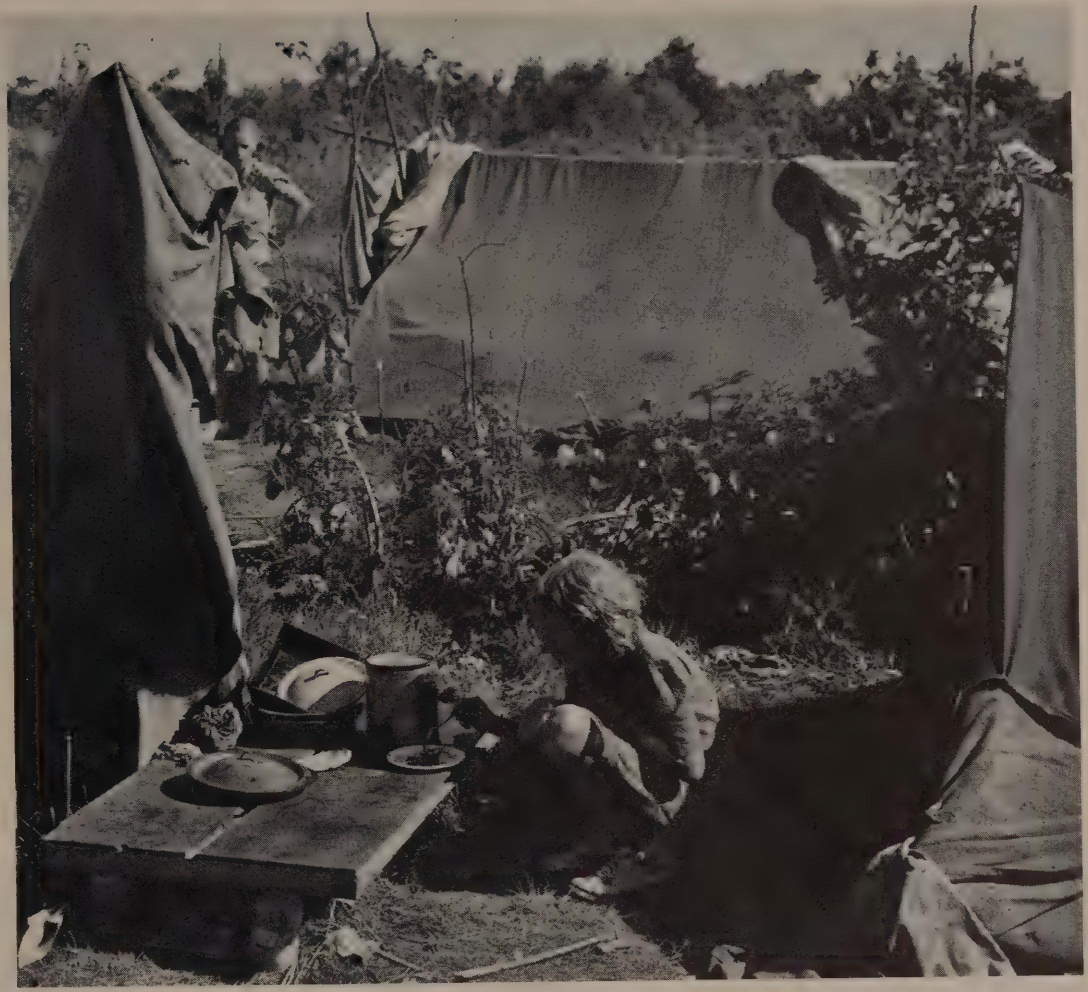
ENCOURAGING YOUNG MEN TO BE FARMERS — *Lester Culp*

VIEWPOINTS ON WORLD NEWS — *Carl Kreider*

COMMUNITY LIFE AND NEWS

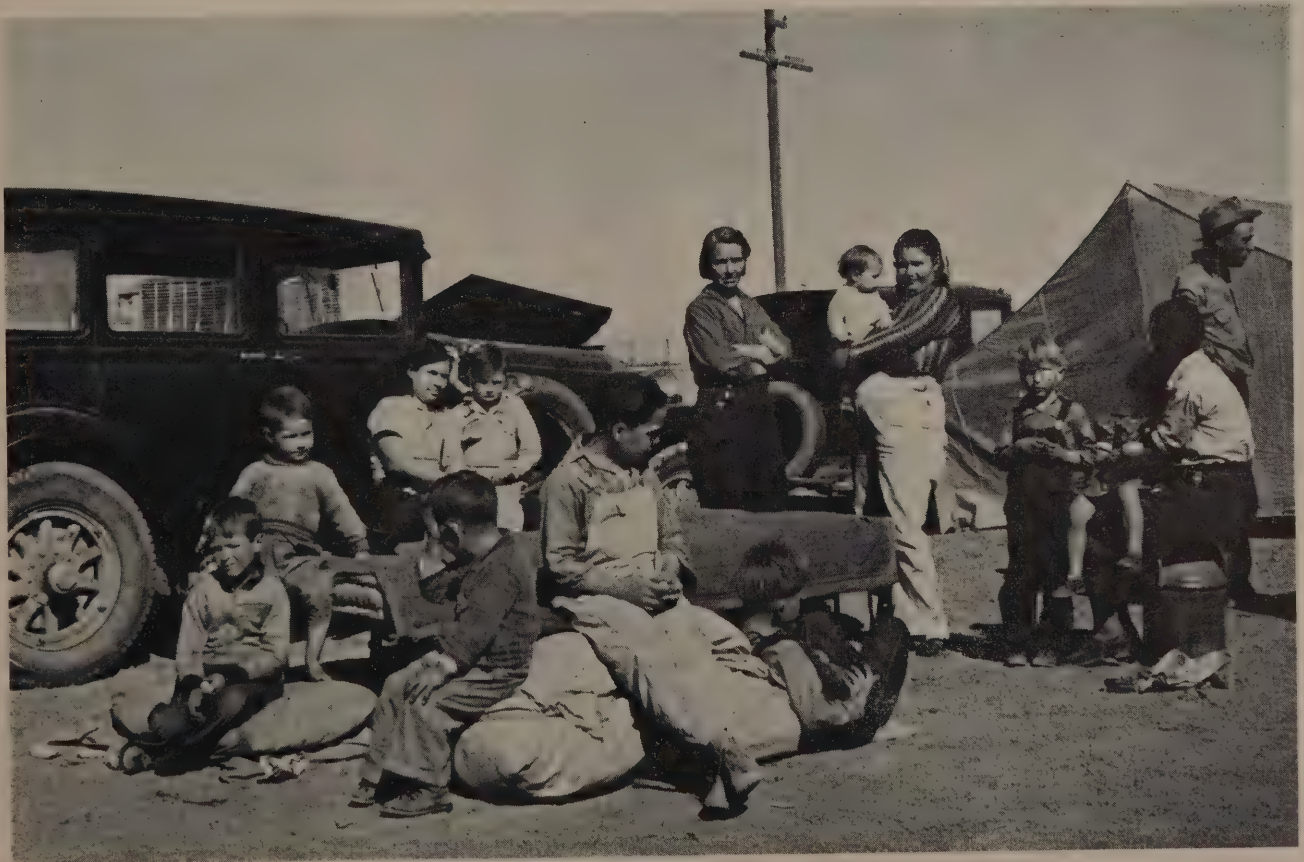
A MIGRANT CHILD

A migrant child is outside her tent home in Berrien County, Michigan. Many children such as this do not go beyond the fifth grade. Older children care for the younger ones while the parents work in beet or bean fields.



AN OVERNIGHT ROADSIDE CAMP

Four families, three of them related, had fifteen children and came from the dust bowl in Texas to California. Here are some of them after a night at a roadside camp before they begin the day's travel.



A TENT HOME

This family has moved from state to state, finding work wherever crops are in season. Many migrants are such because of circumstances beyond their control: floods, drought, dust storms, crop failures.

Migrant People—Displaced Persons of America

Ellis Marshburn

THE DEPRESSION and unemployment of the 1930's plus the interest aroused by John Steinback's *Grapes of Wrath* first concentrated public attention on the plight of migrant workers in agriculture. With the conclusion of the period there has been a natural tendency to think of migrancy as a problem of the past. While World War II with the accompanying expansion of the armed services and defense industries tended to decrease the number of agricultural migrants by offering them opportunities for more remunerative employment, the end of the war has brought about a trend in the opposite direction. Actually, the number of migrant workers in agriculture has increased an estimated 40% between 1945 and 1948. There is every indication that this trend will be continued.

Dr. Louis Ducoff, Labor Economist of the Bureau of Agricultural Economics, in reporting to the *National Conference on the Church and Migrant Labor* stated, "A national survey made in September, 1948, revealed that 712,000 migratory workers were employed on farms during one week, which covered harvest peaks in many areas." Dr. Ducoff went on to say, "various studies of the Bureau of Agricultural Economics provide a basis for estimating that about 880,000 different individuals were migratory workers during some part of 1948. This estimate relates only to migratory farm workers and excludes all nonworking dependents."

If one adds these nonworking dependents to the number of employed migrant workers, it is probable that this army of transients totals more than one and a half million persons.

Who Are the Migrants?

The largest migrant group is of Mexican descent and originates in Southwestern United States. An increasing group of Negro migrants are rising from the South to find seasonal employment, especially along the Atlantic seaboard. These groups are joined annually by thousands of native white English-speaking families moving in search of jobs.

A major problem is created by the constant illegal influx of Mexican citizens across the border into the United States. Such "illegal entries," numbering several thousand, are employed for ridiculously low wages and displace native American workers who need the jobs. Occasionally Southern Europeans, Filipinos, and Puerto Ricans enter the migrant stream, but such groups would constitute a fractional part of the total.

Migrants tend to move in cycles determined by the season and the progression of the crops. The major cycles, three in number, are along the Pacific Coast and through the inland valleys that parallel; north and south from Texas and the Mississippi Delta to the Great Lakes, and from Florida and Georgia—paralleling the Atlantic coast line—to New England and back again.

What Makes Men Migrant?

The system of agriculture operating in many parts of the United States could not be maintained without the influx of large migrant groups for short, intensive periods. Often the employment is of such a nature that resident workers will not accept it. Sugar companies, canners' and growers' associations often assign agents to recruit labor to meet their needs.

Many have become migrant due to the circumstances over which they had little control, such as floods, drought, dust storms, or crop failures. A succession of poor crops, a collapse of farm-product markets, or unforeseen economic crises have displaced families from their land, or compelled them to move in search of employ-

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Ellis Marshburn is an ordained Presbyterian minister and is now Midwest Migrant Supervisor of the Home Missions Council of North America. He is one of the best informed persons in the country on the migrant situation, having also served as a minister to migrants in California, Arizona, Oregon, and Washington.

ment. Few become migrant from choice. Usually it is the last resort of the desperate.

The greatest force creating migrants has been the mechanization of agriculture and the industrialization accompanying it. At the present time, comparatively few men with expensive machinery can plant and cultivate tremendous acreages, though hand labor is often necessary for the harvest.

It is obvious that machines have made many hand operations unnecessary. Mechanization is expensive, requiring capital not available to many individuals.

We can expect continued mechanization to displace still more families from their land. While many able and worthy farmers have been compelled by circumstances to become migrants temporarily or for longer periods, the great majority are drawn from disadvantaged groups, racial minorities, the illiterate, and the unskilled. These find it most difficult to obtain and to hold regular employment.

Consequences of Migrancy

Constant mobility subjects migrants to physical readjustment to new environments and unexpected crises, and makes their normal home and family life an impossibility.

At its best, migrancy is not too profitable for the average migrant family. Migrant wages tend to average higher than resident farm workers *when they are working,* since migrants arrive when the demand for labor is the most urgent and when wages are the highest. However, due to the time lost in moving from one job to another, time lost because of weather that makes work impossible, the failure of a crop to mature on schedule, or an overabundance of workers—migrant workers averaged *only* 158 days of work during 1948. Exact records of migrant earnings are not available, but observation would indicate that migrant earnings are frequently inadequate to maintain a satisfactory standard of living for the migrant family.

In the face of irregular employment and the expense of moves from one harvest area to another, it is not difficult to understand why migrant families find it difficult to save money to meet emergencies, to tide them over periods of unemployment, and to feed, clothe, and educate their children.

Migrants Are Neglected

Since eligibility for state or county assistance to meet health or welfare needs is usually dependent upon residence, the frequency with which most migrants move makes them ineligible for public assistance. Despite the fact that the great majority of migrants are American born and entitled to the rights and privileges due to all citizens, their lack of residence denies them access to public services.

Labor in agriculture is not included in Federal Fair Employment Practices legislation; does not qualify for participation in Social Security. Child labor laws regulate the employment of children in industry, but this legislation does not apply to child labor in agriculture.

Frequently, housing and sanitary facilities for migrant workers are improvised and unfit for human habitation. By contract, some employers of migrant labor have built and maintained attractive and healthful camps for their workers. Good camps tend to attract and to hold the most industrious, dependable, and profitable employees. Such an investment in the health, morale, and welfare of labor pays dividends in worker efficiency.

It is estimated that only one migrant in ten is reached by a spiritual ministry.

Lack of Community

Few who have not been "uprooted" at some time, and faced with the need to transplant themselves to new and strange communities can quite comprehend the insecurity of migrants, for whom such readjustments are multiplied year after year.

Perhaps the most painful and destructive consequence of migrancy is the fact of "not belonging" to any neighborhood or community. This sense of isolation is intensified if language or color differences exist between the migrant group and the community with which they come into contact. Often communities that could not survive without an annual influx of migrant labor "look down" upon migrants with unfriendliness and antagonism.

This feeling of being "unwanted and unappreciated" accentuates migrant insecurity, creates personality maladjustments, and frequently causes antisocial attitudes and conduct. Migrant life is a poor foundation for the development of well-adjusted personalities or for the establishment of normal home and family life.

Prayer of a Migrant Child

Thank you, God, for food today,
This tent, Sue's tooth,
Dad's job and pay.
For teacher's friendly smile and eyes,
For spray she brought to kill the flies.
Thank you for your love and care;
No matter where we go, you're there.
Amen.

(A poem written by Margaret West while serving on the staff of a summer migrant camp in California. It is based on the morning prayer of a child during the worship service of a vacation school in the Broadwell Camp.)

A Christian Concern

Thirty years ago, a few church women who had become conscious of the need of migrant families decided (1) that the Christian Church should be informed of these conditions and challenged (2) to develop programs to "demonstrate" effective techniques for meeting the physical and spiritual needs of migrants.

As a result of this pioneering demonstration migrant work has been expanded. In 1941, migrant work became one of the concerns of the Home Missions Council of North America—which is constituted by the home mission boards of twenty-three Protestant denominations who co-operate to plan and support the field program with migratory labor.

The present migrant field staff of the Home Missions Council numbers less than twenty persons, responsible for the direction of programs serving migrants in 25 states. During the summer months, the year-round staff is supplemented by about 200 college and seminary students, assisting with service and Christian education programs. It is estimated that this group of Christian workers serve about 200,000 migrants every year, or approximately 10 per cent of the total migrant stream.

The Churches' Program

Those who serve migrants must meet them where they live and work, demonstrating a sincere concern and friendliness. Dressing and speaking simply, these visitors are almost al-

[Continued on page 32]

THE YOUNG COMMUNITY

POETRY CONTEST RESULTS

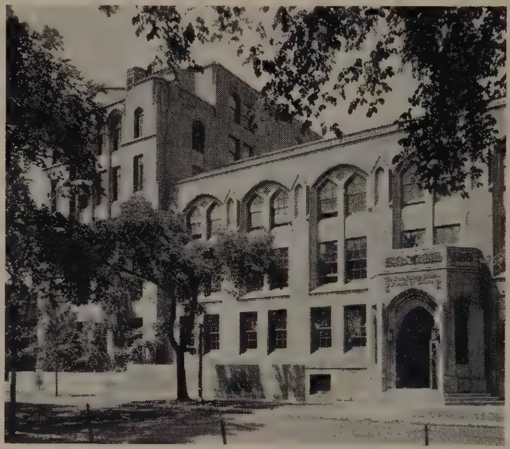
Remember the poetry contest held during January and February. Altogether about 100 poems were sent in. We put the names of the winners in the back of the April issue, but you might have missed them; so here they are and here also are the two poems that took first place. Watch future issues for the other poems.

Section I for grades 5 and 6
First Place: Virginia Lee Glass, 10
Second Place: Billy Brenneman, 10
Third Place: Rachel Ann Wenger, 10
Honorable Mention: Anna Ruth Smoker, 11

Section II for grades 7 and 8
First Place: Evelyn Yordy, 13
Second Place: Nancy L. Wert, 12
Third Place: Amos Stoltzfus, 13
Honorable Mention: Huldah Marie Graybill, 12

Here are the winners and their poems.

Virginia Lee Glass is 10 years old. Here she is dressed as a Dutch girl. Her cousin Helen, who did relief work in Holland, sent her the wooden shoes or kloggs. Virginia said she also read a lot of books about Holland. Virginia's address is c/o Forrest J. Glass, Route 5, Lancaster, Pa.



Evelyn Yordy is 13 and she lives right in the big city of Chicago at 3845 Damen Ave. "Longfellow" is the name of her school. A year ago she was in the Billings Hospital with diabetes. She tells about it in her poem.

IN HOLLAND

There is a gay little breeze
Blowing through the trees,
In Holland!
It blows windmills around,
In Amsterdam Town,
In Holland!
It blows the nodding tulips,
And the green grass tips,
In Holland!

There is a big canal
Where the boats go all the while
In Holland!
Where the water is clear,
Near the little pier,
In Holland!
Where the women wash,
And the boys play squash,
In Holland!

HOME AT A CHILDREN'S HOSPITAL

I lived in the hospital a month or so,
It was a nice place, at that, you know!
The doctors and nurses made a diet of food,
A diet it was, but it sure was good.

My first roommate, the nicest girl I met,
Was not like the other, who would fuss and fret;
An insulin shot I got once a day;
This morning I took just one that way.

At school in the morning a good time we had
The reading was easy, the spelling not bad;
We went on the sun porch to play and run,
All of us together, and we really had fun.

Two days a week for just two hours,
We could see our parents and receive our flowers.
The time came to go and I hated to leave,
But I love my own home more than that, I believe.

A Vegetable Garden

Mrs. C. L. Graber

Have you ever had a vegetable garden all your own? Suppose you begin right now to plan for a little garden this summer. Your mother, no doubt, has already put out her early seeds. The best time for you to plant your seeds or set out your plants depends on the part of the United States in which you live.

You will want to put your garden near the family garden — probably along one side or in one corner. I'm sure your mother will be happy to give you a small plot of ground and share her seeds with you. You can repay her someday with a surprise from your garden for the family dinner table.

Some vegetables that are easy to grow are green and wax beans. They grow rapidly, and soon after you see the first blossoms there will be beans. Before you know it the beans will be ready to pick and you will have a tasty dish of beans to serve at the family table. A straight row of carrots or onions will look well in your garden, too. Some of the onions can be used when they are young, and the rest can be grown larger and saved for winter use. You can do the same with the carrots. They will taste good at any time of year.

Your mother may have some extra cabbage or tomato plants she will let you have. If your garden is small and you do not have room for tomato plants, try staking them up. In that way they will take only a little room. Take a strip of lath and nail two or three cross strips on it. Put it in the ground near the plant and tie it with soft cord or twine. Pinch the small shoots from your plant and let only the one main stem or, at best, not more than two stalks grow, and keep tying them as they grow. A kind of tomato that can easily be staked is called Very First Tomato. It is very smooth and firm, and is fine for slicing. If you want your plant to bear well, lay some old straw around the stem of the plant about two inches deep. Perhaps you have a strawberry bed that was covered during the winter, and you can get straw there. Lawn clippings or pulled up weeds will work, too. Once or twice a week you should wet the straw and ground thoroughly all around the plant, unless you have lots of rain. I'm sure you will not be disappointed when you see all the fine tomatoes that one or two plants can grow.

Willard Shantz who lives in Carstairs, Alberta, has a vegetable garden of his own. Here he is right in the middle of it.

One kind of seed I wish you would all try is oak leaf lettuce. Sow your seed like any other lettuce. A nickel's worth of seed will be plenty to start with. When the plants are two inches high, replant them for head lettuce. You will want to give your mother a few dozen plants to put in her garden if she does not already have some. She will never want to be without oak leaf lettuce once she knows how good it is. The heads grow to be as large as dinner plates, and the leaves look just like oak leaves. Be sure to leave plenty of room between the plants since they grow so large. Some people tie the tips so that the lettuce will bleach, but it is also very good just left green the way it grows. It can be eaten with just a bit of salt, or used as a salad. It has a nutlike flavor all its own.

If you wish to separate your garden a bit from the family garden, why not plant a row of Mexican zinnias along the end? They will bloom right through the driest kind of weather during July and August, and you can get many lovely bouquets for your dining table. You can buy these seeds from any seed store or order them from any seed catalog. Reset the plants about a foot apart after they are a few inches high, and they will make a bright border for your garden.

It would be fine if you could have somebody to help you with your garden. Maybe you have a brother or sister who likes to work with you. It will be fun working together, for a garden is always more fun when it is shared.

A good time to sow or reset plants is on a cloudy or rainy day. In some localities it is best to plant things as soon as the ground can be cultivated after a rain. After the seeds are up and you can easily see the row, the ground should be hoed or cultivated with a small garden cultivator. Always hoe your plants before the weeds get a start. A returned missionary from India told me not long ago, "If

[Continued on page 32]

How to Photograph Birds on Your Farm

The camera records more about the bird than does the eye.

Merle Jacobs

IF YOU ARE so fortunate as to live on a farm which has been kept rather natural, where there is a good supply of old trees, thickets, fence rows, and swamps, you have at your disposal an artistic and scientific resource with tremendous possibilities.

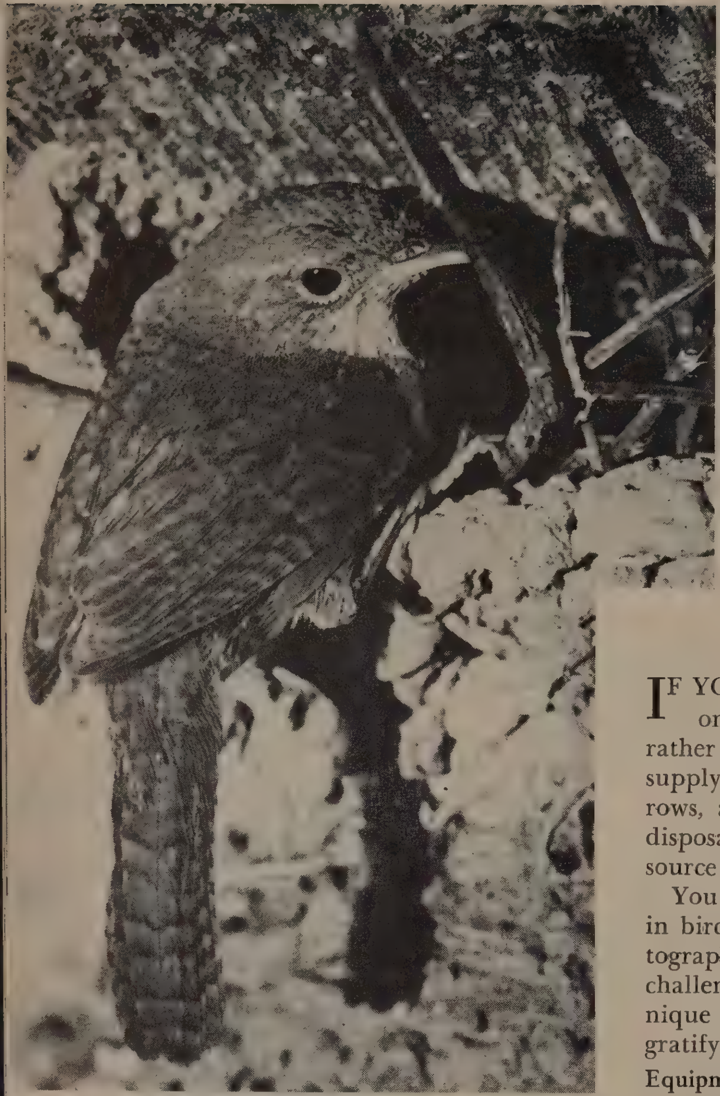
You may find a fascinating pursuit in bird photography. Successful photography of this type is an enjoyable challenge. If one follows the technique here outlined he will receive gratifying results.

Equipment

In selecting a camera, choose one with a long focal length, ground-glass focusing, and double or triple extension bellows. Such cameras may frequently be obtained in used camera shops at very nominal fees. The photographs used in this article were made with a Conley 3¼ x 4¼ inch cut film camera with an F8 lens and 1/100 sec. shutter speed. A shutter speed of 1/500 sec. is often desirable.

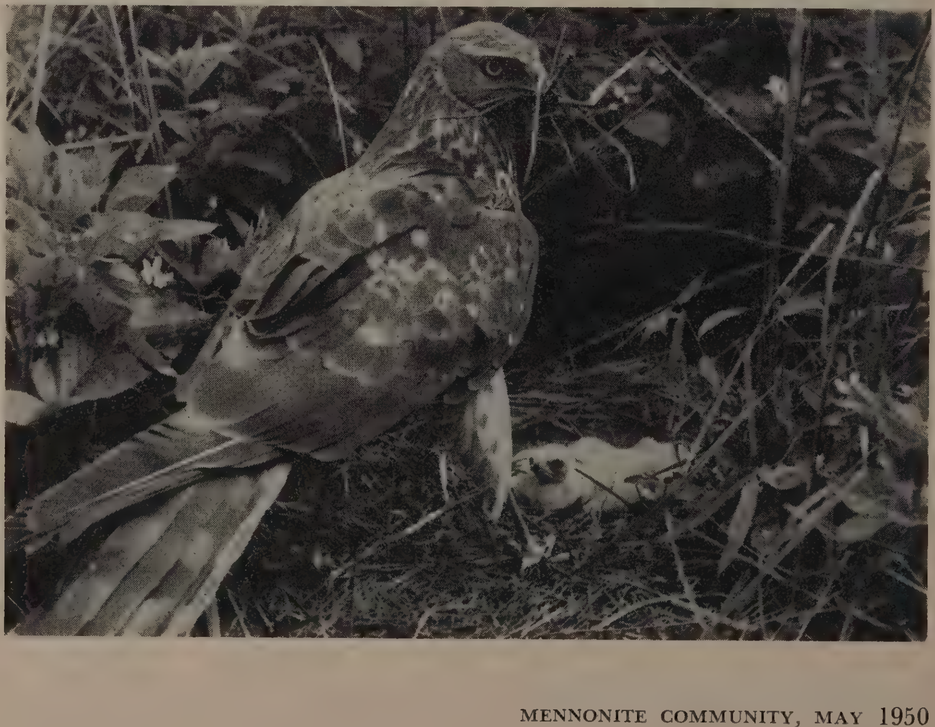
The Method

The great problem in bird photography lies in getting sufficiently close to the bird. This may be accomplished in various ways: A blind may be built near the nest of a ground-nesting bird. A small tent covered with native vege-



HOUSE WREN PHOTOGRAPHED WITH AID OF A MIRROR

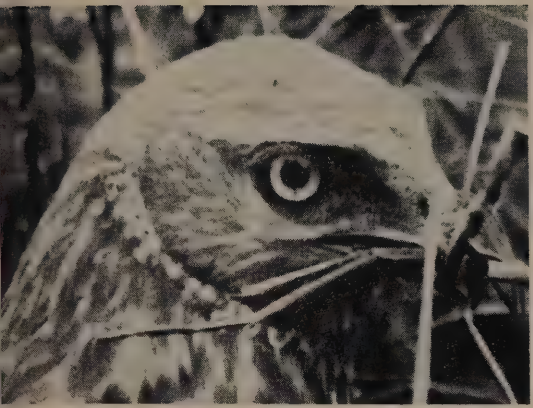
Bright lighting is sometimes difficult to procure. This house wren built its nest in a deserted barn swallow's nest in a barn where direct sunlight never shone. The lighting was manipulated by reflecting the sunlight onto the nest by means of a large mirror. (1/100 sec. F 8 Agfa Superpan press film)



MARSH HAWK COVERING HER NEST WITH TWIGS

This photograph of a female marsh hawk covering her nest with twigs in order to hide the young while she goes for food, was taken from a blind four feet from the nest. The hawks were observed from the blind the entire period from the hatching of the chicks until the young left the nest. Numerous photographs were taken from the blind. This one was made in bright sunlight at 1/100 sec. (At F 8 with Kodak Super XX film.)

Merle E. Jacobs grew up in the Hollsopple, Pa., community. While in the Medaryville C.P.S. camp he did research and bird photography. He has since continued his interest and study in this field while going to school.



ENLARGED VIEW OF HEAD OF FEMALE MARSH HAWK

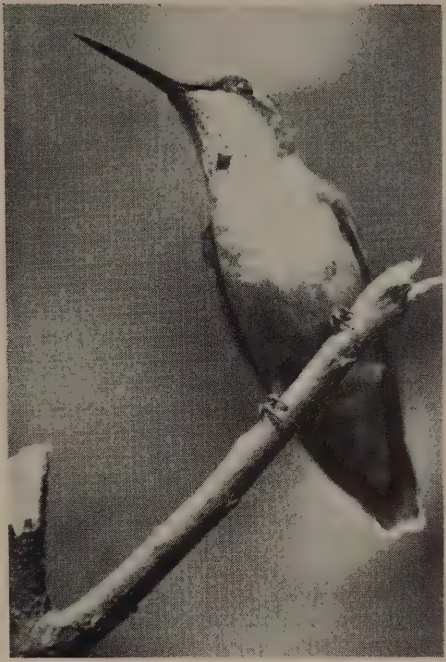
This enlarged view of the head of the hawk shows a peculiar black line below the pupil of the eye. This line was thought by Dr. S. W. Witmer of Goshen College to be an eye anomaly, Coloboma iridis, a failure of the choroid fissure to close during embryonic development. This illustrates the fact that items of scientific interest may be recorded, or even discovered, through bird photography.

tation makes a suitable blind. From here the birds may be observed and photographed. This is probably the most interesting way of photographing birds. An entire nest history may be photographed from such a blind. But if the nest is some considerable distance from the ground, a blind is ordinarily out of the question. In this case the camera may be fastened near the nest and operated from a distance by means of some remote control apparatus such as a string.

Some birds are rather easily approached during the nesting season. In this case one needs only to stalk close to the bird and photograph it directly. Large birds may be sucessfully photographed at ten to fifteen feet, but very small birds may require an approach of as little as eight inches. Sometimes a non-nesting bird may be photographed as it perches if the camera is fastened near a favorite perch and is operated by remote control. In some cases the birds may be attracted to a perch by means of food.

HUMMINGBIRD, EXAMPLE OF SMALL BIRD

Small birds are difficult to photograph because of the closeness required. This hummingbird had been observed frequenting some flowers habitually. A small stick was placed near the flower, and a camera was placed 8 inches from the stick. At this distance the focal depth is very shallow: the bird's bill is in focus but not its tail. (Bright sun 1/100 second. F 8 Agfa superpan press film)



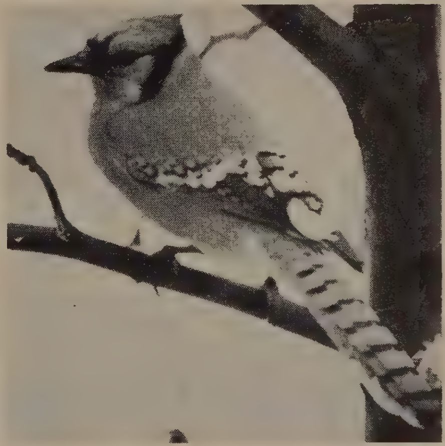
The problems encountered in bird photographing are considerable. In photographing birds near the nest, bright lighting is difficult to obtain. Birds seldom build in situations where bright sunlight has free access to the nest. To accentuate this difficulty, the quick motions of birds make bright lighting indispensable for the high shutter speeds required. In some cases a branch or two may be tied back in order to prevent shadows. Care must be exercised so as not to molest the birds too much or allow much light to enter the nest for a long time and overheat the young birds. Probably the safest method for illumination is to reflect sunlight onto the nest by means of a large mirror controlled by the camera operator.

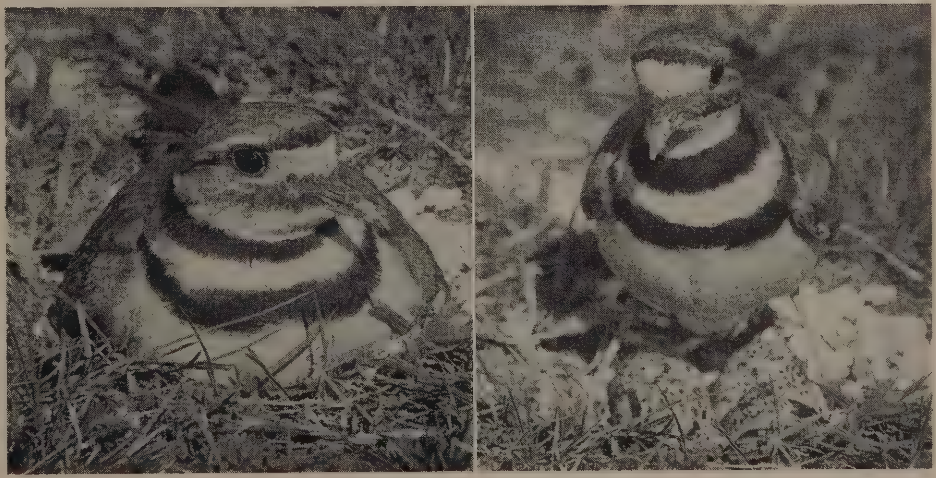
The possibilities of learning through bird photography are legion. The camera records much more than does the eye. Many details of a bird's actions and markings can be observed only through photography.

Two types of photographs may be made. One type mostly puts stress on life history. This type of photograph requires that the bird show some activity, such as removing shells from the nest, or feeding, etc. The other type may be called a portrait. Stress is laid upon a typical attractive pose of the bird among its natural surroundings. The accompanying photographs will illustrate these points.

BLUE JAY ON LIMB OF TREE

The blue jay is an ideal "portrait" bird. This photograph was taken near a feed counter by means of a placed camera operated by remote control. (Bright sun 1/100 sec. F 8 Agfa Plenachrome press film)





KILLDEER ON EGGS, SITTING AND STANDING

During the nesting season killdeers are very brave birds. These photographs were made by stalking to within a few feet of the birds. The contrasting markings make killdeers highly photogenic. Do not disturb the birds too long at a time: the eggs or newly-hatched chicks may suffer. (Bright sun F 16 1/100 sec. Agfa Superpan press film)

Horses have not vanished entirely from the farms of Southeastern Pennsylvania. This picture shows Guy Martin of Goodville, Pa., in his cornfield and was taken only a few miles from the Church which was host to the 1950 Conference on Industrial Relations and Community Life.

The 1950 Conference on Industrial Relations

by The Editor

THOSE ATTENDING this year's Conference on Industrial Relations and Community Life came to the Conestoga Church at Morgantown, Pennsylvania, from points as distant as Ontario, Virginia, and Indiana. Most of those attending the sessions of March 10 and 11 were from the local church and near-by Lancaster and Franconia conferences. At the devotions of the opening session Ira Kurtz, bishop of the Conestoga Church, remarked that such a conference seemed especially appropriate as the Pennsylvania Turnpike now extends through this area and large acreages in this old community have been bought by the Bethlehem Steel Company. Changes may take place that will affect the Christian way of life as Mennonites seek to practice it.

Presiding over the opening session was Phil Frey, Archbold, Ohio, who is chairman of the Committee on Industrial Relations of Mennonite General Conference. The reasons for a conference of this type were explained by Ralph Hernley of Scottdale, Pennsylvania. He referred to the trends in transportation, communication, and power that bring changes in occupations. Changes in occupation mean new contacts and associations. Labor unions and farm organizations enter the picture.

If our religion were a Sunday morning affair only, we would not have to show any particular concern about many of these matters. However, since all of life is sacred and subject to the lordship of Christ it means that we have a seven-day-a-week religion. The church is concerned about what we do in the shop, at the desk, and on the farm since it is here that we are just or unjust with our brother. It is here that we obey God or mammon. Because of the rapid changes taking place here in this very region, this conference is held.

Clayton Keener of Refton, Pennsylvania, discussed "The Mennonite Church, the Labor Movement, and Farm Organizations." He traced the reasons for labor unions by referring to the abuse and unfairness on the part of management. He also referred to the tendencies of labor to misuse its powers. Why are there farm organizations? Many of these arose to correct injustices. Others are to promote better markets, to improve cattle and crops, and to pass along information. Government farm policy was also sketched briefly.

The conference minutes and official statements of the Mennonite Church were reviewed, borrowing from the writing of Ivan R. Lind. The Mennonite Church was once chiefly an interested observer of the industrial and economic conflict. It is so no longer. It is now in the midst of the conflict in some places and is really liable to be in the conflict everywhere.

The Mennonite position of nonresistance, nonconformity, nonswearing of oaths, and avoidance of secret societies has brought to a focus this twentieth-century conflict with the social order.

Clayton Keener concluded by saying that he feels the time is ripe for the church to study and to discuss, and perhaps draw up a statement on the co-operative system with the view of determining how this system might preserve and promote the ideals of our faith.

The Church and Current Issues

At the evening session Ira D. Landis presented Biblical backgrounds on the Christian's belief. Besides this discussion he referred to the present problems of church and state relations, litigation, and harmonious everyday living. (See March, 1950, issue of THE MENNONITE COMMUNITY for Landis' observation on present-day trends in the Lancaster area.)

John E. Lapp, coming from the highly industrialized area of Bucks and Montgomery counties, Pennsylvania, spoke earnestly on issues facing the church. These issues must be faced fearlessly and without regard to consequences. The church must recognize the evils of systems that make men rich whether it be through the stock exchange or grain markets; membership in unchristian groups raises questions; coercive methods must be shunned. Profiting at the expense of others, cornering the market, ownership of land by a few—all these are sins that Amos and Isaiah denounced. Underpayment of employees is wrong even though the employer gives to charity.

Financing young people and mutual

(Note: Appreciation is due Daniel M. Glick of Smoketown, Pa., for the recording of the addresses of this conference.)

aid should be in every congregation. Broken families should be kept together. Small farms and small businesses should prevail in our communities. Social justice is not so possible in large organizations. We should emphasize the glory of honest toil. Finally, those will be the happiest who have no money in which to trust and no debts to worry them.

Community Life and Problems in the Various Conferences

Franconia Conference—Marcus Clemens reported a rapidly urbanized countryside among the Mennonite communities in what may become a suburb of Philadelphia. Farms are purchased by wealthy city persons who have taken a liking to Bucks County farms. Surveys show a minority of Mennonites are on farms and the number is declining. Special mention was made of a Mennonite employer whose workmen, many of them Mennonites, face labor union pressure to become union members. Should the church speak in behalf of such employers?

Lancaster Conference—Clarence Lutz's report was read by Harvey Bauman. Similar industrial trends are going on though generally Mennonites are granted exemptions from union membership. One exception to this was cited where three young men gave up good jobs in a casting mill rather than compromise their principles. The report favored further teaching, study, surveying, and planning in order to keep clear the nonresistant testimony.

Virginia Conference—Lewis Strite commented that the labor unions have not penetrated, as yet, those areas of Virginia where Mennonites are focused in largest numbers. There is a need to assist and encourage young couples to move into other areas to obtain farms. Co-operatives are numerous in Shenandoah Valley and many Mennonites are active members. They are also members of cattle associations and similar organizations.

Southwestern Pennsylvania Conference—Mervin Hostetler traced the background of the beginning of the Committee on Industrial Relations. In Southwestern Pennsylvania a minority are on farms. Membership of a non-co-operative kind in labor unions is to be found. Lack of good father and son partnerships accounts, in part, for boys leaving the farm. The father continues until he is ready to retire and the son meanwhile enters another occupation. There is a need for stronger and clearer witness on the individual basis. Missions and relief are fine, but "we are drying at the roots." The problem is basically a spiritual one.

Ontario Conference—M. R. Good of Kitchener, Ontario, pointed out that Ontario Mennonites are still largely rural but with urban trends. Favorable relations with authorities on labor union questions still continue. Money is paid to local charities in lieu of union dues. It is difficult for young men to begin farming unless sponsored by older persons. The future of the church may lie in its ability to include within its fellowship different walks of life rather than attempting to keep all people on farms.

Ohio and Eastern A.M. Conference—John L. Yoder of West Liberty commented on the general lack of good leadership on the local level in many places of the church. If we had stronger local programs we could "hold our own" better. Trends would be toward the farm if more farms were available. Many people favor helping young people to farms and places in approved industries. Mennonites must realize the importance of the small rural community to the life of the church. Farms are getting fewer and larger, and if we want to continue to be farmers we must be efficient.

Indiana - Michigan Conference — J. Howard Kauffman reported for this area and said that the 46 per cent of Mennonites now on the farm represents a decline of about 8 per cent in the past ten years. We are fast becoming a people with a majority as nonfarmers. The problems we face are permanent, not temporary and what we decide *now* may be a turning point in our history as a Mennonite Church. The future may leave less and less middle road than before. Tensions and crises in our materialistic world are rather sure to come and we need to be informed. All organizations should be carefully evaluated, for none are all good or all bad. We should take lessons from the Amish in helping young people get a start in a lifework.

New Communities and Evangelization

Not all is problems. There are also opportunities. John A. Hostetler challenged the audience in the last session with the thought of keeping our principles alive by creating new communities. In 1900 we were scattered in about all the states where we now are. Young couples should be encouraged to move into new areas and buy farms, establish business, teach schools, and form the nucleus of a new congregation. Planned colonization and not unrest should move us. Evangelism should inspire new communities; mission boards should be the promoters. Hard work and co-operation are musts.

Living Our Faith in Daily Activities

In this last address Millard Lind said, "There must be fruits of faith or there is no faith." Mutual aid, loaning of money, and fair treatment of other races and persons such as migrants are some of the ways we live our faith. In the church everyone should count and be given a voice. Our living should be simple so that we can give the most to the most causes. In daily life is the test of nonresistance.

In the closing period Noah G. Good directed a fruitful discussion. The large size of some congregations was mentioned and David Yoder, a local minister, suggested that such congregations should have locating committees to find new land. Oliver Snyder of Ontario remarked, "I think the time is ripe for the church to look for new locations." Clayton Keener commented on the success of evangelism and new congregations in southern Lancaster County. Among others who favored moves toward colonization were Ira D. Landis and John E. Lapp.

Milo Stoltzfus suggested that the older congregations should be informed of the problems of the struggling communities so they can be of help.

The conference was fittingly closed with prayer. Two days of fellowship and the discussion of practical Christian living were brought to an end.

Perhaps the outstanding impression left on those attending the conference was that we live in a changing and shrinking world. As this world changes it challenges our Christian principles. We need to see these principles more clearly and apply them more consistently than ever before. By working and praying together we can best find the way we should go.

What Is Organic Farming? A Reply

H. Clair Amstutz, M.D.

Claims of organic farming are examined in this article.

"WHAT IS TRUTH?" is an old question that is not easily answered. Whether one arrives at the truth does not depend only on his sincerity, but also on his method. As an example of how a sincere person such as the author of a recent article by the above title in THE MENNONITE COMMUNITY starts with noble objectives and truths, then accepts half-truths, and finally falls into error, let us cite his article. This is being done in a humble and friendly way, knowing that we all have the same tendencies when we enter new fields in the spirit of pioneering.

Points of Agreement

With the beginning thesis that our soils are being depleted, and that this affects the quality of our food and secondarily affects our health, there is no doubt. This was ably and carefully developed in the article by Dr. William A. Albrecht in the December, 1948, issue of THE MENNONITE COMMUNITY. The Albrecht article is a good example of a carefully written and well-substantiated piece of writing. Impartial analysis has shown that the protein content of wheat is going down, that the water level is falling, that the content of fruits and vegetables varies depending on soil conditions.

Starting with this truth and with this set of facts we continue with a second one, namely, that fertility can be put back into the soil by not taking it away, and a good way to do so is through the use of organic material and composts. This is nowhere challenged. So far we are all in agreement.

A Perfect Food?

Now, however, comes the first error, for a good thing is now asserted to be perfect. "The woods are a good example of nature's *perfect* way of keeping soil fertility." "This compost is a natural, balanced, and *perfect* plant food." Having thus stated a good thing to be perfect, there is nothing to do but to stick to it and insist on nothing but organic materials. This the author purposes to do not only in theory, but in practice. Let us first see whether organic farming is possible, and second, whether composts are perfect materials.

Organic in the sense used here means material that has been in living tissues. In a chemical sense, then, it means those complex substances that have carbon as part of the molecule, for that is what all living substances have. Substances that do not have this carbon combination are called inorganic. Now if we want to leave out all inorganic substances we would have to leave out water and air, both inorganic substances. In a strict sense, then, complete organic farming is impossible because without water and oxygen there is no growth. Much of the soil is also inorganic in its natural state, so that the question becomes not one of organic farming, but to what extent —and how much inorganic material is admissible. This has already destroyed the contention that compost is a perfect food, or else has made the choice of "organic" as the descriptive word for this method of farming a most unfortunate one.

I am aware that the answer will be, "We do not mean to exclude air and water just because they are inorganic." Then the reply must be, "Then why keep out chemical fertilizers because they are inorganic?" Comes now the assertion, "We must evidence that fertilizers if used unwisely are harmful." That is precisely the point. Air and water if used unwisely are harmful, too, so that the dogmatic statement that inorganic things are harmful must be changed to read, "if used unwisely." The question now rests properly on whether experience teaches us that chemicals wisely used are good and even necessary. The answer to that question is in a large measure already answered in the Albrecht article both of us have referred to. Being only an amateur farmer myself I do not propose to answer that question. I am interested only at this point in showing that it is dangerous business to take a good thing, expand it into a universal principle, and refuse to face contradictory facts. We only harm ourselves when we close our eyes to evidence because it does not agree with our assertions.

The Absence of Iodine

The second assertion we must examine is that composts are perfect as a nutrient for our plants.

Take iodine for example. Throughout the northern section of the United States from the Alleghenies to the Pacific coast there is, and has been ever since the white man came, a deficiency of iodine in the soil. There is so little iodine in the soil here that carrots grown in Ohio or Indiana have only one five-hundredth as much iodine content as a carrot grown in New Jersey. The iodine is simply not in the soil, and therefore a compost of maple leaves, oak leaves, cow manure, or oats straw in the middle west will not have the iodine. We have no plants that make iodine. Consequently, this section of the United States is known as the goiter belt, because our food being deficient in iodine, our bodies must be deficient, and iodine deficiency causes goiter as Marine and Kimball so conclusively showed in their experiment of observing 3872 school girls in Akron, Ohio, in 1917, and proved by measurement that where iodine is supplied new goiters do not develop, the old ones do not become larger, and some of the old ones disappear.

The question of iodine now raises a practical one. If iodine is not to be had in food from the midwest, how can one get it? There are two good sources. The organic farmer may want to get his iodine in organic food, and he may do so by eating sea foods such as oysters or seaweed. That is his choice, but

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H. Clair Amstutz, M.D., is president of the Mennonite Medical Association. His experience as a doctor includes a term of service in Puerto Rico. As a frequent writer on medical subjects he is especially interested in the spreading of medical knowledge among rural people.

it will be the more expensive one. The less particular person will be content to get his in the inorganic form of iodized salt. It makes no difference except the latter is cheaper. That the inorganic iodine is used by the body can be conclusively and dramatically shown by the drinking of a solution of sodium iodide, the iodine of which has been made radioactive. Within a few minutes a Geiger counter passed over the body will click, and when passed over the thyroid gland will click excitedly due to the concentration of the radioactive iodine in that gland.

There are other examples of deficiencies of essential elements in the soil, such as cobalt in Michigan, and copper in Florida. It is evident that even compost and manures are the product of the inorganic substances found in the soil in that community, and the assertion of their perfection does not face these facts.

Statement of Faith or Fact?

The second area of error comes from applying this dogma of perfection of organic materials to the health of the person who eats the products of the soil. As an example of a careless statement take this one: "Composts of vegetable matter and manure contain all of the known elements contained in the human cell that are as yet unknown to the biochemist." As mere logic a high-school sophomore can prick holes in such a statement, for if elements are yet unknown, how can anyone say they are present in compost? It would have been truthful and much more judicious to say, "I believe that–," the statement is a statement of faith, not of fact.

Actually, we have shown that some of the elements that the biochemist finds essential in the body are either not present under certain conditions, or in such little quantities, as in the case of iodine, as to make them useless, and we have to look for our supply elsewhere.

But this supposed perfection of organic materials is contrasted with the inorganic, and the field suddenly widens, for, "Strong chemical fertilizers have much the same effect on the soil as a whip has on a horse, or medicine on a sick person. After the ordeal is over, the body is weaker because of it." This is the same thoughtless error of taking partial truth and making a universal principle, of burning a house down to get rid of a rat. The error of taking caffeine, for instance, or a cup of coffee—admittedly a stimulant which may have a come-down aftereffect—and putting all medicine in that category. Thousands of people who have breathed oxygen during a heart attack or pneumonia, and are alive because of it, will disagree with—"the body is weaker because of it." Thousands of diabetics who owe their lives daily to insulin as you and I do to air will violently disagree. One cannot safely make sweeping statements on the basis of a few facts.

FERTILIZING AND IRRIGATION

On the farm of C. V. Snyder at Albany, Oregon, nitrate fertilizer is put into the water that irrigates the fields. Nitrates are the usable form of nitrogen, the foundation element of all living things. Nitrates are made of nitrogen taken out of the air by bacteria as well as by an electric process in hydroelectric plants in such places as Muscle Shoals.

Milk—A Good But Not Perfect Food

Let us take a similar one, not made by the author, but which will illustrate the point. I have heard people make the remark that milk is a perfect food. It ought to be; it was designed by nature for the most delicate creatures, babies. That is a pious remark, but not an accurate one. Milk is a good food, but it is not perfect. It lacks iron, and any baby that remains on an all-milk diet for six months will develop profound anemia, and if it remains on an all-milk diet will probably never see its first birthday because of anemia. Now this good organic food, milk, needs supplementing. A bit of iron added to the baby's diet will do the trick. This may be in the form of eggs, spinach, molasses, or other iron-containing foods. But it need not be. In fact when there is frequent loss of blood, as in adolescent girls, it may be hard to supply enough iron in the regular diet, and iron pills may be curative for the anemia. These may be in the form of inorganic compounds, as ferrous sulphate, ferric chloride, or even finely divided metallic iron. The body can use them all to make red blood cells. Surely this iron is "medicine" and does not leave "the body weaker because of it."

Cure of Cancer?

But there are errors of fact as well as errors of theory. Come now, "Following are a few statements made by Dr. Gerson, a New York physician, who has been curing advanced cancer by a special diet he has evolved." As everyone knows that advanced cancer in our present state of knowledge is as yet incurable, this statement must call for evidence. To date such claims have been based on patients who thought they had cancer and really didn't, and may have been erroneously so diagnosed by their physicians (let us be truthful and humble) or else thought they were now cured and really were not, as later sad events proved. When one looks to Dr. Gerson's own writings concerning his experiments with sodium-poor, high-potassium diet, we find more modest reports. In his article, Dietary Considerations in Malignant Neoplastic Diseases (Review of Gastroenterology, vol. 12, 1945, pp. 424, 425), he makes this summary: "In all these patients, *while no actual cure has occurred,*

[Continued on page 33]

Community Life

When a Barn Burns Down in Germany

A letter to THE MENNONITE COMMUNITY comes from Germany. It is written by Prof. Dr. Wilhelm Seedorf, (20B) Gottingen, Schildweg 12, and reads as follows according to a translation by Mrs. John Horsch:

"I thank you sincerely for the last two issues, November and December. What most interested me was the details of the community help. Building a barn in one day is very impressive to me. Is such reciprocity practiced all over the United States? In olden times it used to be somewhat that way here among the farmers, but it has mostly disappeared. The thinking and counting in money values has spoiled it. If a barn burns down the insurance company furnishes the money and a carpenter is hired. There were also other articles that interested me very much. If I should find time I will write something again for publication.

"With sincere greetings,

Your very humble
W. SEEDORF"

Farming at Glendale, Arizona

Among the farming towns of the Valley of the Sun, possibly the largest and most progressive is Glendale. Situated nine miles northwest of Phoenix and in the midst of the richest farming district in the state is this rapidly growing town. The population is around eight thousand which has been doubled within the last ten years.

The agricultural district which surrounds Glendale is one of the most fertile in the world. "Though relatively small in area, the district produces a greater per-acre cotton yield than the best river-bottom lands of the Mississippi—better cantaloupes and watermelons than any produced elsewhere and the best lettuce and other truck vegetables to be found in the United States. Moreover, it is regarded as the ideal dairy section—better even than Wisconsin and Illinois." Of the several types of citrus fruits grown here—grapefruit, oranges, lemons, and tangerines — grapefruit ranks first. Glendale has one of the two grapefruit juice processing plants in the entire nation. Dates are also grown in large quantities in the area.

Glendale has quite a large and growing shopping district which is built up around a well-kept park or square. Among the many new buildings to go up recently is the modern Valley National Bank.

We all think of Glendale as a nice farming town, but some of us think of it otherwise. Since it is the educational center for some of us high-school students our opinions of the town might vary. Glendale Union High School has at present around nine hundred students. Glendale Grammar School is one of the largest of its kind in the world, with 2100 pupils.

After living in Glendale for a couple months when I was first in Arizona, I found it was a nice residential town full of friendly people and also a swell center for the farmers of this district.

—BEULAH ESCH, in *Desert Winds.*

Chester County, Pa., Has Diversified Farming

Chester County is located in Southeastern Pennsylvania. The history of Mennonites in Chester County is interesting. From historical accounts we learn that many Mennonites traveled through Chester County to settle west and north of here. Now in 1950 we find the Mennonites in Chester County composed largely of folks who have in a sense migrated back into this county to make their homes. This spring finds three more young Mennonite couples making their homes in our neighborhood. All three of these couples are coming from Lancaster County.

It is interesting to note that our settlements in Chester County are found in three distinct separate communities. The locations of the communities are first, our home community of Parkesburg and Atglen; second, a section near Elverson, and last, a section near Paoli.

In Chester County we have mostly diversified farming, with a dairy or poultry for regular income. Quite often a farmer has also one or more cash crops as potatoes, tomatoes, or sweet corn. We have also market gardeners among our folks here. These folks find markets in near-by towns.

Chester County is located within a radius of a few hundred miles from the large cities of New York, Philadelphia, Wilmington, and Baltimore. These near-by markets for food crops are definitely an asset to our farm communities.

—Gladys H. Kennel, Parkesburg, Pa.

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Birds: A Guide to the Most Familiar American Birds is published by Simon and Schuster and copies can be secured from the Mennonite Publishing House, Scottdale, Pa. It contains instructions on how to use it, where to look for birds, and how to look. It also gives information on equipment for bird lovers.

Most of the book has on each page a color picture of some bird. Beneath this is a description of the bird and its habits. The length in inches of the bird is given and the similarity or dissimilarity of male and female is told. A shaded map of the U.S. on each page indicates the habitat of the bird. In the back of the book is an index.

In the back of the book is a table of information on each bird. Here is a wealth of facts on migration, area of summer and winter residence, eggs, nests, and foods.

This book is the birds lover's bible. It is attractive, informative, unique, and inexpensive.

Iowa Communities Grow and Change

While Iowa was not settled as early as the eastern states, it has now been over one hundred years since the first Amish settlers came to this community and a few of the homesteads have been in the same family or their descendants for the full one-hundred-year period. But this article is not intended to be a historical one; rather, it is to be a picture of the present-day economic situation as it pertains to the Amish and Mennonites of the Washington-Johnson-Iowa-Keokuk County community. It will not be exhaustive or complete on account of the shortness of time allowed for preparation, and the writer begs the indulgence of the readers for omissions or inaccuracies.

The "Johnson County" community has grown in size and number within the writer's recollections from a district extending from Kalona northward about six miles and an east-west length of about twelve miles to a district at least fifteen miles wide and twenty-five miles long. In 1905, there were four Amish churches: Upper and Lower Deer Creek, and North and South Sharon (or Lapland), and two Mennonite churches: East Union and Conference, and Lower Deer Creek, West Union. Since then, Upper Deer Creek has joined the Conservative or Timber, has joined the Mennonite Conference. In addition, there is a Mennonite church in Wellman; the Amish (Sharon) community has grown and spread out in size and there are now six congregations in the section north of Kalona.

On account of the desirability of living close to the other members of the church, the price of land in the "settlement" is higher than of that just a few miles farther out. Quite a few "Mennonite" farms have been bought by the Amish for the use of their younger people, the Amish being primarily an agricultural people. A number of Mennonites and Conservatives have moved to "town," Kalona or Wellman. In fact, whereas in 1910 there were not more than five Mennonite and Amish families in either town, there are at present over one hundred in Kalona alone. These include retired farmers as well as businessmen. A survey would show that there are auctioneers, appliance dealers, auto and implement dealers, bank clerks, coal and feed dealers, carpenters and woodworking shop owners, gas station operators, gas and fuel oil company owners, insurance and real estate agents, jewelers, electric linemen, hatchery owners, lumbermen, mechanics, meat cutters, sale barn operators, truckers, schoolteachers, ministers, and an undertaker.

CENTURY-OLD HOMESTEAD

This is one of the two centennial homes in the Wellman, Iowa, community. This home has been occupied by three generations of the Miller family. Present occupants are Ruth Miller and her sister, Mrs. Michael Troyer. The other centennial farm in the community is the Joel Schlabaugh farm. Both of these farms were awarded centennial plaques in 1946.

This does not mean that there are fewer Mennonite farmers than formerly, but that the community has grown and spread out and that many farms formerly owned by "English" people or "Yankees" are now Mennonite- or Amish-owned. In fact, the English River was about the south boundary of the settlement, but now there are quite a number of Amish and Mennonites living "across the river." The public school in Richmond, a small town three miles south of Kalona, has more Mennonite children than others.

High Price of Land Not Desirable

This situation (need of land) has been the cause of land prices reaching the levels they have. Although there is nothing like the $900 or $1000 an acre prices paid in Lancaster County, Pa., there are many homesteads that could not be bought for less than $500 an acre. In recent years, a number of farms were sold at more than $400 per acre. The general situation is not a speculative one, but rather sound. That is, people are buying for homes, and for the most part, can pay the larger share of what they buy. In some instances, improvements like electric lights and telephones are removed because these are not sanctioned in the Amish churches. Nearly all farming is done by tractor power, not more than a handful of farmers relying on horse power alone, though many supplement their seeding and harvesting with horses. Hand corn picking is not as common as it was even five years ago, although there is still quite a bit of corn husked or "shucked" by hand.

The general situation as regards prices is becoming more nearly normal. Hog prices which had reached $29 to $30 per hundred are now at about $15 to $16 per hundred.

Many of our people feel that the extremely high prices were not desirable in that everything was too high to stay. If farm prices will level off at somewhere near where they are now, the laboring people can afford to pay them and our economy is sound and farmers as well as business will prosper.

—THOMAS H. MILLER, Kalona, Iowa.

Viewpoints on World News

A Reply on the Oleo Question

Carl Kreider

(See letter by Ezra Stauffer on page 33 of April MENNONITE COMMUNITY

Dear Editor:

I wish to thank you for sharing with me the letter you received from Brother Ezra Stauffer. I have also received letters and personal communications from a number of individuals concerning my article on the oleo tax. Some of these have been favorable and some opposed to my point of view. In all cases, however, there has been the spirit of free discussion and I rejoice that my article has produced this type of discussion. The very fact that my column in THE MENNONITE COMMUNITY is entitled "Viewpoints" would indicate that differences of opinion are likely to arise.

Some of the critics of my article have felt that I did not show proper appreciation of the importance of the dairy industry. Because of the necessary limitations of space, I am afraid that this criticism was entirely justified. I recognize that our farm population has been the backbone of our democratic system of government and that our dairy farmers have contributed worthily to desirable soil conservation practices. I also am certain that although the dairy farmers' requests that the discriminatory oleo tax be retained constitute a request for class legislation, this request is less objectionable than many of the other requests which have been made by other pressure groups. I commented on the repeal of oleo tax largely because of its current interest and because it illustrated the type of pressure politics which I feel is basically unjustifiable

One of the most acute problems faced in our political system has been the problem of pressure groups. The laboring class has exerted pressure to receive the right to organize and bargain collectively through labor unions, but this right has been carried to a point in the recent coal strike where it resulted in the closing of schools, the unemployment of thousands of other workers, and the discontinuance of vital rail and other service. The A & P stores have used their right of the corporate charter to develop a big business which is able to exert many monopolistic controls and they are currently spending many thousands of dollars in advertising to create public opinion to help them retain their monopolistic position. Farmers have asked for support prices which have been so high as to cause huge surpluses of many products, including, incidentally, 100 million pounds of butter in 1949. Even colleges jealously guard their tax-exempt status in spite of their frequent abuses of it. Obviously, in the final analysis all groups in a society cannot gain through exerting pressure to promote their own selfish purposes since favors granted to one nullify the favors granted to others.

Brother Stauffer's letter raises only one serious objection to my article. He feels that the oleo manufacturers, by producing a yellow product, are producing a counterfeit product. It seems to me that this argument, although reasonable on the surface, contains a great fallacy. Colored oleo is always clearly labeled. The new oleo law makes still further safeguards and even requires that oleo sold in restaurants must either be served in triangular pats or with a clearly identified mark. People who eat oleo in their own home are certainly aware of what they are eating. Why should they be forced to color the oleo themselves or to buy a product which, as some dairy senators proposed, should be colored green? It would appear that this was an attempt not to remind the poor of their poverty each time that they used the product but rather to discourage them from eating it at all.

Brother Stauffer's point raises the whole question of the desirability of synthetic products. I dare say that he as well as practically everyone else in Canada and the United States wears clothes which are dyed with synthetic dyes. We read in Acts 16:15 that Paul spent some time at the home of Lydia, a seller of purple. This was a natural purple and was obtained from various kinds of shell fish. Only an exceedingly small amount was obtained from each fish and, therefore, much labor was required for the production of this dye and the price was correspondingly high. Are not the producers of aniline dyes counterfeiting this natural product? Entire industries devoted to the production of natural dyes have been ruined by the synthetic dye industry. Would not Lydia if she were here today plead before Congress for a discriminating tax against the cheap substitutes?

Synthetic products are simply another aspect of technological change. For centuries cloth was woven by hand. Late in the eighteenth century the power loom was invented and the cloth which it produced looked very much like the hand-woven cloth that had been made for centuries. Thousands of workers lost their jobs and bitterly resented this encroachment on their natural right. When the employers insisted on using power looms, workers often resorted to violence and smashed the looms. Fortunately, however, the machine-made way of producing cloth succeeded, and because the price of cloth was substantially reduced, millions of people are better clothed than they ever have been before. Textile workers enjoy a higher standard of living than ever before.

The natural way to plow the fields is to use horses to draw our plows. Almost all farmers in the United States and Canada, however, have now rejected this natural method and are plowing with tractors. The Department of Agriculture has estimated that this change replaced the labor of 345,000 farm hands and 35 million acres of farm land formerly required to support work stock. Producers of hay may have suffered in this process but the rest of us, including most farmers, are better off than before.

History has shown in repeated instances that by making things cheaper, more will be consumed. Whole milk is a wonderful food. The March 10 issue of *Hoard's Dairymen* tells of the remarkable improvement in the consumption of most dairy products in the past decade. This has been due to the general high level of prosperity, but may it not also have been due in small part to making the poor more prosperous by enabling them to buy oleo at a low price rather than butter at a high price?

Brother Stauffer's comments, at the conclusion of his letter, on the wickedness of the modern world are entirely appropriate. The duty of the Christian is to live in this type of world, not by copying its standards and its ideals, but by living as "light" and as "salt." In this day, as always, the supreme question is not whether we are as good as the scribes and the Pharisees but whether our righteousness *exceeds* theirs.

Sincerely yours,
Carl Kreider.

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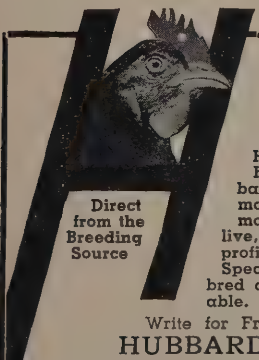

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MIGRANT PEOPLE

[Continued from page 19]

ways welcomed with appreciation. Such visitation also enables the worker to discover needs that guide the development of programs.

There is no standard program to be imposed upon every migrant situation. Instead, programs are adopted to meet the particular needs discovered.

If workers discover that children are neglected because both parents find it necessary to work, child-care programs are projected. These programs include health examinations and instruction, supervised play, inoculations, handwork, music, Bible stories, rest periods, and lunch.

When delinquency threatens them because of idleness or lack of social or recreational facilities, activities are developed to direct excess energies into wholesome and creative channels. Athletics, craftwork, visual education, club work, and supervised social activities are included.

To overcome the lack of educational opportunities, members of the Home Missions Council's staff have conducted "migrant schools" to teach the "3 R's." Many migrant students make amazing progress in short periods of time. Several states now conduct such migrant education programs, supported by public school funds, as a result of these initial demonstrations.

It is, however, the ultimate objective of the Council's program to demonstrate—attractively—the spirit and the ethic of the Christian Gospel and to teach migrants the relevance of Christian truth and principles to their daily living.

Techniques used to attain this objective are: the distribution and instruction in the use of Scripture portions and New Testaments; the development of vacation Bible schools, Sunday schools, and worship services for migrant families. These programs are constantly supplemented by personal work and Christian counseling.

It is obvious that migrant needs are so complex and extensive that church resources cannot answer them all. As a consequence, the Home Missions Council has conducted "demonstration programs" to interest and arouse those specialized agencies whose experience and resources qualify them to do a more adequate job. The Council's staff continues to supplement agency efforts where necessary and to work in constant and friendly co-operation with these agencies.

It is also a conviction of the Home Missions Council that service to need must be paralleled by educational efforts to bring about an improvement in understanding of and attitudes toward migrant labor, and by support of legislation to protect migrant rights and to improve the conditions under which they live, work, and travel, and to extend social and welfare services to meet their needs.

Communities Can Do Something

Communities dependent upon migrant labor must be awakened to a recognition of their responsibility for meeting migrant needs, and should mobilize their leadership and resources to meet these needs. Growers, processors, the community and its businessmen—social agencies and churches can well work together to alleviate the tensions of migrant life and to increase migrant security.

If migrants are essential to our agriculture, they should be eligible for public health and welfare assistance in case of need. It would seem only fair to extend social security and protective legislation to include labor in agriculture. Obviously, present programs of education and interpretation of migrant needs should be continued and improved, in order to alleviate the conditions that penalize them and to gain more adequate support for programs that serve them.

Finally, it seems desirable to encourage and assist as many migrants as possible to find the greater security available through resettlement, stability of residence, and participation in the benfits and activities of a church community—so that the extent and rapidity of human erosion can be somewhat controlled.

A VEGETABLE GARDEN

[Continued from page 21]

you want a good garden you must go and look at it often." I think he meant that we should care for our gardens tenderly and well and keep them free from weeds. It will take a bit more than just a look at it, don't you think? If you keep your garden free of weeds it will not only look better, but the minerals and water from the soil will be absorbed by your seeds and plants instead of by weeds, and the good plants will have a much better chance to grow.

WHAT IS ORGANIC FARMING?

[Continued from page 27]

nevertheless, improvement was manifested not only in general bodily health but also in many cases the tumors themselves diminished in size. It is possible, as stated, to marshal evidence on both sides of the question of the efficacy of the sodium poor, potassium rich diet. Theoretical considerations lead into many directions but there is lacking conclusive evidence which will settle many of the moot questions." This is not the same thing by any means as "has been curing advanced cancer." Even his more modest claims are questioned by his fellow workers, for the executive secretary of the Medical Information Bureau of the New York Academy of Medicine writes, "There is not the least evidence that his (Dr. Max Gerson) treatment has any appreciable effect on malignancies."

Fertilizers and Cancer

Having disposed of his diet, let us look at his theories. "The fundamental damage of cancer starts with the use of artificial fertilizers" and again, "The cancer mortality statistics are alarming and getting worse." The argument is not carried out in detail, but the evidence that fertilizers produce cancer is that fifty years ago less fertilizer was used and there was less cancer. Now more fertilizer and more cancer. As logic this proves nothing. For example, fifty years ago, there were few radios and little fertilizers, now there is much fertilizer and many radios. Does it follow that radios are made of fertilizer? Or radios produce fertilizer? You see, we know what radios are made of, but we do not know what makes cancer. So, fertilizer might have something to do with cancer. If so, let's see the evidence. So far there has been exactly none that I have seen.

What then might cause the increase of cancer? As was said, we do not know the cause of cancer, but we do know why the *reported* cancer deaths are on the increase. Along with modern customs of increased use of fertilizer, spraying of crops, and the use of modern medical techniques, there has been a tremendous increase in the average length of life. In 1900 the life span in this country was forty-nine years. Today it is sixty-six. Naturally, as there is a greater aged population there will be a greater proportion of cancer, for the cancer age centers around sixty-five years. Naturally there will be few cancer deaths in a country such as India where the average length of life even today is nineteen years.

A second reason for the increase in reported cancer deaths is that we have better means of detecting cancer. There are more cancers reported in cities where there are better X-ray facilities for finding them. Naturally, in India where there are few trained physicians and fewer X-ray machines they "know nothing about cancer."

There is much that we do not know. It would be nice if we could expand facts and spin theories and find the two to fit. Our work and our life is more complicated. The problems of living and thinking are not so simple. It is a Biblical injunction to "Prove all things; hold fast that which is good." And this, too, was spoken to the first thoughtful farmer: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return."

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King-Wise, Inc., Archbold, Ohio ... 35
Lehman, Harold, Eastern Mennonite College, Harrisonburg, Virginia ... 31
Lugbill Bros., Inc., Archbold, Ohio ... 34
Maple Leaf, Goshen College, Goshen, Indiana ... 33
Martin, D. H., Elizabethtown, Pennsylvania ... 33
Martin & Lehman, 104 East Market Street, Orrville, Ohio ... 31, 32
Mennonite Publishing House, Scottdale, Pennsylvania ... 33, 36
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Wenger's Christian Supplies, Dryden, Michigan ... 32
Witmer Implement Service, Route 3, Shippensburg, Pennsylvania ... 31
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LAW FOR THE FARMER

I have read with a great deal of interest the book "Law on the Farm" by H. W. Hannah. The most obvious merit of the book is that it is very readable. The style and language is that of the ordinary layman. The subject matter is selected and organized entirely from the farm viewpoint, and in that respect it does not follow the organization of the ordinary law textbook. The author gives ample evidence that he is intimately acquainted with farm problems and he treats these problems from the angle at which a farmer looks at them.

The chief value of the book, however, is not in the storehouse of legal information which is imparted but rather its value lies in that it gives to the farmer an analysis of his activities from the standpoint of their legal implications. To put the matter in another way, Professor Hannah's book is not for the man who is in legal trouble—he should consult a lawyer. It is for the man who is not in trouble. By a study of the book, the average farmer will be more fully informed on the score of the keeping out of legal trouble. He will better know the areas where legal difficulties may arise and will, as a consequence, fortify himself against them.

Obviously, any textbook on farm law can only, to use a common expression, "skim the surface." Human behavior is extremely varied and complex. Things do not happen exactly in the manner in which they are catalogued in a law book. Regardless of how complete a book on law may be, it cannot give the answers to many legal problems which are actually going to arise. Lawyers need to be consulted and the assistance of courts must be enlisted.

A writer attempting to do what Professor Hannah has done has one very serious difficulty to contend with. Each of the forty-eight states, not to mention the District of Columbia, has its own peculiar laws on the matters discussed in a book of this type. What our author gives as a statement of law may be correct for Illinois but it may not be correct for Pennsylvania. The author is careful to point out that there are varying rules in the various states. The reader will want to remember that any statement of the law in Professor Hannah's book may not be correct for his own state.

Of particular value are the forms which appear in the appendix of the book. In these days everybody is pretty well schooled in the technique of filling out questionnaires and it would follow that the average farmer would be able to use legal forms if he knew where to procure them. Unfortunately, the law forms that are purchased at the ordinary stationery store do not fit the needs of the farmer. The forms given by Professor Hannah are very good both as to law and as to usability.

The average farmer will find the book "Law on the Farm" to be interesting, informative, and useful. This volume should find its way into the library of every farmer who desires to make himself properly informed on a very important phase of modern farming.

The book is published by Macmillan Company and costs $4.50. It can be ordered from the Mennonite Publishing House, Scottdale, Pa.

—Samuel S. Wenger, Lancaster, Pa.

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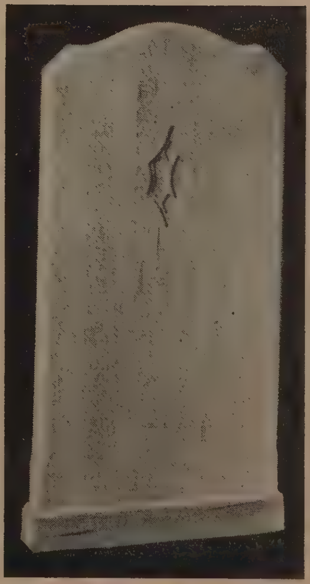

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THE MENNONITE COMMUNITY

JUNE, 1950

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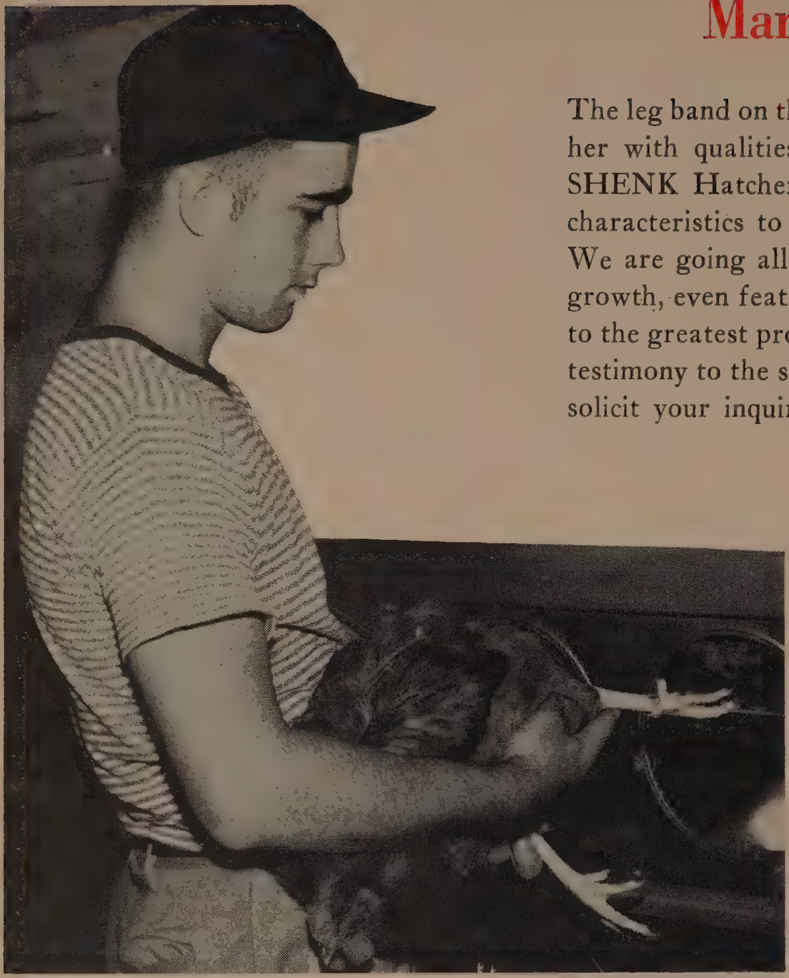

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Our Churches

The church at Shickley, Nebraska, was organized in 1891. The present building has a seating capacity of 500, having been enlarged twice since it was dedicated in 1904.

The Shickley Church sponsors a men's chorus, a Mennonite Youth Fellowship, and recently joined in the purchase of a near-by county old people's home. Several foreign relief workers have come from this church. In recent years a summer Bible school has been carried on.

Through drought, depression, and changing times this community has shown steady growth. It now numbers 261 members.

Mennonite Community

JUNE 1950

Volume 4 Number 6

EDITOR

Grant M. Stoltzfus

ASSOCIATE EDITORS

Paul Erb, Scottdale, Pa.

Guy Hershberger, Goshen, Ind.

John A. Hostetler, Lemont, Pa. Substituting for Guy Hershberger during the latter's European service.

Olive Wyse, Goshen, Ind.

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Contents

Thank God for Rain 4
Ida Mae Leatherman

The Story of the Community at Shickley, Nebraska 6
LeRoy Kennel

Evangelization Through Colonization 12
John A. Hostetler

Weeds and Their Control 14
Silas J. Smucker

Editorial—Honesty and the Market Place
Are You Interested in Colonization? ... 16

Breadmaking in Grandmother's Day 18
Mary Emma Showalter

Young Community 20

Nature Study at a Summer Camp 22
Martha Kanagy

Beginnings of a Child Welfare Program 24
J. C. Fretz

Helping Young Men to Be Farmers 26
Lester Culp

Community Life 28

Viewpoints on World News 30
Carl Kreider

Summer Rain

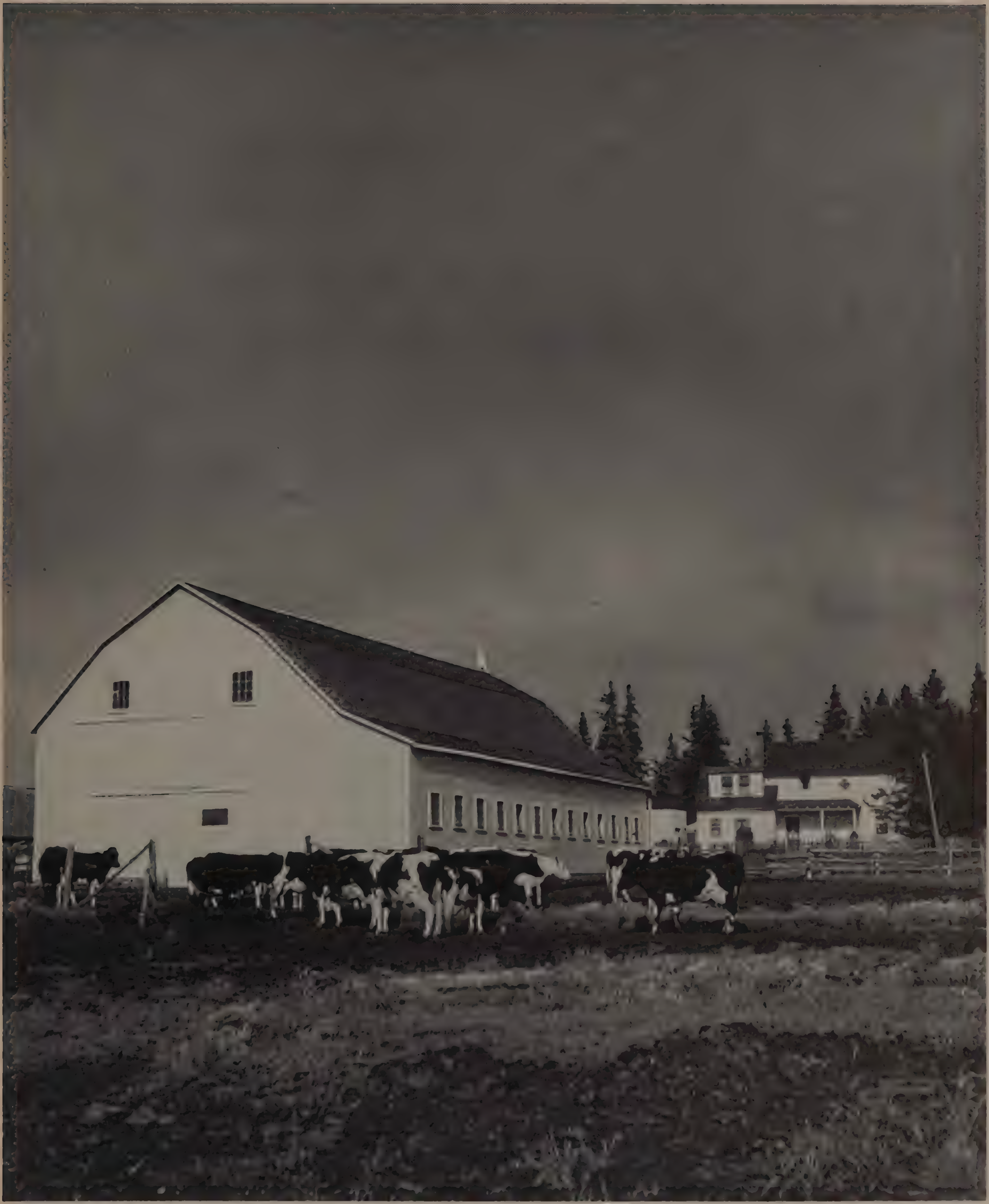
Thank God for rain—for the sound of it;
The beating, hammering pound of it;
The murmuring, musical, glad refrain
Of pattering drops on a windowpane . . .
Thank God for rain!

Thank God for rain—for the smell of it;
The fragrant breezes that tell of it;
For lingering odors the winds retain;
The scent of a garden, the smell of grain . . .
Thank God for rain!

Thank God for rain—for the feel of it;
The cooling, freshening zeal of it;
For quickening splashes of cleansing rain;
For quieting showers—my heart would fain
Thank God for rain!

Thank God for rain—for the sight of it;
The shining, silver delight of it;
For velvety meadows, for blossomed plain,
For shimmering pools in a shaded lane
Thank God . . . thank God for rain!

—IDA MAE LEATHERMAN.

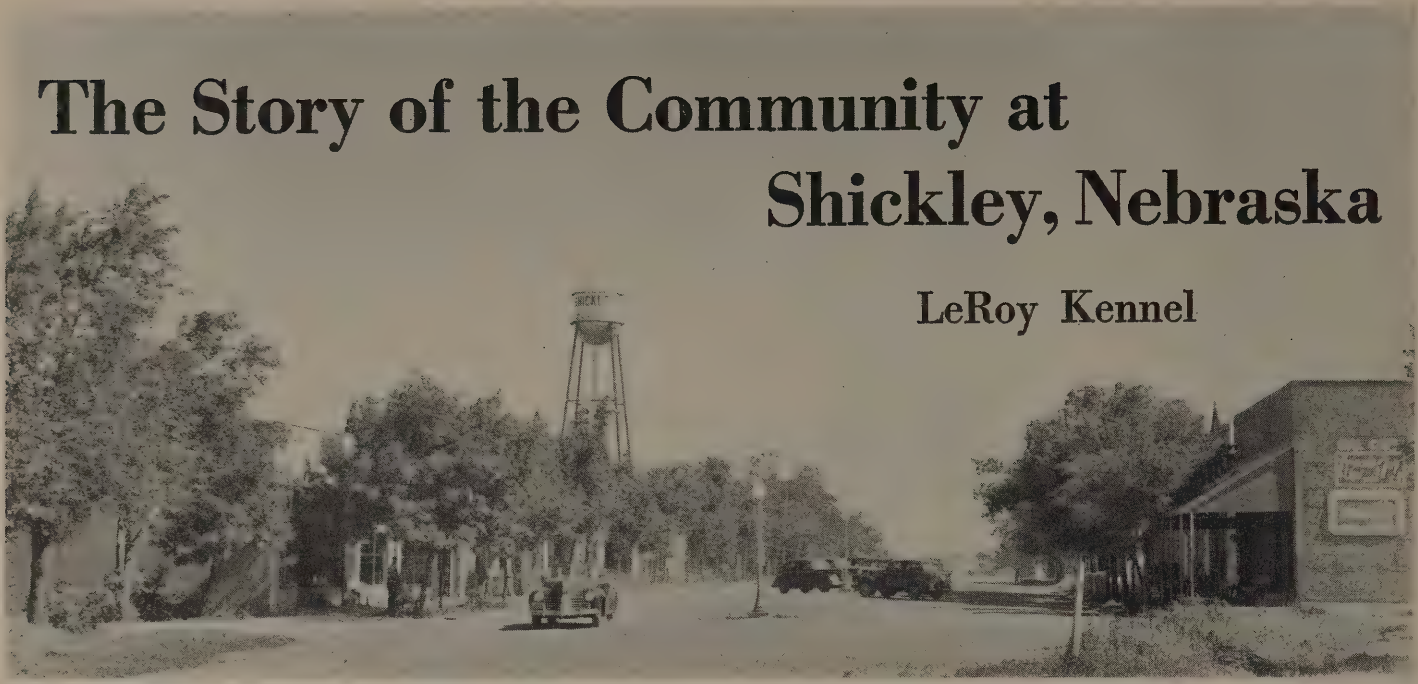


AFTER THE RAIN

This picture of Floyd Shantz's homestead in Carstairs, Alberta, was taken a few minutes after a heavy summer rain. Note the dark clouds and the white buildings.

The Story of the Community at Shickley, Nebraska

LeRoy Kennel



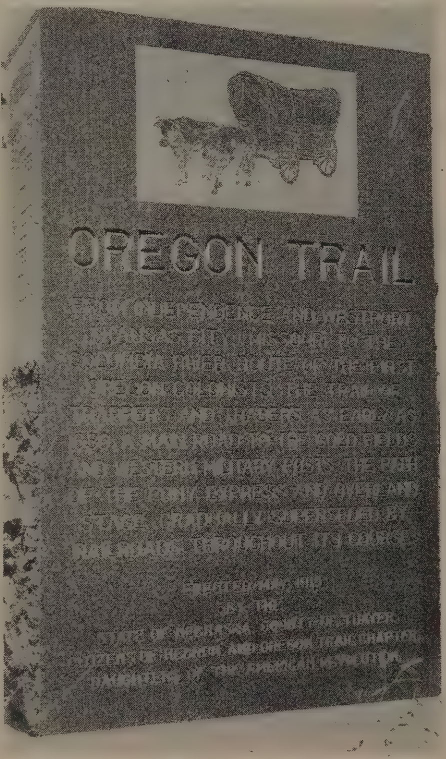
SHICKLEY'S MAIN STREET

Shickley, Nebraska, as seen from the south end is a quiet town with a wide main street, a few stores, a water tower, and a population of 350 persons. It is located in southeastern Nebraska.

SHICKLEY IS one of many communities started by Mennonite settlers. It is a community located in south central Nebraska. Shickley is the post-office address of most of the members of the Salem Mennonite Church. This settlement was made at the close of the nineteenth century; this was only eighty-five years after President Thomas Jefferson had sent Lewis and Clark to explore the Louisiana Purchase.

The early settlers came in covered wagons pulled by horses. Little was known of the vast wilderness that lay beyond the Mississippi. To move from the east, it was more than a trip. It was an adventure that called for months of planning and preparation and required weeks to accomplish. It was attempted only by those who had strong convictions. It is easy to understand why it took no less than the driving desire to exploit new lands, acquire new wealth, make new homes and communities, to put the pioneers on the treacherous trails toward the west. In addition to the virgin soil being attractive to the eyes of the settlers, many saw the possibilities of enlarging the kingdom of God by establishing new Christian communities.

Since covered wagon days this community has gone through depressions, droughts, and prosperous years.



OREGON TRAIL

This marker, erected in 1915, reminds its reader that the Oregon Trail once passed near Shickley. It recalls the days of the pony express and the overland stage, the trapper and the trader.

Because of the small number of families, it is possible to name the charter members. The list will include the names of the head of the family. Jake Bellar was the first settler to arrive in 1890. His brother Chris came two years later. Dan Miller came from Ohio in 1890. Abner Stutzman came from Ohio to Milford and then to Shickley about 1891. Paul Hershberger, who was the first minister, came from Milford, Seward County, in 1891. Joseph Kuhns, Sr., came from Ohio to Milford in 1873, and then to Shickley in 1892. The Joe Stutzman family came from the same place about the same time. From 1893 to 1895 the Dan Troyer, John and Sanford Stutzman, J. B. and Henry Saltzman families came from Milford.

The first worship services were held at the Flory schoolhouse which was three miles southeast of Shickley. The meetings were irregular, but were held usually every two weeks. Jacob Bellar was the first superintendent and P. P. Hershberger was the first minister.

In the latter part of 1891, the church was organized. For a period of twelve years—1892 until 1904—regular

---

LeRoy Kennel is from Shickley, Nebraska, and is a son of the present bishop of this area. Much of his article on Shickley first appeared in pamphlet form when he was a student at Hesston College. During the past year he enlarged his study for a paper in Mennonite History at Goshen College.

services were held at the Hamilton Township Hall. This town hall where the services were held was used for community business during the week.

Further Growth of the Settlement

During the period from 1895 to 1904 others came and went. Some were disappointed and discouraged with the drought of 1893-1898 and other pioneer hardships. During this period the John Troyer family came from Deuel County, Nebraska, and the John Noel family from Milford. In 1904, the Chris Lichti, Sr., family came from Laugruant, Colorado. The Chris Zehr, John Kennel, and Ben Schlegel families came with them, they being sons-in-law of the Lichtis.

The first church was erected in 1904. Although Chris Eichelberger served as contractor, all the members helped in the building. It was completed December 3, 1904. The size of the building was 32 x 48 feet. On the following day, it was dedicated by Joseph Schlegel of Milford who had bishop oversight of the congregation from the date of its organization until 1911. The first song was led by Joseph Kuhns, Sr.; it was number 136 in the German songbook.

In 1905 Joseph Birky, who was a deacon, and family, which included the Chris Eichelberger, Joe and Jake Birky, and Joe Litweiller families, came from Decatur County, Kansas. Brother Birky served in that office until his death in 1906. The Chris Roth family came from the same place a little later.

Peter Kennel, Sr., who was born in France, sailed for America in 1881. After living in Canada for three years, he moved to Milford, Nebraska. In 1905 he moved to Strang, Nebraska, and the same year was ordained to the ministry in the Salem Church. In 1911 he was ordained a bishop. He served in this capacity faithfully until he died February 11, 1923. The last eight years he had general bishop oversight of all the Amish Mennonite congregations in Nebraska and one in Colorado. The congregation was then placed under the bishop oversight of Dan Lapp of Roseland, Nebraska, and later under the oversight of Joe E. Zimmerman of Milford.

New families were continually moving in. The Chris Lauber family also moved from Milford at the same time the Peter Kennel family did. A little later the Nick and Sam Schweitzers came from Milford. Joseph Schrock, an ordained minister, came from Thurman, Colorado, and served in that office from 1906 until 1909 when he moved away. In 1907 Jacob Swartzendruber, an ordained minister, came from Wright County, Iowa, and served in that office until his death November 8, 1922.

The church was never without a minister. Ben Schlegel was ordained for the office of deacon in April, 1910, and served in that office until he died February 11, 1940. Fred Reeb was ordained to the ministry January 21, 1923, and still serves in that capacity. P. R. Kennel, son of the deceased Peter Kennel, Sr., was ordained to the ministry August 26, 1928, and served in that office until December 10, 1933, when he was ordained to the office of bishop. At the present time, he also has bishop oversight of the Broken Bow and Roseland churches. On September 26, 1948, Lee Schlegel, who is the oldest son of Ben Schlegel, was ordained to the office of deacon. According to present knowledge, all these men were ordained by the method of lot.

The church has demonstrated growth in providing opportunity for various activities. The young people's meeting started about 1916. Sunday school was held from the beginning; it was first held in German and later in English. The sewing circle was organized about 1920. The aim was to make clothing and bedding for the needy anywhere. The sisters met once each month and furnished the money for supplies themselves. Now they meet once every two months and the congregation furnishes the money. Re-

TURKEY AND GRAIN FARM

Louis Swartzendruber's farm is 160 acres in size, though he also rents some land. Main crops are wheat, oats, and corn. Turkeys are raised, too. Most farms in the Shickley community are larger than 160 acres.

cently a junior sewing circle was started; its purposes being about the same as the senior sewing circle. The Youth's Christian Endeavor was started in 1937. In 1948, the Endeavor reorganized and affiliated with the Mennonite Youth Fellowship.

In 1907 a Sunday School Conference was organized by the Nebraska churches which is held in the spring of each year. About the same time Bible conferences were first held in each of the Nebraska churches each fall. In 1909 the third session of the Nebraska Sunday School Conference was held at the Salem Church. Also the Iowa-Nebraska District Conference was held at Shickley in 1948.

From 1910 to 1920 there was a gradual tendency toward growing unity among the Mennonites and Amish Mennonites in the middle west. In 1920 the entire Western District Amish Mennonite Conference, including churches of Iowa and Illinois, dissolved and its congregations united with the Mennonites. The formal action took place on May 26, 1920, at the East Fairview Church near Milford, Nebraska. It was more than the case of the Amish joining an established Mennonite body; it was a true merging. This was also the occasion for the dissolving of the Kansas-Nebraska Conference and the forming of the Iowa-Nebraska Conference. Probably the *Gospel Herald* to which both Amish and Mennonites subscribed was one of the forces in this merge. Also the use of Sunday-school materials and other tasks of co-operation helped.

There are no records prior to 1905 of the Salem community. The present records are kept by the trustees and the secretary and treasurer of the church. There are three charter members still living: Mrs. Abe Troyer, Sr., Mrs. Dan Troyer, and Mrs. Henry Saltzman.

Storms also have their part in the history of this community. In 1908 a severe tornado passed through the community leaving its trail of wreck and ruin. In its course, it missed the west side of the church by only 80 rods.

With periods of exaltation came periods of remorsefulness. At one time while Peter Kennel, Sr., was away serving other churches, Evangelist Jarboe from Colorado was holding meetings at the neighboring Dunkard Church, now Bethel. He emphasized immersion baptism. A large group of our congregation attended these services and became greatly interested. There were a number who had a conversion experience. Although leaving hard feelings among some of the members, the schism was later corrected.

Drought Period: Trials and Blessings

Probably no single agent has affected the life of this community as did the drought. As already mentioned, there was a drought period from 1893 to 1898. In some places, there was a general fund from which needy people could borrow. During the second drought period of 1932 to 1940, the church suffered a great loss in membership. Many people who had become discouraged and penniless left the community for places where they had friends or for communities where they could be more assured of a crop. They moved mostly to Pennsylvania, Iowa, and Illinois.

During this drought and depression, the farmers struggled along scarcely making a living. The year of 1934 was the most discouraging year. Several of these years there was no income at all. Crops that were planted would be burned up by strong wind and heat. One lady's story was how she had to search the barnyard for sticks or corncobs to obtain fuel to make the meals. One man drove many miles to purchase a strawstack several years old. Having picked out the best straw, he hauled it home for feed for his livestock. Many people found it hard and difficult to know where the next loaf of bread was to appear. Russian thistles seemed to be growing everywhere. After the wind had blown them loose, they were seen piled against the fences. Some folks used them for fuel and others ground them up for feed for the livestock. Besides the lack of rain and presence of strong wind which brought red ground from Oklahoma and Texas, we were visited several years by a plague of grasshoppers. Some days as they flew from one place to another, the sky was darkened as the huge army of grasshoppers blotted out the sun. In this "dark period," many, who saw no hope left, moved away.

In 1936 a semi-truckload of food was sent in from the Iowa churches. Since there were approximately sixty families, the food was distributed in an equal number of piles. There were wet eyes and hearts filled with thanksgiving and gratitude as the people came to the home of Bishop Kennel to receive their portion. For many it was hard to receive, for they knew it was better to give than to receive. This demonstration of Christian brotherhood left an indelible impression on many minds.

It would be a theological problem to attempt to claim that God purposely sent this drought. Yet it would be wrong to say no good came from this phenomenon. It gave a greater realization from whence cometh our help. During this period, several groups including nonchurch members met together for prayer. As trials usually do,

POPCORN AND POTATOES FOR YOUTH MISSIONARY PROJECT

Each year the Mennonite Youth Fellowship carries on a missionary project. Because of the M.Y.F.'s numerous activities there is some interest in erecting a building for its use. Robert Erb, LeRoy Kennel, and Wayne Kempf are on this picture.

CULTIVATING GUERNO

Fred Reeb, minister, cultivates his crop of Guerno which is something like Milo but has white seeds that resemble corn. Guerno is a crop which sometimes survives dry weather.

EARLY PLOWING

Floyd Kauffman is plowing in early July. A variety of crops are grown on the black loam soil. Erosion of the soil, however, requires that more attention be paid to soil conservation.

COMBINING OATS

Edward Kennel and son, Warren, combine oats after it has been swathed. Most of the land is quite level, though in places it is rolling and subject to washing. In dry weather dust storms threaten the soil.

Below Left

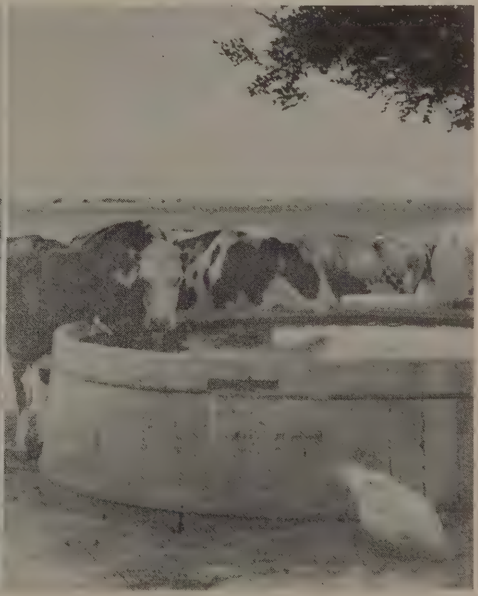
IRRIGATION WELL

Once a novelty, irrigation wells are now common. Here is Glen Birkey and his irrigation pump which can pump 1,000 gallons a minute. In July and August cornfields are irrigated. The pumps also flood alfalfa fields.

Below Right

AFTERNOON DRINK

Cows on the Peter Kennel farm take a drink on a hot afternoon. Dairying is carried on by a few members with cream being separated and sold to near-by markets.



ON A TURKEY FARM

Wayne Kempf, former C.P.S. man, is shown with some of the 2,000 turkeys on his farm. After his release from camp Wayne gave a year's service to the Mennonite Central Committee at Akron, Pa.

BALER IN WHEAT FIELD

Simon Oswald and his son Roland bale wheat straw. Because of new methods and machinery, farms in the Shickley area have grown larger. Some homesteads have been torn down to make room for large-scale farming.

many were drawn closer to the Lord in realizing their dependence upon Him. If the drought was God-sent, perhaps it was to impress the fact that although poor financially, one is rich in Christ.

Present Scene of Community Life and Activity

Through continued group co-operation and individual enterprise, the community has grown. With increased rainfall and rising prices, almost everyone has recovered financially. With more natural blessings, homes have been redecorated and new machinery and equipment purchased. Almost all of the people are engaged in farming. Wheat, oats, and corn are the main crops. While some grain is usually kept for livestock purposes, the rest is sold to farm elevators in the nearest local towns, such as Geneva, Shickley, Strang, and Martland. Native prairies and grasslands make it possible for a certain amount of cattle raising. Several members specialize in dairying and in turkey raising.

Although one time a novelty, irrigation wells are now quite common. These irrigation wells are used primarily to irrigate the cornfields during the dry months of July and August. They are also used to flood alfalfa fields. The value of these wells is seen in a demonstration of one member. In two fields of corn, one was irrigated and the other wasn't. The one under dry land farming produced an average of fifteen bushels per acre corn while the one under irrigation produced seventy-five bushels per acre.

Because of modern methods of farming, the size of the farms has grown considerably. This has resulted in the tearing down of some homesteads for the sake of mass farming production. A more tragic effect has been the almost impossibility of renting or purchasing a farm. Perhaps if farms were under irrigation and careful management, the farm size could and would be reduced. This would result in making available more opportunities for work in this growing community.

As in many communities, more attention needs to be and must be given to soil conservation and crop rotation. Facts remain that the soil is being exhausted at an alarming rate. Soil erosion seemingly is the great enemy of today. Representative Jensen of Iowa said in a recent meeting of the Mississippi Valley Association that "about one fourth of the nation's crop land is rapidly being damaged by erosion and that much of it is in danger of being permanently damaged." The importance is somewhat realized when one considers the fact that it takes approximately a thousand years to build up an inch of good topsoil. For the welfare of the future, the soil must be built up. Rather than deplete the ground by seeking all the possible wealth it can produce, the Book of Genesis teaches that man was put in the Garden of Eden to "dress and to keep."

As the community adopts a conservation program, it can look hopefully ahead. There is available free constructive service from the Department of Agriculture and the local county agent. Because of relatively new soil, fertilizer is just beginning to be used. Because of the favorable climatic conditions and black, rich loam, it is possible to raise a variety of crops. The ground is slightly rolling in places, but mostly level. One of the older farmers in the community stated, "If we get sufficient moisture, we have the best community there is."

In this community there is also some industrial interest. One of the members, Dave Steider, for many years owned a produce station in Shickley. Recently he sold this business and moved to Geneva where he owns and operates the International Harvester Store. There are also several members working in various business places in the local towns.

There is good opportunity for both secular and Christian education. Although teaching is still conducted in one-room country schoolhouses, consolidation of schools is increasing. The majority of young people attend public high school. Hesston College and Bible School is only 185 miles south of this community. In the last two years, there have been six graduated from Hesston. Previous to this, there was only one graduate from this community. Several more have attended there at least one year and also a number have been enrolled in the winter Bible term. In the following year, there will be two from Shickley to graduate from the four-year college at Goshen, Indiana.

Machines Bring Changes

The coming of the mechanical age has also left its effects. Tractors have replaced horses. With it has also gone the opportunity to rest the horses beside the fence and chat with the neighbor. Although there are some family reunions, there has been no special all-church fellowship. Family dinners do not hold the standard of prominency as they did a few years ago. Husking bees and quilting parties are two aspects of social life which are outmoded. Because of the distance between Mennonite communities, conferences and funerals serve as the main time of getting together with other congregations.

Although there is no organized cooperative or mutual aid in this church community emergencies of death and accident are times of Christian love and sharing. A few years ago a certain member's barn burned down containing many valuables including machinery and grain. In order to help, trucks and trailers were sent among the members who gave some of their own material with which they had been blessed.

The church life and activities play an important part in this community. Every Sunday morning there is Sunday school. This is followed by the regular worship service where a church of 261 members worship in song, prayer, and hearing the preaching of the Word. In the evening, there is young people's meeting which is open for all to attend.

In the fall of the year, each of the nine Nebraska Mennonite churches has a Bible conference. It is perhaps a combination of Christian education classes and revival meetings. There are usually two speakers for the week of conference. Each evening one discusses a subject and the other preaches a sermon. It is a period of spiritual enlightenment and refreshment. Because of restriction in our day schools in use of the Bible, maybe this field should be enlarged. Singing classes, youth conferences, mission study classes, personal evangelism classes, workshops, clubs, Christian life conferences would all be worthy projects for Christian living and service.

More Church Activities

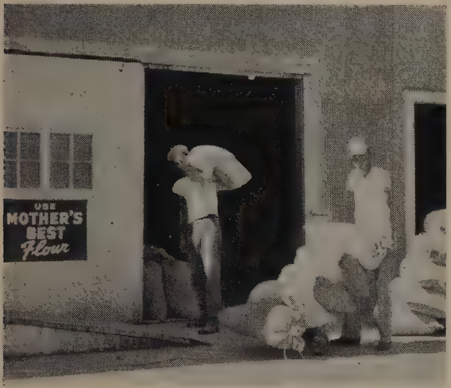
The Mennonite Youth Fellowship meets every two weeks on Thursday evening at one of the homes. Because of inconveniences in meeting in homes and hesitancy of carrying any project (although legitimate in itself) into the house of God, some interest has been shown in a church building. Each year the M.Y.F. has a mission project; this last year it was potatoes and popcorn. The youth group also carry on some visitation. Several tract drives to the local towns have been sponsored. The junior sewing circle also sends Christmas baskets to the unfortunate.

A men's chorus has been organized which meets each Monday evening. It is under the direction of Henry Lauber. In addition to the study of hymns and music, there is also opportunity to witness in song in hospitals and home and neighboring churches.

[Continued on page 25]

IN A MEAT STORE IN SHICKLEY

When this picture was taken in the summer of 1948 David Steider, shown with his son, operated a produce store in Shickley. He is now at Geneva where he owns and operates an implement business.



AT A FEED MILL

A number of the members of the community work at various places in the town. Here Robert Erb and Walden Kuhns are shown as they handle flour sacks at the Johnson Feed Mill.

BOY AND DOG

Ronny Kennel, aged 5 when this picture was taken in 1948, is the son of Lester Kennel. He is shown astride a friendly dog.

Evangelization Through Colonization

John A. Hostetler

Christian communities can be built in neglected rural areas as part of the church's mission program.

WHAT IS the approach that a church can take in developing a long-range program of establishing rural missions and Christian communities? First, I would like to suggest that we as a brotherhood profit by the efforts of those who are pioneering in twentieth-century Christian community building. Let us not make the mistake of some who seemingly have had a zeal and sincerity but lacked depth and common sense.

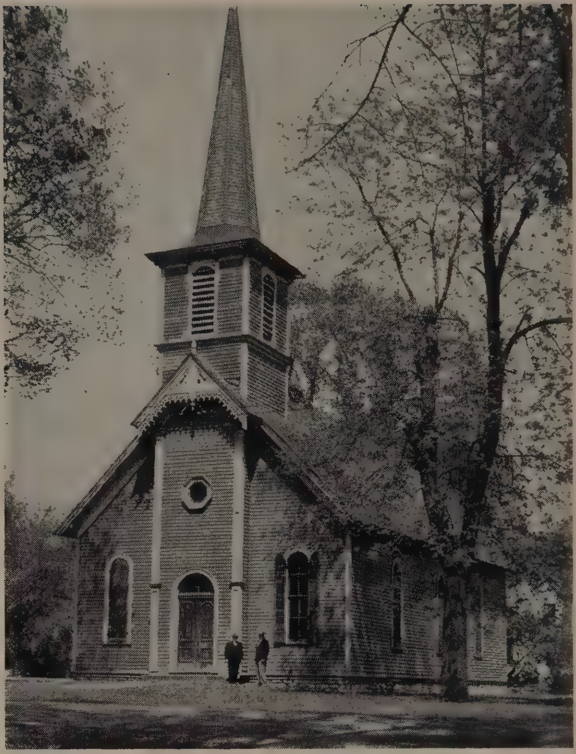
"Suitcase Preachers"

Eugene Smathers, a rural minister for many years at Big Lick, Tennessee, who has demonstrated what can be done in transforming an unchurched rural area into a Christian community, defines the "suitcase preacher" for us.

"By the term 'suitcase preacher,' and it is a term I learned from the rural Negro pastors in the South, is meant a nonresident preacher who comes into a church on Sunday morning, holds a preaching service or perhaps two, takes up a collection and departs. He has no knowledge of the people, their real needs, their community situation, and has no desire for any such knowledge. His job, as he sees it, is to 'preach the Gospel,' which is something unrelated to life, and has no application to or implications for the actual life which his hearers are living.

"There are two grades of these 'preachers': first, the better ones, who are actually the official pastors of the churches they serve, even though they are absent during the week. This makes it impossible for them to actually be pastors; so their ministry is entirely a preaching ministry and often very poor at that. The second grade is composed of those irresponsible evangelistic preachers who preach wherever opportunity is given, who are usually very critical of every other religious ministry except their own, and who at their worst are exploiters of the Gospel, either for the sake of the 'stars' they hope to have in their crown for each conversion, or for power, or for financial gain.

"The higher type of 'suitcase preacher' is to be found in most of the denominations; many times he is a student pastor. And in many rural areas of the South he is the most common type of pastor, for due to over-churching and denominational competition, most of the local congregations cannot support a resident minister. His support usually comes from some other occupation at which he works during the week. Some of these are truly consecrated men and in their way do much good, but often because of no sense of responsibility to any ongoing church program, they do much harm, and because their understanding of the Gospel is so limited and individualistic they create much confusion in the thinking of the people."



A CLOSED CHURCH IS REOPENED

Near Sheffield, Illinois, is this Danish Lutheran Church which since 1942 has been a center for worship for the Mennonite families locating in this area. Successful farming is carried on in the region. John I. Byler is pastor in charge and the work is under the supervision of the Illinois Mission Board.

The Colonization Approach

The past record of Mennonite colonization has generally been of two types, mass colonization and fragmentary colonization. The former has frequently taken place in the course of Mennonite history, yet it has occurred less frequently compared to the latter. Mass colonization is more dramatic than colonization on a small scale. "Mass colonization among the Mennonites may be compared to the transplanting of a mature and full-grown tree, as it is done in modern tree surgery. The tree may be moved hundreds of miles from one geographic area into another and yet continue to grow with hardly an interruption, for it is moved as a total organism." This kind of mass movement has happened again and again in Mennonite history.

Fragmentary colonization, although less impressive, has on the whole affected our history more than might be supposed. Colonization on the small scale has accounted for a large share of our new communities in widely scattered areas. This kind of colonization has in most cases come about spontaneously, and with little planning. A few families or small groups have repeatedly left the established community to go out and establish a new colony on their own.

The Congregation Can Do It

Rural mission work through colonization could be carried on by the sec-

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John A. Hostetler of Lemont, Pa., has made a special study of rural mission strategy for the Mennonite Board of Missions and Charities. This article presents some of these ideas.

ond type described, spontaneous colonization, but it must be given the proper impetus and direction. Instead of adventure and economic security, evangelism and church building must be the supreme motive of colonization. There are in the Mennonite Church young people who are interested and who are ready to serve in this type of mission and community work. The plan of co-ordinating skills and resources of three or more couples for moving into a new rural area is a sound one. Young persons can adjust more easily to new and changing conditions than is usually the case in large-scale movements. This unit would need to become established locally on small farms or businesses, but carry on church work as the basic purpose. They would become a part of the community with the view to establish a congregation. Most neglected rural communities need schoolteachers, nurses, ministers, farmers, businessmen, and just ordinary citizens with Christian purposes. In some cases it may be possible to start a new community where a Voluntary Service Unit has begun work but is unable to carry on permanently.

It is true that mission boards or some over-all church organization can arrange for the necessary machinery for starting new churches, such as the one at Culp, Arkansas, but the local congregation can do a very vital and lasting work which the board cannot do. Christian people who are firmly devoted to the support of their congregation are the "prime movers" of the church. They are the ones who in the final analysis support the church and do the face-to-face community work. Local congregations need not wait for more church machinery to start a new community.

The supreme purpose of this work should not be that of transplanting Mennonite families wholesale, but to transplant only a few young ones. This will enable the converted of the community to become a part of the church as well as a part of their own functioning Christian community.

A Venture in Faith

The opportunity for evangelization through colonization as outlined above belongs in the expansion programs of the church. The colonization approach must be spearheaded by evangelistic and service-minded persons who are ready to volunteer, to consecrate themselves to hard work and to the task at hand in the new settlement. This work must be carried on by people with faith and vision, and by those who are willing to serve at some cost. Christian community building and evangelization cannot be carried on by professional community workers. The socio-economic planning must be carried on by spiritual leadership, but with layman participation. The program of action within the new settlement must be discussed and planned by the entire group or "cell." Thus the role of volunteers is not primarily that of following a prescribed program, but the partaking and fellowshiping in a work of vital interest to all. Volunteers will not retain enthusiasm for an imposed program, but they will throw their support and effort into a church community program that is planned by the mutual working together of the group. The beginning unit should be well selected to make sure that there is the necessary spiritual, economic, and community leadership, and that the personnel is well integrated and basically of the same purpose and mind.

This also must be a venture on the part of the whole church. A committee of from eight to ten members should devote themselves to study and concentration of rural missions. This group would basically be concerned with (1) discovering areas of outreach, as Tennessee, Arkansas, Peace River, etc., and decide on the area to be settled, (2) selecting units of persons or families for the new area, (3) making preliminary investigation on all the factors bearing on the community, (4) adopting a set of colonization policies and principles, for use of not only rural missions but for all families interested in migrating into small communities.

Colonization can be religiously motivated for the evangelization of souls and for the building of Christian communities in our land.

Rural Life Conference in Ontario

On April 11 and 12 the Mennonites of Ontario sponsored a Rural Life Conference at Kitchener. Isaac M. Hurst says: "Although this conference was held during maple syrup season in a traditionally maple sugar section of country (which had a curbing effect on attendance) the conference was a real success."

Soil conservation was discussed by agriculture representative, E. I. McLaughrey. John F. Garber presented a paper on organic farming entitled "Feeding the Soil That Feeds Humanity." Other topics were:

Voluntary Service Units Helping to Rebuild Rural Communities —John H. Hess
Social Life Vital to the Rural Community —Norman High
Marketing What We Produce —Earle Snyder
Leaving Our Posterity a Rich Rural Heritage —J. Howard Kauffman

Here are some gleanings on the conference that were sent to THE MENNONITE COMMUNITY:

"If we are best adapted as a rural people it behooves us to consider ways and means whereby we can make rural life more fascinating to our young people and a greater contribution to civilization."

"Is it not time to reverse our practice of robbing the soil?"

"Have we been guilty of divorcing our material from our religious life due to a false concept of what constitutes the walk and testimony of true Christians in a needy world?"

"Since we cannot wholeheartedly support many government-sponsored rural activities, does it not seem necessary that we plan our own?"

"The true perspective of stewardship teaching is that the soil is the most valuable material legacy we can hand on to our children."

"We need more rural life conferences in more places."

Weeds and Their Control

Silas J. Smucker

BURNING WEEDS

Taken near Nampa, Idaho, in 1948, this picture shows the burning of weeds along a road. Dale Salzman is on the tractor.

"A man of words and not of deeds
Is like a garden full of weeds."

IN NATURE as well as in human society, one individual or species may contend for space, soil, water, and light with another individual or species. Plants have different properties and potentialities and some of the aggressive ones, particularly those with a vigorous constitution and a tenacious hold on life, may interfere with our operations as husbandmen. Such plants we usually think of as weeds. Ever since God cursed the earth (Gen. 3:17, 18) man has had to battle with the weeds. Some people are more or less indifferent to weeds and treat them carelessly, allowing seeds to develop and scatter at random, making no attempt at prevention. A little forethought would hinder weed dispersal and would give to any dwelling or farm a neatness which it could never have with large, coarse weeds spreading on every hand. Property value is based so much upon general appearance that owners can not well avoid the weed issue.

Besides being unsightly and undesirable, weeds may crowd and choke out the plants we wish to grow; weeds also consume nourishment and moisture which otherwise might be available to cultivated plants; weeds may harbor injurious insects and parasitic fungi; weeds often interfere with the harvesting of crops, and reduce yields and market values; certain weeds when eaten by cows render the milk very offensive; some weeds are poisonous to livestock; and some of our weeds are among the worst of the hay-fever-producing plants.

No Easy Way

There is no rocking-chair method or royal road to weed control. In the main, the old doctrine of "hard work and plenty of it" must be observed. Far more important than to kill weeds is to avoid having weeds to kill. Experiment stations suggest that farms or dwellings can almost be made free of especially troublesome weeds by strictly observing the following principles: (1) prevent weeds from going to seed; (2) prevent weed seeds from being brought in; (3) in the case of perennial weeds prevent them from making top growth and thus finally starve out the underground parts; (4) application of certain chemicals especially adapted for killing certain weeds.

"Man does not live by bread alone." He admires pleasant things and complains about things not so pleasant. Down through the corridors of time, words and ideas gradually collect around an object and unconsciously a vocabulary is built up in each field.

Names for Every Weed

In studying the names of weeds one runs across hundreds of strange names by which weeds are known in various localities. Plants of course have been given scientific names, but we have come to know them in our daily life by the names associated with them by our fathers and neighbors' fathers. The same plant often is known under a different name in different localities. One can not help wondering and musing concerning the peculiar situations and associations somehow involving certain of these weeds from whence we finally come to know them by their common names of today.

Some names have clung, like warning signs, to certain weeds: tread softly, sneezeweed, children's bane, rip-cut grass, death camas, death-of-man.

Religion has also left its mark, for there are monk's head, priest's crown, St. John's blood, sweet life everlasting, blessed thistle, bishop's weed, salvation Jane, great Angelica, and Star-of-Bethlehem. On the other hand, there are also king devil, devil's bit, devil's grandmother, devil's plague, devil's claw, devil's paintbrush, cursed thistle, hell weed, and holy roller.

The influence of birds and animals has also left its mark: canary grass, ragged robin, hawkweed, pigweed, horseweed, snakeroot, scorpion grass, lion's ear, unicorn weed, and dragonhead.

Apparently poets have weeded gardens too, for there are silvery cinquefoil, gold-of-pleasure, silken cissy, flower of an hour, Queen Anne's lace, Good-King-Henry, sweetbrier, evening primrose, Miami mist, meadowsweet, blue curls, passion flower, love grass, matrimony vine, jewel weed, traveler's job, shepherd's purse, and bouncing Bet.

From other sources have come creeping Charlie, stinking Willie, poor John, poverty grass, careless weed, impudent lawyer, puncture vine, old maid's nightmare, panic grass, rescue grass, sleepy grass, and cudweed.

But regardless of the name, the presence or absence of noxious weeds around farms and dwellings, to a certain extent, is indicative of the type of husbandman dwelling there.

Silas J. Smucker of Rensselaer, Indiana, writes for agricultural papers and is an employee of the Soil Conservation Service. He is also a leader in the Sunday school and youth activities of his local church. His work requires him to travel through numerous Midwestern farm communities.

Chemicals and Weeds

State experiment stations report that controlling weeds with chemicals is fast becoming a standard farm practice, even for resistant and troublesome weeds, such as perennial morning glory, field bindweed, Canada thistle, and woody plants, such as willows and poison ivy. The chemical most commonly used is 2, 4-D, and where used as a selective spray, it may be used to control weeds in growing corn, wheat, oats, barley, rye, and sorghums.

There are three types of 2, 4-D on the market: sodium salt, a powder, amine salts and esters, which are liquids. The esters kill weeds more rapidly than salts, and crop plants are more easily injured by esters than by the salts. Esters usually are preferred for killing woody vegetation. Another type, 2, 4, 5-T, is preferred for the more tolerant woody species, such as osage orange, blackberry, and raspberries. Before purchasing 2, 4-D, read the label to determine the type and amount of 2, 4-D in the package, as this varies according to the brand.

In preparing the sprays, the concentration of 2, 4-D added to the water is not a factor affecting results, but the amount of 2, 4-D is all important. The label on the container usually indicates the amount of 2, 4-D necessary for a given area or for an acre for the different weeds. The concentration of the spray solution should be made to apply the desired amount of 2, 4-D per acre or given area regardless of the amount of water used. Five gallons per acre appears to be the least amount of solution that will assure adequate coverage. More water will be needed when spraying dense and heavy vegetation.

For small patches of weeds, a three-gallon sprayer with a hand pump may be satisfactory. Even a sprinkling can has its advantages in treating areas around the house. It wastes a lot of solution, but it is simple and there is no spray drift.

When spraying corn, use drop nozzles to keep the spray from coming in contact with the growing corn shoots.

Some weeds are more easily killed than others; others are resistant and are not killed. Weedy grasses cannot be destroyed by 2, 4-D. Deep-rooted perennials, such as Canada thistle, field bindweed, and perennial morning glory may be only partially killed, and will resprout from roots that are not destroyed. Respraying, therefore, is necessary for a complete kill. Weeds are most rapidly killed by 2, 4-W when sprayed at a time they are growing rapidly. This ordinarily will come about the middle of June or soon after in the corn belt. Where a second aplication is necessary, it should be made in September. If the weed patch happens to be in a cornfield, high clearance equipment will be needed. Undoubtedly, such equipment as is being made and used by Maurice Martin and described in the November, 1949, issue of THE MENNONITE COMMUNITY would be very satisfactory for spraying weeds in high corn.

> ***"Chemical weed killers should lighten the task of keeping weeds under control, but do not throw away your hoe and scythe."***

For Canada Thistles

In the case of Canada thistles, a second-year treatment similar to that of the first year may be necessary.

For best results with 2, 4-D

1. Study the weed problem to determine the kinds of weeds, dosage, and type of 2, 4-D required.
2. Calculate output of sprayer in gallons per acre at a practical driving speed.
3. Measure the water and measure or weigh the 2, 4-D. Determine the dosage in pounds per acre.
4. Timeliness is important when spraying weeds. Weeds are more easily killed when growing rapidly.
5. Do not overdose when spraying to kill weeds in crops. Injury to the crops may result.
6. Be cautious. Drift of 2, 4-D may damage crops, such as legumes, tomatoes, garden flowers, etc., growing near by.
7. High-pressure sprayers are neither needed nor desired. A nozzle producing a fan type spray rather than a cone spray is preferable.
8. Sprayers used to apply 2, 4-D

[Continued on page 32]

A ROD WEEDER AT WORK

Ezra Yoder of Chappell, Nebraska, works his summer fallow with a rod weeder. In working the summer fallow moisture is conserved and weeds are killed that would absorb moisture during the present and future seasons.

Editorial

Honesty and the Market Place

Recently a group of farmers in the Midwest met with two ministers to discuss this question: What does it mean to be a Christian farmer? All agreed that honesty is important but that it is hard to apply it in all cases. Part of the conversation as recorded in Social Action by Shirley Greene ran something like this:

"*John:* I'll be perfectly frank and use myself as an example. Suppose I'm combining soybeans to haul to the elevator. I've got one patch in my field that's pretty weedy. The beans aren't so good. Do you suppose I'm going to let that patch get on top of the load? Certainly not. I'd see that it's on the bottom. The same with my poor corn. The same with defects in cattle I have to sell. I'm going to conceal them if I can. What's more you fellows know perfectly well that you do the same thing every day.

"*Albert:* So do all the other farmers. But we don't fool the elevator men any. *They know we do it and make their allowance for that. That's part of the game.*

"*Edward:* By saying it's part of the game, do you mean to imply that that sort of deception has no ethical significance?

"*Bill:* It may be ethical or it may be unethical, but as John says, we all do it, and we'd lose a good many dollars that we need to support our families if we didn't play it that way.

"*Paul:* Now, I'm not so sure about that. One season I helped a neighbor load and haul melons to market. Before we had been in there very many times, I observed that the buyers were always on the lookout for his truck. They'd flock around it. He always sold his load fast and got a premium for it. I found out the reason. They had come to trust him. They knew his bottom melon was going to be just as good as his top one, and every one was as good as he said it was."

In one community a member had a conscience against delivering his milk on Sunday because he felt that it violated the day of rest. However, he had no conscience against sending some of Sunday's milk on Monday, some of Monday's milk on Tuesday, etc. (By doing this the milk company was not so likely to learn that he was shipping day-old milk. To ship day-old milk was against the company's and health laws.)

In another community a farmer fed his steers salt at midnight previous to the day they were to be sold. The salt created a tremendous thirst and the steers drank gallon after gallon of water before they were loaded on trucks the next morning to be taken to the stockyards. The farmer got high returns for the water after settling accounts at the stockyards. As far as we know, he has not settled accounts with his conscience.

Readers of *The Mennonite Community* should be able to pass on some more stories similar to the above, good and bad. Or you may want to question the rightness or wrongness of some neighborhood practices. Let us hear from you.

Are You Interested in Colonization

If you are, you should read the fine pamphlet on this subject by J. Winfield Fretz. It is entitled: *Mennonite Colonization, Lessons from the Past for the Future.* It costs only twenty cents and can be ordered from the Mennonite Central Committee, Akron, Pa.

The pamphlet is timely because it is a study made for present needs that Mennonites have to learn about failures and successes in colonization.

After discussing the types of colonies that Mennonites founded in the past, the author devotes two chapters to these important subjects: Factors Contributing to Success and Factors Contributing to Failure.

Success is due to: Religion, Mutual Aid, Industry, Favorable Economic Conditions, Sound Financial Credit, Leadership, Government Laws, Planning and Supervision.

Failure is due to: Inadequate and Haphazard Preparation, Lack of Leadership, Absence of Group Consciousness, Internal Conflicts, Poor Land, Unfavorable Climate, Poor Markets, Inadequate Financial Credit.

The writer of this pamphlet believes it is the church's responsibility to influence the present trend toward colonization. It should be systematic in planning. To do this, church leaders must inform themselves on past efforts, present opportunities, the needs of young people, and how to go ahead in colonization which "is not an end in itself but only a means of strengthening the Mennonite Church as one member in the body of Christ."

COVER SCENE

Peter Kennel's Hereford cattle are on this picture in the Shickley, Nebraska, community. His son, LeRoy, is also on the picture. The cattle graze on native prairie and grasslands.

Next Month

CHURCH AND COMMUNITY FLOURISH AT PIGEON, MICHIGAN —— *Donald King*

COLONIZATION FOR CHRIST *Isaac M. Hurst*

CANNING TIPS FROM HESSTON *Bertha Nitzsche*

YOUNG COMMUNITY

CONCERNING THE FEDERAL FARM PROGRAM —— *J. Howard Kauffman*

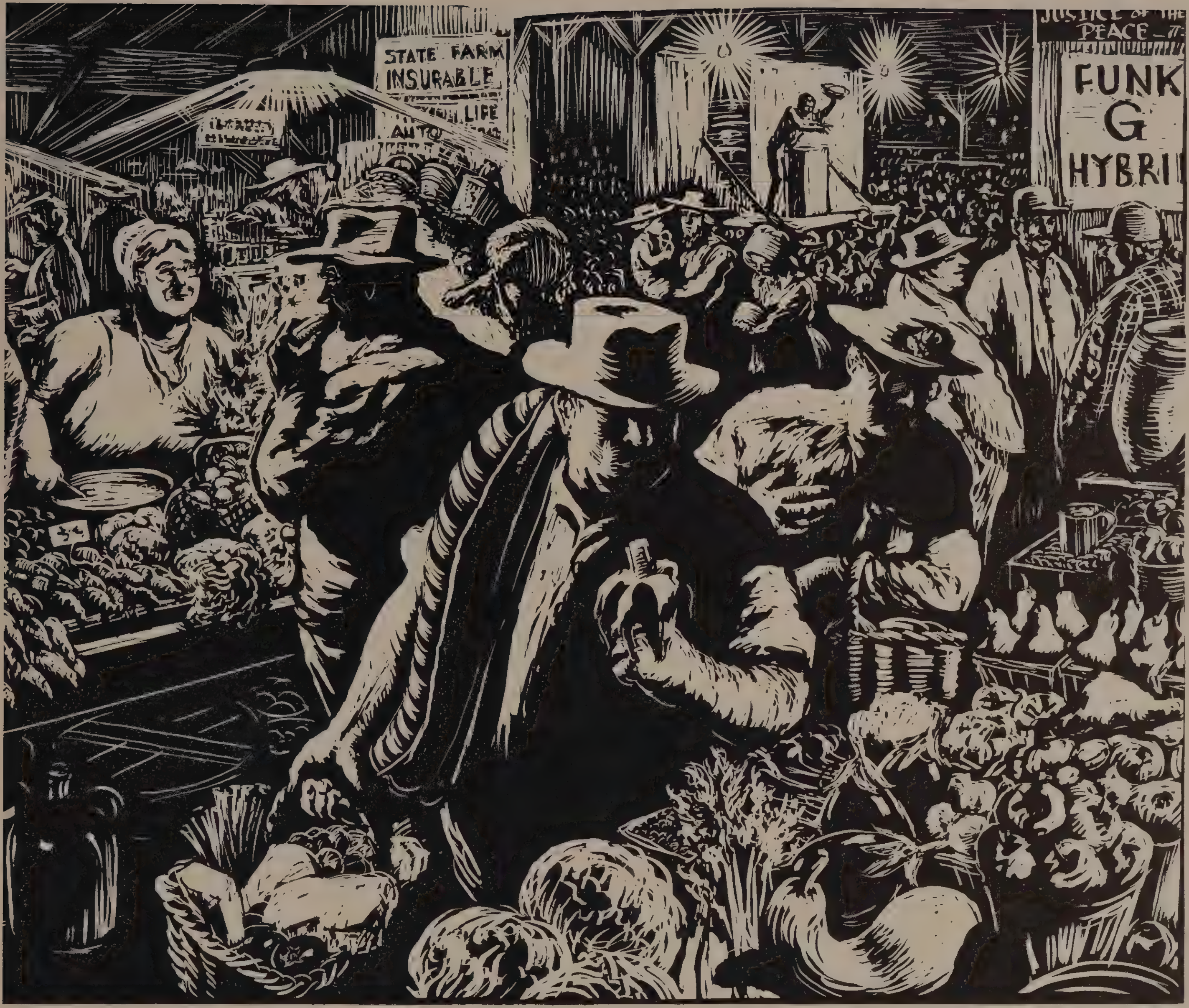
HOME AND COMMUNITY IN CHILD WELFARE —— *J. C. Fretz*

UP-TO-DATE REFRIGERATION FOR THE HOME AND FARM —— *Melvin Miller*

ALBERTA—LAND OF THE UNEXPECTED *Clarence Ramer*

A NEW COMMUNITY IN ARIZONA *Edna Beiler*

VIEWPOINTS ON WORLD NEWS *Carl Kreider*



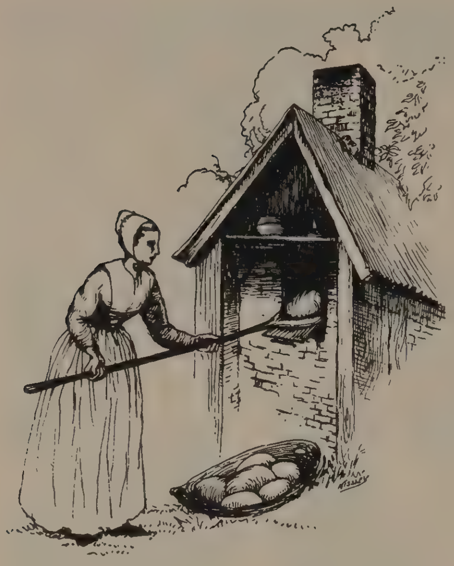
Prayer for the Market

O Lord Jesus Christ, who of old time didst walk in the markets and note the ways of children in their play, and of men in their buying and selling, and in their standing idle, and in their eagerness to work; Thou who lovest *the fair deal, the just balance, the generous measure, the honest price, and gentleness to all Thy creatures; make us mindful of Thy presence always in this market.*

And as Thou hast blessed the skill and patience of those who have labored in field and farm and brought their produce here, so do Thou reward them and bless the fruits of their labor to the good of others and the praise of Thy holy name, who with the Father and the Holy Spirit dost live and reign One God forever and ever. Amen.

The introduction to Chapter I of the Mennonite Community Cookbook is reproduced here with a few of the recipes.

Breadmaking Gran



Mary Emma Showalter's MENNONITE COMMUNITY COOKBOOK *will be published on June 5. It can be bought at your local Mennonite bookstore or ordered from the Mennonite Publishing House, Scottdale, Pa. The price is $3.50.*

"BREAD IS the staff of life," Grandpa used to say when he came in for dinner and smelled Grandma's freshly baked bread. But Grandma must have sometimes wished that baking day would not come so often. She always baked twice each week as regularly as she served three meals a day.

One of the essential pieces of equipment in the old-fashioned kitchen was the dough tray. In this boxy type of cabinet Grandma kept her flour and made up her bread. It was perhaps four feet long and one and one-half feet wide and deep. This stood on legs the height that was comfortable for Grandmother as she mixed dough and rolled pastry. The lid which slipped off was smooth on the underneath side and was used as a dough board.

Each Tuesday and Thursday evening Grandmother brought from the cellar or springhouse the can of liquid yeast which she had saved from the preceding bake day. She mixed into this some salt, sugar, and fat and added enough warm water to make a gallon crock full of liquid. She then took the lid off the dough tray and at one end sifted a large amount of flour. Her next step was to make a well in the sifted flour and pour in the liquid. She worked, adding flour until she had a smooth, round ball of dough, which no longer stuck to her fingers.

BASIC WHITE BREAD RECIPE

4 cups scalded milk or
2 cups milk and 2 cups water
2 cakes compressed yeast
2 tablespoons sugar
2 tablespoons salt
3 tablespoons shortening
12 cups sifted flour

Dissolve yeast in ½ cup warm water.
Add fat, sugar, and salt to scalded milk or boiling water.
Add softened yeast to milk that has cooled to lukewarm temperature.
Add flour gradually, making a dough stiff enough so that it can be easily handled.
Knead dough quickly and lightly until it is smooth and elastic.
Place in greased bowl, cover, and set in a warm place to rise.
Let rise until double in bulk (about 2 hours).
Shape into loaves, brush with melted fat, and allow to rise again until double in bulk.
Bake at 350-375° for approximately 1 hour or at 425° for 15 minutes and then reduce to 375° for 30 minutes.
When done, bread will shrink from the sides of the pan and should have a hollow sound when tapped.
When baked, remove bread from pans.
Do not cover while cooling if a crusty bread is desired.
Makes 3 large or 4 medium loaves.

MRS. PAUL GODSHALL, *Harleysville, Pa.;* MRS. AARON STAUFFER, *Adamstown, Pa.*

BASIC ROLL RECIPE

2 cups milk
5 tablespoons sugar
5-6 cups flour
1½ teaspoons salt
¼ cup shortening
1 yeast cake softened in ½ cup warm water
1 egg (optional)

Scald the milk and add shortening and sugar.
When liquid is cooled to lukewarm temperature, add yeast that has been dissolved in ½ cup lukewarm water.
Add 3 cups of flour and beat thoroughly.
Set sponge in a warm place for 30 minutes, or until light.
Beat egg and salt and add to sponge along with the remaining flour.
Knead until dough no longer sticks to the board or fingers.
When dough is light, cut into small pieces and shape into rolls.
Brush with fat and let rise until light.
Bake at 400-425° until a golden brown (15 to 20 minutes).
Makes approximately 2 dozen medium-sized rolls.

MRS. JOHN W. GINGERICH, *Wellman, Iowa*

"BUBBAT"

A Favorite of the Russian Mennonites

1 yeast cake
1 egg
1½ cups milk
1 tablespoon salt
3 tablespoons sugar
1 pound smoked sausage
Flour enough to make stiff dough (approximately 3½-4 cups)

Scald milk and then cool it to lukewarm temperature.
Add dissolved yeast and sugar.
Then add beaten egg, salt, and enough flour to make a soft dough that can barely be stirred with a spoon.
Let dough rise and then pour into a greased pan 10 x 14 x 2 inches.
Into this press 3-inch lengths of sausage at 3-inch intervals.
Let rise again; the dough will almost cover sausages.
Bake at 375-400° for approximately 45 minutes.
Serve hot.
Serves 6-8.

ESTHER BARGEN, *North Newton, Kans.*

in
mother's Day

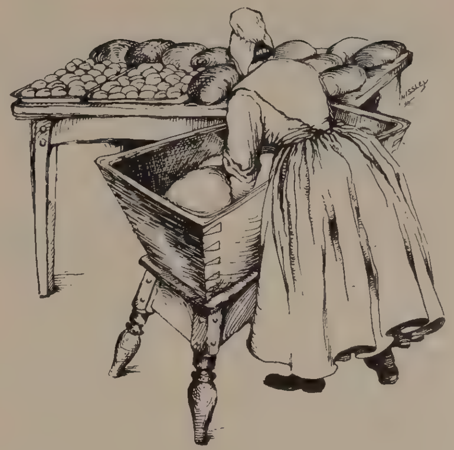
Mary Emma Showalter

Then she covered this with a clean cloth, put the lid on the tray, added another log to the fire, and went to bed.

In the morning she was up bright and early. As soon as breakfast had been started she hurried to the outdoor oven in the back yard and made a fire. While the stones or bricks heated on the inside she worked out the loaves of bread. She usually had 12 or 14 loaves each baking. When the oven had heated to the correct temperature she raked all the coals and ashes outside and slipped in the pans of dough.

There are many families who still make all of their own bread, but I know of none who continue to use the dough tray or outdoor oven. The dough tray has moved from the lowly corner in the kitchen to a place of distinction in someone's colonial-furnished living room. The outdoor oven, when seen at all, is covered with ivy and kept for memory's sake.

Grandmother had other favorites which she made for holiday occasions or just to have variety. There was salt rising bread which many of us still enjoy. It was made by setting a sponge of sliced potatoes, cornmeal, and hot water. This was allowed to stand over night, and then flour was added. Cheese rolls, zwieback, and portzelky (yeast fritters) are favorites among the Russian Mennonites. The latter was always made at New Year's time.



Fried cornmeal mush for breakfast or a big dish of cooked mush and milk for supper was a good substitute for bread. Recently I learned a new way of making mush from an old recipe. It said, "add enough meal and flour to the boiling water until it becomes sufficiently thick to say 'puoff' when it cooks!"

VARIATION FOR ROLLS
BUTTER HORNS

1 cake compressed yeast dissolved in
½ cup warm water
1 cup scalded milk
½ cup sugar
½ cup shortening
3 eggs
1½ teaspoons salt
4½-5 cups flour

Scald milk. When cooled to lukewarm temperature, add yeast that has been dissolved in warm water.
Add salt, sugar, and beaten eggs.
Beat thoroughly.
Stir in flour gradually, adding enough so that dough no longer sticks to fingers.
Cover, set in a warm place, and let rise until light.
Roll out dough ⅜ inch thick into circular shapes the size of a dinner plate.
Cut into pie-shape wedges and brush with melted butter.
Start rolling at wide end and roll toward center.
Place on greased sheet or pan and let rise again until double in size.
Bake at 425° for 20 minutes.
Makes 3½ dozen small rolls.

Miss Eva CoopridER, *Hesston, Kans.;* Mrs. Katie Jantz, *Haviland, Kans.* Mrs. Harvey Stahly, *Nappanee, Ind.*

PARKER HOUSE ROLLS

1 cake compressed yeast
2 cups milk
3 tablespoons sugar
1 ¼ teaspoons salt
4 tablespoons shortening
6 cups flour

Scald milk. When cooled to lukewarm temperature, add sugar, salt, and shortening.
Add yeast which has been softened in ¼ cup warm water.
Stir into the mixture 3 cups of flour and beat thoroughly.
Cover and let rise in a warm place for 45 minutes.
Add the remainder of flour and knead for 5 minutes.
Place in greased bowl and allow to rise again until double in bulk.
Roll out ¼ inch thick and cut with biscuit cutter.
Crease through center with dull side of knife, brush with melted butter, and fold over as a half-moon.
Pinch at center of outer edge to hold together.
Let rise until light.
Bake at 425° for 15 minutes.
Yields about 3 dozen rolls.

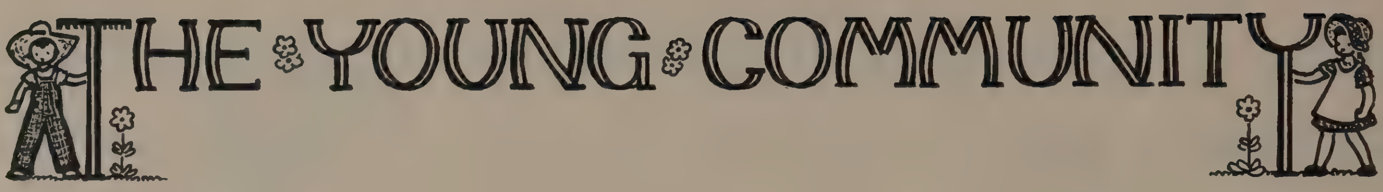
Mary Brubaker, *Harrisonburg, Va.;* Mrs. J. T. Schrock, *Hutchinson, Kans.*

REFRIGERATOR ROLLS

2 cups boiling water
¼ cup sugar
⅓ cup shortening
1 teaspoon salt
2 yeast cakes
¼ cup warm water
2 eggs, beaten
8 cups flour

Mix together the sugar, salt, shortening, and boiling water. Let cool. Dissolve yeast in ¼ cup warm water and add to above cooled mixture.
Add 4 cups flour and beat thoroughly.
Add the remaining 4 cups and beat.
Do not knead.
Cover tightly and store in refrigerator until ready to use.
Remove from refrigerator 1½ hours before serving time and shape as desired.
This dough may be kept in refrigerator for 7 days.
Follow directions for baking given in basic roll recipe.

Miriam Shaffer, *Martinsburg, Pa.;* Mrs. Moses H. Yoder, *Hartville, Ohio;* Emma Witmer, *Columbiana, Ohio*



THE YOUNG COMMUNITY

At the Wrong End of the Rifle

One April evening in 1917, as a young Quaker boy was making his way along the street of an American city, he heard something that made him stop in his tracks. Edward Richards had been expecting to hear it someday, but when it came so suddenly it made his heart beat quickly.

Up and down the streets the newsboys were calling out the news which was printed in glaring headlines: "United States Enters the Great War! Country's Call to Arms!"

It had come at last. For two and a half years countries in Europe had been fighting and Edward had guessed that the day would come when his own nation would join in the struggle.

Edward went his way thinking seriously. What would he do? He believed that no good could ever come of killing his enemies. He hated the very thought of using a gun or bomb or bayonet. He thought too about the times he and his friends had talked it over together, but they did not agree with the young Quaker. If their country called, they would be patriotic and fight.

"The only way to be sure we are safe is to get rid of the enemy first," they argued with Edward.

"I think you are right," replied Edward. "We need to get rid of our enemies. But killing the enemy isn't the way to get rid of him. That's not a *real* victory. When you are so kind and friendly that he begins to love you instead of hating you—well, boys, that's what I'd call a *real* victory. Being friendly is a better way to get rid of any enemy."

"Sounds very nice," his friends said, "but just wait until you find yourself at the wrong end of a rifle. What would you do if you were alone in a house with women and children to defend?"

Edward agreed that he could not be a coward, but neither would he act like a criminal to defend them.

"I am sure that the best way to defend a house full of helpless people would be to simply do what is right. If I do that, then I know God will help me. But even if the women and children for whom I am responsible should die, that is in God's hands. My job is to do what is right."

Edward had always done what he believed was right. It wasn't hard to do in time of peace. But now war had been declared. The country was calling her boys to fight the enemy. Edward thought of his friends who would be receiving their uniforms and sailing for the battlefields of France. They weren't afraid to go where there was danger. But what would they think of him if he stayed at home? A shirker! A coward! That's what they would say.

Edward's face puckered into puzzled frowns as he walked slowly down the street. His heart was heavy as he wondered what he should do.

"My friends are ready to face death because they think that is the way to conquer the enemy. If I want to be called a pacifist, then I must be ready to face death too," thought Edward. "Yes, that's what I'll do. That's just what I'll do. I'll find some place where I can serve as a Christian even though it may be a very dangerous place."

After Edward had decided what he wanted to do it didn't take him long to reach a telephone. He had a friend who knew what was happening in many parts of the world and Edward was sure he would know of some place where people were hungry or lonely and needed help. Edward explained what he wanted and immediately the voice at the other end said:

"Go to northwest Persia. For two years armies have been fighting across the plains, ruining the crops and leaving thousands of people homeless. Other Americans have already gone to Persia. You could go too and work for American Relief."

"That sounds like the place for me," said Edward.

"But Persia isn't a very safe place to be just now. The Russians and Turks and Armenians are all trying to get control of the country. Up in the highlands gangs of thieves are running wild. Besides that, smallpox and typhoid are killing hundreds in the cities. Persia is a dangerous place to be," he warned.

"But I don't want an easy job. The boys in the army are ready to go to dangerous places and I am too. But I want to go where I can save someone's life," replied Edward.

Within a month Edward was on his way to Persia. When he arrived at Urumiah (a Persian city close to the Turkish border) he found everything his friend had said was true. The dingy clay-built houses and dusty courtyards of Urumiah were filled with people without homes. Filth and flies were everywhere. People were continually quarreling in the narrow, evil-smelling streets and alleyways.

"Yes," thought Edward, "Persia is the place for me."

Other American relief workers were already busy helping the poor people of Urumiah and the peasants in the near-by villages. Edward went to work at once where help was needed most. First he gave food and clothing to the children whose parents were killed when the soldiers came marching through.

His next job was to help the women whose homes were destroyed during the war. Soon hundreds of homeless women were busy spinning wool and weaving cloth. Their happy chatter and the steady hum of the machines brought cheer to the sad and lonely ladies.

Edward and his gang of workers cleaned every filthy street and alley, every dusty courtyard packed with refugees. Edward's work was never ended.

Meanwhile trouble in the city was growing. The Armenian army now had control of Urumiah. Outside the city the Moslems were surrounding Urumiah with their armies. Then the news came that a large Turkish army was on its way to help the Moslems take Urumiah. Instantly the people were thrown into a panic with every Armenian preparing to escape to the south before the Turks arrived.

News of the coming Turks was telephoned to Edward who was stationed with several other Americans at a village two miles from the city. The road which passed their house was the very road on which the Turks would be coming. Should they leave the village along with the others who were fleeing? The Americans talked it over and decided to stay.

Later in the morning the army was seen, coming toward the village. Edward watched the red and white flags coming closer and closer. Then, to his horror, he saw that the army was being led by the cruel Kurds, the tribesmen from the hill country. What this might mean, he dared not think. But the long line of armed men reached the building and began to file past without stopping.

Suddenly shots rang out from the far side of the compound and through a small back gate came a handful of stragglers from the main army. Instantly there was a stampede. Shouting and firing burst out on all sides. Edward rushed indoors to join the other Americans and found only the women with their children and the trembling native servants. The only man with them was an invalid; so everyone in the house looked to Edward for help.

Then came a violent battering at the outer door. Even as he went to open it, its panels bulged under the heavy blows of rifle butts. Slipping back the bolt he flung open the door, crying:

"Buyurun!" (Come in!)

Three muzzles pointed at him. Three turbaned Kurds, greed and cruelty written on their dark faces, shouted threateningly at him in Turkish:

"Pool! Pool!" (Money! Money!)

"Come," said Edward, and guiding them quickly through the room where his friends were sitting, he led them into the office.

"Look," he said, opening cupboards and drawers for them to ransack.

Then he pointed to the safe which contained relief money. When he went to open it he found it was locked! The man who had the key was gone from the compound.

"The key! Give up the key!" demanded one of the raiders, covering him with a rifle.

Steadily Edward met his eye along the length of the glinting barrel.

"I have not got it. Neither do I know where it is."

Something in his face satisfied the Kurd, and the gun was lowered.

"Look," suggested Edward, taking the arm of the raider and pointing to the lock of the safe. "Shoot into it. The lock will spring."

There was a deafening noise, but the lock remained fast. Angrily the three turned on him. The butt of one rifle crashed across his shoulder, while the muzzle of another came within six inches of his head.

"You have the key! Give it up, or I will shoot!" shouted the leader.

"I have not got it," said Edward again. "I only wish I could give it to you."

They hesitated. Then sullenly they drew back, realizing he spoke the truth.

The Kurds helped themselves to a few pieces of clothing but took little of the silver. Finding no other booty they demanded Edward's shoes. Willingly he took them off. In a few moments they were departing; the raid was over and the ruthless Kurds were leaving, almost like gentlemen.

The story you have just read is taken from a new book of stories written for boys and girls who enjoy reading about people who really lived. Some of the people in the stories lived many years ago, and some of them are still living today. Some of the people are American, but many lived in foreign countries. These people are very different from each other in many ways, but there is one way in which they are all alike. They all loved their neighbors. The stories tell what they did to show they really loved their neighbors. One man went to jail; another was killed; one boy did not talk back when crowds of people sneered at him. Many interesting things happen to these brave people who loved peace.

The Peace Problems Committee asked Melvin Gingerich to find these stories. Then Elizabeth Hershberger Bauman wrote them for us to read. Each story will have a picture with it drawn by Norma Hostetler. When the book is ready for sale we hope you will get one for your own library from the Mennonite Publishing House.

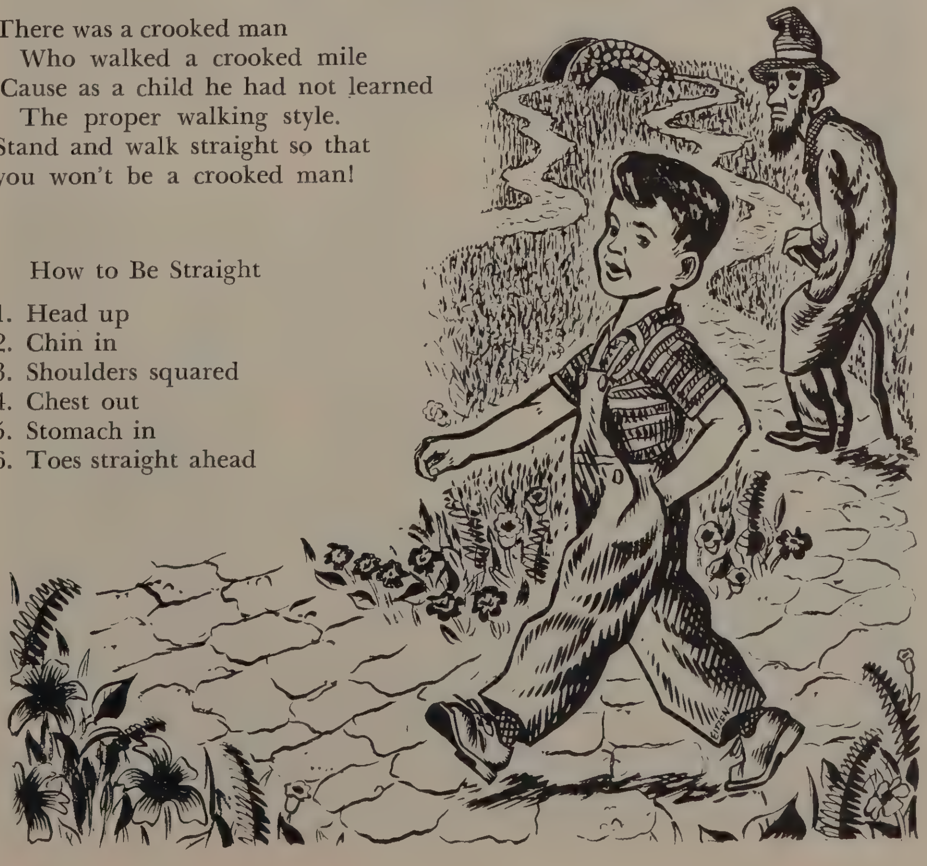
Adapted from D. M. Gill's and A. M. Pullen's *Victories of Peace* (Friendship Press, New York, 1938).

The Crooked Man

There was a crooked man
  Who walked a crooked mile
'Cause as a child he had not learned
  The proper walking style.
Stand and walk straight so that
you won't be a crooked man!

How to Be Straight

1. Head up
2. Chin in
3. Shoulders squared
4. Chest out
5. Stomach in
6. Toes straight ahead



"It is through nature study that an attempt is made to make children conscious of the fact that the world is God's."

Nature Study at a Summer Camp

Martha Kanagy

Martha Kanagy is formerly from Manitou Springs, Colorado. In the summer of 1948 and 1949 she taught summer Bible school at Camp Ebenezer. At present she is teaching in the public schools of Sugarcreek, Ohio.

AMONG THE variety of activities at Camp Ebenezer were those in which each child could take part in enjoyable recreation. Included in this aspect of camp life was a period of nature study which was held each afternoon. (Incidentally, the name was changed, for psychological reasons, from "nature study period" to "outdoor hour.") Situated among the wooded hills, Camp Ebenezer was an ideal place to teach children, coming from their city homes, of the wonders of the out-of-doors. Small groups would meet with a teacher for a short class period to discuss a subject such as birds, insects, frogs, etc. Hectographed pictures of the animals discussed were provided for the children to color. These were later made into booklets for the children to take along home.

After class a hike would be taken into the woods to look at living specimens. Many were the "ohs" and "ahs" and numerous questions were asked as a huge green caterpillar, a pink toadstool, a May apple, a spider's nest were found, or an indigo bunting was seen at close range. It was a thrill to see those who probably seldom saw more than the smoky city enjoying the fascinating objects of God's creation. For some of the boys, spiders seemed to hold a particular attraction. Happy moments were spent in examining a grass spider's web or in trying to capture a little eight-legged animal in a jar. Returning from the woods, quite a collection of animate and inanimate objects would be carried back to camp. Although our "lab" was only the fireplace mantel in the camp house, the children enjoyed putting their findings there to be displayed for a short time.

One day as a group of boys were exploring a nook in the woods, the

DURING A HIKE

The outdoor hour at Camp Ebenezer includes hikes into a near-by woods where caterpillars, toadstools, spiders, nests, and birds are seen. Boys at the camp came from Youngstown and Cleveland. Daily schedules included Bible school, play periods, picnics, and an evening period of worship.

air became tense with excitement when a little red-spotted salamander was discovered and captured. Bringing this prized find back to camp created the problem of where to keep it. So we decided to transform our empty aquarium into a terrarium. The boys helped gather moss and ferns to plant in the bottom and a wire screen was put over the top. They were very pleased with their miniature jungle where not only their salamander but also small frogs and toads could be safely kept. Interest mounted as they learned about and tried to obtain the proper food for these animals.

One project which almost everyone liked was gathering leaves from some of the common trees and learning to identify them. These were then dipped in melted paraffin and were later fastened with Scotch tape to sheets of paper which became a part of the nature study booklets.

It was gratifying to see proper attitudes developed through various experiences. One group of girls, after having been at camp a short while, discovered a bobwhite nest full of eggs. Immediately they gathered them up and proceeded to carry them away. Upon showing them to the staff, they were told of the seriousness of taking eggs from a bird's nest. The eggs were replaced in the nest, although we were doubtful as to whether they would be cared for after having been disturbed. However, the female bird did return to the nest and the eggs hatched eventually. Later, when visiting these girls in their homes in Youngstown, they were anxious to inquire about the fate of the nest they had bothered, hoping everything had turned out for the best.

For a number of reasons nature study fills a place in the program at Camp Ebenezer. It is through nature study that an attempt is made to make the children conscious of the fact that the world is God's. Secular nature study has only a utilitarian significance and is man-centered, but in Christian education it has a higher position. Not only is God's existence shown by nature, but also His presence in the universe is demonstrated. Nature is a revelation of God. "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead" (Rom. 1:20). The various aspects of God's nature can be seen in His creation. For example, His love of beauty and order is seen in many objects—from those in the microscopic world to the heavenly bodies revolving in space.

Appreciation of nature is also taught because it gives individuals a deepened interest in life in general. Interest in a variety of things means richer living; and the person who appreciates nature has the out-of-doors as a source of relaxation and recreation when he is weary from work on life's problems.

There are lessons of life awaiting the person who seeks to learn of the things of the natural world. For example, he should be humble before God as he realizes his smallness upon viewing the grandeur of God's work. The psalmist said, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him" (Ps. 8:3, 4).

Nature study can play a definite part in Christian education as it demonstrates God's existence and His love for us. So at Camp Ebenezer it contributes to our one chief goal—that of having each individual realize the joy of having the One who made everything around them, living within themselves.

A good swimming pool is a necessary part of a summer camp. Here are boys enjoying a swim in the afternoon of a hot summer day. The camp is located on a farm in Holmes County, Ohio.

Little equipment is necessary to provide for good games of volleyball. Here a game is enjoyed under the trees. In all, nearly 300 boys and girls attended the summer camp, and over 4,400 individual meals were served. Local churches donated food and equipment.

The story of how one part of the church is doing something in behalf of neglected children.

Beginnings of a Child Welfare Program

J. C. Fretz

THE HOME IS THE BEST PLACE FOR CHILDREN

In a folder published by the Child Welfare Committee of the Ontario Mennonite Conference five reasons are given why the home is better than the orphanage:

1. **The child receives individual attention.**
2. **It affords retreat to private life.**
3. **It fosters personal expression.**
4. **It nurtures ability, gifts, and talents.**
5. **It is the Scriptural form of providing for the child. Gen. 18:19; Ps. 127:3-5; Acts 16:15.**

IT IS WITHIN the last century that national attention has been given to the needs of neglected children. Opportunity and happiness should be the birthright of every child in a so-called Christian country. Unfortunately, however, nameless babies have met with neglect; little boys and girls undernourished and underclothed have had to be brought back to health; children with the blight of their parents' vices early show signs of their innocence tarnished; other children abused and neglected suffer physically and spiritually from discord and incapacity within their homes.

Everyone Can Help

There is no work in the community to compare with the work among children who do not have normal homes or who are without the natural love of parents and therefore without the opportunity to grow in happiness to useful citizenship. This work embraces both hope and value to be found only by those who engage in it. It is the work in which every man and woman in every community, rural or urban, can find some way of helping.

Some can help through volunteer work given personally. Others can offer foster homes for the underprivileged. All can take greater interest and with better understanding in their local children's aid work and by using their means and their influence can assist in more efficient work of child care in the local communities.

In Ontario Communities

Adoption of children into Mennonite families in Ontario is not new. With the increase of broken homes in our country the care of children not for adoption has commanded greater attention. At the Annual Church Conference in June, 1945, provision was made for the discussion of the question of orphanage work. As a result Conference instructed its Executive Committee to appoint an Orphanage Study Committee. This committee consisting of three lay brethren first met in January, 1946, and laid plans for investigation on the question of orphanage work. By interviews and correspondence contacts were made with the superintendents of nine County Children's Shelters; with the Deputy Minister of Welfare in Toronto; and with those experienced in children's work at West Liberty, Ohio; in Kansas City, Kansas; and in Waterloo and Toronto, Ontario. Findings from these investigations revealed:

1—That the Ontario Mennonite Conference should not interest itself at present in institutional work.

2—That there was a marked shortage during the war years of homes available to take charge

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J. C. Fretz lives in Kitchener, Ontario, and is chairman of the Child Welfare Committee of the Ontario Mennonite Conference. He is also manager of the Golden Rule Bookstore in Kitchener. In his family are two sons and two daughters.

of underprivileged children not for adoption.

3—That foster homes constituted one of the outstanding needs in the work among children.

4—That the trend over the last appreciable number of years has been away from institutionalization of children except for the uncontrollable and mentally deficient.

5—That every child should have the privilege of normal home life preferably with its parents or with Christian foster parents.

6—That children ready for adoption were falling into preferred and less preferred classification, due to standing requests, because of their age, attractiveness, or background.

Following its 1946 report and recommendation to the Annual Conference, the Orphanage Study Committee became the Child Welfare Committee whose business it became to locate suitable homes, seek out needy children, and bring about proper relations by which the home becomes the guardian of the child and the child one of the household.

Presenting Needs to Each Congregation

The work of the committee during this conference year took on also plans for presenting child welfare needs to the Mennonite congregations. Since child delinquency continues to increase, the conviction has grown that the Christian emphasis needs more attention both for the new start of the unfortunate child and for the standard of life in the deficient home. The Waterloo County Superintendent of Children's Shelter work gave us much help in understanding the magnitude of the task.

Appeals began coming during this year for help to find suitable children who could be cared for both by Mennonite and other Christian homes who learned of our effort. A letter was prepared and circularized plentifully so as to reach all the homes in the Mennonite Conference of Ontario. A four-page folder entitled "Anticipation" was also provided. In this pictures were included to show the likely and unlikely type of child, both worthy of our attention, and emphasizing that A HOME IS PREFERABLE TO AN ORPHANAGE because:

a. The child receives individual attention.

b. It affords retreat to private life.

c. It fosters personal expression.

d. It nurtures ability, gifts, and talents.

e. It is the Scriptural form of providing for the child.

In another issue we shall endeavor to show how child welfare functions in the Ontario Conference today, particularly as to how broken family units can be preserved.

SHICKLEY, NEBRASKA

[Continued from page 11]

The Nebraska churches have recently purchased the Fillmore County Old People's Home. It is located about five miles north of the church. This will provide a home for people from different localities. It will also provide an opportunity for the young people in bringing them programs. Abe Troyer, Jr., has been chosen as the superintendent.

Although no missionaries have left for the foreign fields, several members served in relief work. After working several years in the children's home in Kansas City, Katie Saltzman is still giving two days a week to personal work. About one half of the twenty-five men who were drafted were in Civilian Public Service. Lowell Steider, who was one of these men, volunteered for a three-year term of work in the Pacific Islands. After his release from camp, Wayne Kempf worked an additional year at Akron, Pennsylvania, for the Mennonite Central Committee. Grace Eichelberger, formerly from Shickley, spent a three-year term in relief work in China.

The church also sponsors a summer Bible school each year. About seven years ago, a group of members felt the necessity of having a summer school where the young people could have more Christian teaching. After prayerful consideration of the matter, it was decided that Bible school be conducted for one year. Amon Birky was the first superintendent. It proved so successful the first year that the decision was made to continue having summer Bible school. The second year Jess Kauffman from Hesston, Kansas, was our director. Since this time, a committee of three is appointed who have charge of selecting teachers for the school. Last year, the new summer Bible school material that was made available by our church was used. The last two years there has been an average attendance of seventy pupils. By observation of growth in Christian character, it is quite evident that summer Bible school should continue.

There is no weekly prayer meeting. Although the members are scattered over a radius of five to ten miles, it has been the conviction of some that a weekly prayer meeting would be beneficial. Every Christian has experienced that prayer in faith and believing confidence strengthens him. This principle would also be true of a group or a church.

The strength of one's witness is known only to God. Although there is an outreach in mission work, relief activities, and the sewing circle has sent out tons of clothing, bedding, shoes, and blankets, there are no mission outposts. However, the church is growing and regaining its previous number of members.

It can be easy for an individual or a group to justify its evangelism efforts with the fact of our living in a Christian America and a land of many churches. In so doing, one's eyes may also be closed to the sick minds to cure, the broken hearts to heal, and a sin-cursed world to save. The efforts of many today stand in contrast to the accomplishments of the Anabaptists and the early church. A revival where Christ would work through us as He did through our forefathers is still wanting. Perhaps this may be accomplished as the Church of Christ realizes that stewardship begins in evangelism and evangelism ends in stewardship.

As we study our failures and weaknesses and strengths, may we plan, work, live, and pray together to the end that our communities might continue to give forth a Christian testimony in word and deed; that we might be good stewards; and that we might faithfully carry forth His teaching and commission.

Why One Boy Left The Farm

I left my dad, his farm, his plow
Because my calf became his cow;
I left my dad—'twas wrong, of course,
Because my colt became his horse.
I left my dad to sow and reap
Because my lamb became his sheep;
I dropped my hoe and struck my fork
Because my pig became his pork.
The garden truck I had to grow
Was his to sell and mine to hoe.

Why Another Didn't

With dad and me it's half and half;
The cow I own was once his calf.
No town for mine, I will not bolt,
Because my horse was once his colt.
I'm going to stick right where I am,
Because my sheep was once his lamb.
I'll stay with dad—he gets my vote
Because my hog was once his shoat.
It's fifty-fifty with dad and me,
A profit-sharing company.
—The Madison Survey.

A little foresight and a small investment may be all that is needed to keep a boy interested in the farm.

Helping Young Men to Be Farmers

Lester Culp

WHY DO SO MANY of our Mennonite youth (ages 18 to 20) leave the farm for work in town and in many cases never return to farming as an occupation?

One reason may be that they do not appreciate farming as a way of life. They remember it only in the light of their past ten years' association with it—milking Dad's cows night and morning, weekday, Sunday, and holiday, with no future in it for themselves. Is it any wonder that they take the first chance they have to get away from it? How long would you work at a job where you received no returns and your superior took you as a matter of course?

Another reason many young men do not farm is MONEY, or the lack of it. Farming is a business with a capital investment of five, ten, fifteen thousand dollars, and a farmer not only must be an efficient producer and a good manager, but he must have sufficient capital to get started and to work with.

There is a way, and a fairly easy way, by which our young farmers (ages 10 to 20) can be prepared and conditioned to overcome these two factors which are responsible for many entering other occupations.

Lester Culp lives at Meadville, Pa., where he is an assistant county agent in Crawford County. Formerly from a farm in Illinois, he is experienced in working with farm young people. In the fall of this year he will begin teaching agriculture at Hesston College.

It Begins with Parents

The parents have an important part to play in this plan. Without the parents' help, the project is almost certain to fail. Briefly, the plan is built around a livestock project, owned by the boy, from which all profits would be his own.

We all realize that "experience is the best teacher" and that "we learn to do by doing." Every farm boy has the opportunity to "learn to do by doing" because he helps with the daily chores and with seasonal field work, but he receives nothing for it, except the satisfaction of a job well done. He really doesn't have a personal interest in his work. Something must be done to create this personal interest in farm work. Ownership makes a big difference and may provide the incentive needed. Ownership of property whether large or small is just as important to a boy as it is to an adult.

The quarter fund used for raising money for a missionary project is a step in the right direction. With the quarter, the boy paid dad for some ducks or chickens or garden seeds (although I doubt if the boy ever saw the quarter in a lot of cases). The ducks or chickens were his; he fed them and raised them. They were his responsibility. They were sold and he deposited the money in his Missionary Box. What did the boy get out of it? Nothing! True, he was taught the spirit of giving, but financially he was right where he had started in the spring. And next year he will borrow another quarter to start all over again. To keep his interest, the boy should have a project that is continuous and one that would give him some returns of his own. A livestock or crop project would be such an enterprise. He would keep a feed and expense record and dad would be paid his feed and cash expenses invested in the project from the income. It isn't too early to learn that not all income is profit.

A Father and Son Project

For an example, let us consider a gilt project. Dad would very likely have to furnish the capital to purchase a purebred gilt pig. The registration papers of the gilt would be made out to the boy as owner. The boy would keep a simple record of feed and other expenses and the following year when part of the litter was sold, he would begin to pay back what he owed dad for feed, etc. The gilts from the litter would increase the size of his project for another year. In several years' time, the boy would have a good-sized project of good stock and an income of his own.

If dad did a good job of selecting the original gilt, he may desire to go into partnership with his son on the hog enterprise and even sell his own stock. With proper guidance and cooperation from dad, the boy should have enough stock by the time he wanted to farm for himself to be on his own and not have too much difficulty getting started. Such a livestock project would not only give the boy the sense of ownership of stock, but hold and increase his interest in farming and gradually provide that much-needed capital with which to get started. A little foresight and a small investment may be all that is needed to keep that boy on the farm and make it unnecessary for him to go deeply in debt to get started farming.

HOW NOT TO KEEP A BOY ON THE FARM

If farm methods, equipment, and outlook are too far behind the times, growing boys will not be challenged by farming. It is doubtful if this boy will want to stay on an ox-powered farm in a tractor and combine age.

By Working Together

Young men, aged 10 to 20, in a Mennonite community who are planning and preparing for the time when they can operate a farm of their own choice can gain further experience from their association with one another. They may even desire to meet regularly and have a formal organization. As with any youth organization, there is needed an adult leader to counsel the members and guide the activities of the group. In fact, it will undoubtedly be necessary for some progressive and farsighted individual in the church to take the initiative and assume the responsibilities of getting such a project under way. The leader of the group should be a successful and progressive farmer, have a personality that will attract and hold the attention and respect of the boys, have an interest in young people and have an understanding of their problems. On him will fall the task of acquainting the boys with the idea of a project and helping work out with the parents a satisfactory arrangement. It will be his duty to periodically arrange for a meeting of the group where they can exchange experiences and discuss methods and practices. At the meeting, the leader should be prepared to present timely and up-to-date information or secure speakers to present such material as will be of interest and help in carrying out successfully their individual projects.

The officers of the organization each have their own duty to perform. Here is the easiest place for them to overcome some of that bashfulness and fear of speaking before others because they are among their own age group, their neighbors and chums. All are interested in the same or similar projects. After they have assumed responsibility in their own small group, they will be less hesitant to take greater responsibilities in the church when they are asked. The boys not only learn correct parliamentary procedure and how to conduct a meeting, gain experience in making out programs, planning future meetings and activities, but they also gain confidence in themselves and their ability to do the many and varied tasks of an organization whether it is in their own small group or in the church.

A typical business meeting might include the following:

Call to order
Minutes of last meeting
Roll call (can be answered with a short progress report on their project from each member)
Old or unfinished business
New business
Short talks by members and leader
Introduction of main speaker
Adjournment

Either before or after the business meeting, the members will want to inspect the project of the host member. Here is a good time for the leader to point out to the rest of the group good practices which are being followed or how they may be improved.

A leader interested in the welfare of his group and the progress of the community will make use of every opportunity to discuss and promote sound new ideas and practices. The successful farmer is an efficient producer and he is always looking for ways and means to increase production and returns. An example of such a practice is the universal acceptance of hybrid corn in the corn belt where 98 per cent of the corn raised is improved hybrid varieties. When hybrids were developed that outyielded open-pollinated varieties by 15 to 25 per cent, the change-over was rapid and complete. Similarly, new and proved methods, improved varieties, and high-producing pedigreed stock will be used by Mennonite young farmers in the conduct of their projects.

To Learn Better Farming

The teaching of improved farming methods would be one of the desires of a progressive leader. Young people are always interested in new and faster ways of doing things. New practices or improved stock used in project work would be a demonstration of its use and value to their parents and neighbors. New ideas are many times accepted by the parents after a younger member of the family has proved their superiority in the conduct of his own project.

The agricultural experiment station in your state has an extensive research program working on agricultural problems of importance to farmers in the state. Periodically, the results of their research efforts are published in the form of bulletins for distribution to the public. Free leaflets and circulars on all phases of agriculture are

[Continued on page 32]

Community Life

Soil Testing at Versailles, Missouri

The year of 1949 was a very wet one here, as heavy rains fell throughout the growing season. It was too wet for oats, wheat, and corn to make good yields. Lespedeza flourished with the abundant moisture and although there were losses of hay by rain in haymaking time, most farmers were successful in putting up some good hay. There is real need for more good livestock to utilize roughages.

At farmers' meetings here much stress is placed upon the liberal use of commercial fertilizer. A soil-testing laboratory has recently been established in the county agent's office in Versailles whereby farmers may test their soil to know just what fertility elements are lacking. By buying the right kind and the right amount of fertilizer, crop yields will be increased and costs for plant food kept at a minimum.

Several of our families are planning the building of Grade A milking parlors for the production of high quality of milk which goes to St. Louis from here.

—Leroy Gingerich, Versailles, Missouri.

A Message About Polio

What to Do If Polio Comes Your Way

Keep children with their own friends. Keep them away from people they have not been with right along, especially close, daily living. Many people have polio infection without showing signs of sickness. Without knowing it, they can pass the infection on to others.

Try not to get overtired by work, hard play, or travel. If you already have the polio infection in your body, being tired may bring on serious polio.

Keep from getting chilled. Don't bathe or swim too long in cold water. Take off wet clothes at once. Chilling can lessen your body's protection against polio.

Keep clean. Wash hands carefully before eating and always after the toilet. Hands may carry polio infection into the body through the mouth. Also keep food clean and covered.

Watch for early signs of sickness. Polio starts in different ways—with headache, sore throat, upset stomach, sore muscles, or fever. Persons coming down with polio may also feel nervous, cross, or dizzy. They may have trouble in swallowing or breathing. Often there is a stiff neck and back.

Act Quickly—It May Lessen Crippling

Call your doctor at once. Until he comes, keep the patient quiet and in bed, away from others. Don't let the patient know you are worried. Your doctor will tell you what to do. Usually polio patients are cared for in hospitals, but some with light attacks can be cared for at home.

Call your own Chapter of the National Foundation for Infantile Paralysis if you need help. (Look for the number in the telephone book or call your health department for the address.) Chapters are made up of people in your own town or county, banded together to give help to polio patients. Polio is a very expensive disease to treat. *But no patient need go without care.* You pay what you can afford—your Chapter pays the rest of the cost of the care.

This help includes payment of hospital bills, nurses and physical therapists, transportation to and from hospitals or clinics, treatment after the patient leaves the hospital, wheel chairs and braces needed. This is not a loan. The American people make these services possible by giving to the March of Dimes.

Remember—there is no "quick cure" for polio and no way as yet to prevent it. With good care, most people get well, but some must have treatment for a long time.

The more you know about polio, the less you fear. More than half of all people who get the disease recover completely without any crippling.

IF POLIO COMES, ACT QUICKLY. CALL

THIS YEAR'S PROGRAM AT FARMER'S WEEK

AUGUST 19-26, 1950

J. Howard Kauffman, director of the 1950 Farmer's Week at Little Eden, Onekama, Michigan, reports the following program for this year:

Morning Lectures:

Theme: Conservation of the Soil
Monday, August 21: Conservation—A Christian Value — Silas Smucker
Tuesday, August 22: Soil Conservation: Its Relation to Income and Standard of Living — Silas Smucker
Wednesday, August 23: Crop Rotations — Silas Smucker
Thursday, August 24: Conservation Methods from the Farmer's Viewpoint — C. G. Smucker
Friday, August 25: Establishing, Maintaining, and Using Meadows — Silas Smucker

Home Demonstration Lectures (By Verda Kauffman):

Monday: Fighting Food Spoilage
Tuesday: Preserving Can Be a Pleasure
Wednesday: Clothes That Fit You
Thursday: Fitness Is a Family Affair
Friday: Is **Your** Home a **Safe** Home?

Evening Meetings:

During the evenings, Monday to Friday, inspirational messages will be given by S. J. Hostetler. He has entitled his messages as follows: The Right Soil, The Right Crop, The Right Partner, The Right Barn, The Right House. Following the evening meetings pictures on Soil Conservation and community life will be shown.

Sunday Services:

Morning Sermon: S. J. Hostetler
Evening Service: Talk by S. J. Hostetler on the subject of Mission Work and Life Among Rural People of India.

If You Want to Attend

Make your reservations now. Write to Harley Nofziger, Camp Manager, for reservations and information. Until June 15 address him at Archbold, Ohio. After June 15 you should address him at Onekama, Michigan.

YOUR DOCTOR. DO WHAT HE SAYS. ASK FOR HELP IF YOU NEED IT. YOUR NATIONAL FOUNDATION CHAPTER IS STANDING BY TO AID YOU.

More Facts About Infantile Paralysis in 1950

Polio is caused by a virus. A virus, like a germ, can cause disease. Some other diseases caused by different viruses are chicken pox, measles, and influenza.

The polio virus probably enters the body through the mouth. In some people it may attack the nervous system. When nerves are injured by polio virus, the muscles are weakened or paralyzed. Often nerves get well again and there is no paralysis.

Polio is "catching," especially for children under 10. But people of any age can get it.

Many people may have the polio virus in their bodies without becoming ill. It is found in the throat and intestines. No one knows just how this virus gets from person to person.

Usually polio spreads in families. When one member has polio, others in the family often have the virus in their bodies but do not always become ill. Friends and other close associates of the family may have it, too. It spreads among people who are together in the close, daily living of the home.

It usually takes 7 to 14 days to come down with polio after you have been infected with the virus.

When polio is in the community, doctors believe it is better to put off tonsil and adenoid operations, if possible.

More people have polio in summer and fall than in other months of the year.

Many scientists are studying this disease. The March of Dimes provides the money for their work. Already they have discovered new ways of treatment to save lives and lessen crippling.

TODAY THERE IS GREAT HOPE THAT A WAY TO *STOP* POLIO WILL BE FOUND. SOMEDAY CHILDREN—MEN AND WOMEN, TOO—WILL BE PROTECTED AGAINST IT.

NATIONAL FOUNDATION FOR INFANTILE PARALYSIS

120 BROADWAY, NEW YORK 5, N.Y.

IN A FIELD NEAR MINOT, N.D.

Lawrence Unruh combines his oats in August. This community has an aged blacksmith who would like to have an apprentice to learn plowshare sharpening and electric and acetylene welding. For further information write to Floyd E. Kauffman or A. L. Glick, both of Minot, R. 4, North Dakota.

Minot, North Dakota

We of the Minot-Surrey community feel we have a thriving community. This is the land of open prairie with groves of trees about most farmsteads, and located in what is known as the Mouse River loop. Our low temperature in winter may seem cold but because of the dry air winters are not so uncomfortable. The summer sun gets quite warm at times but the shady places and nights are cool and comfortable.

Minot is a thriving city of about 25,000 population with two continental railroads going through, three federal highways, and the midcontinent airlines. Minot is a ready market for all farm products. Minot is the distributing center of the Northwest.

Poultry and dairying can be carried on with profit. Diversified farming is carried on more each year with good results. Although farms are hard to rent, some can be bought at a reasonable cost. Business opportunities are not so plentiful but would be suitable for such ventures. Our blacksmith in the village of Surrey is an aged man and would sell out at a reasonable figure. His equipment is in fair condition but the building is poor. In fact our blacksmith needs help each spring and summer to keep up with his work. He would like an apprentice to learn the trade so that he can retire. (More information will be gladly given by the writer.)

Turkey raising could be done to a good advantage. The crops raised here are wheat, oats, barley, flax, and corn. Potatoes do well usually and also garden things and small fruits and berries do well.

Our congregation, the Fairview Mennonite, consists of 60 members. There is a good public school in the village of Surrey.

—Floyd E. Kauffman, Route 4, Minot, North Dakota.

The Homemakers' Club

Have you ever heard this: "It's too bad we have to wait until there is a funeral to come to see you"? I am sure that would have happened sometimes if we neighbors had not become acquainted in our monthly Homemakers' Club meetings. I doubt if any one of us had even been on a speaking acquaintance with more than half of our members before. In order that our families, too, might get acquainted with their neighbors, they are invited at least once a year to a picnic or wiener roast. The children enjoy various games and contests and the men a ball game.

On Club day we help our hostess if she has any handwork for us to do, such as quilting, mending, or sewing

[Continued on page 33]

Viewpoints on World News

Trade Agreements to Reduce the American Tariff

Carl Kreider

On April 11, 1950, the State Department announced that the United States would negotiate trade agreements with seventeen countries for mutual reduction of tariff rates. Authority to do this was first granted by Congress in 1934. Between 1935 and 1939 agreements were negotiated with twenty-one countries, and substantial reductions were made thereby in the levels of the American tariff. Trade was so rigidly controlled during World War II that few agreements were concluded. After the war, however, strong efforts were made to conclude tariff-reducing agreements. In 1947, agreements were negotiated at Geneva, Switzerland, with twenty-three countries. In 1949, ten additional countries were included in agreements negotiated at Annecy, France. The projected negotiations are scheduled to begin at Torquay, England, on Sept 28, 1950.

How Trade Agreements Reduce Tariffs

The traditional way to establish tariff rates was by direct act of Congress. This method never proved very satisfactory in the United States. Although political parties were elected to office on platform of lower tariffs they would usually pass tariff laws which were more restrictive than the the previous ones. The reason for this was that although Congressmen favored tariff reduction "in principle" they were opposed to reductions on products which were important to their own particular districts. Logrolling was the usual result with groups of legislators voting to please each other but acting against the best interests of the country as a whole.

The Trade Agreements Act passed in 1934 authorized the President of the United States to enter into negotiations with other countries for purposes of tariff reduction. He was empowered to reduce the American tariff by as much as 50 per cent of its former level, provided other countries agreed to reduce their tariffs by a like amount. In 1945 Congress further authorized the President to reduce the tariff by 50 per cent below the level prevailing on the first of that year. For that reason tariffs which were reduced by 50 per cent in the agreements concluded before 1945 could now be reduced by another 50 per cent. Reducing the tariff by executive agreement rather than by legislative enactment, therefore, not only removed the problem of logrolling and thus provided the first effective method of reducing the American tariff; it also provided a means whereby foreign countries could reduce their own tariffs and thus insure freer world trade.

Why Should Tariffs Be Reduced?

Sentiment in favor of lower tariffs has never been strong in the United States. Many people seem to believe that tariffs are necessary for national defense, for the protection of infant industries, to keep money at home, and to keep the level of American wages high. Economists have long since shown the fallacies in all of these arguments. Protection which was afforded "innocent infant industries" was usually continued long after the infant had thrown away its bottle and had become a monopolistic giant. Recently we have kept so much money at home that we have found nothing better to do with it than to build a huge vault at Fort Knox, Kentucky, where some $16 billion lie uselessly buried. Furthermore, wages have been shown to have been determined by the productivity of the American worker and not by the level of the tariff. Wages have been highest in industries with no tariff protection and lowest in industries enjoying the highest tariffs.

During World War I the United States lent large volumes of money to Europe. After the war in 1921, 1922, and 1930 the United States passed three tariff laws which raised the level of the American tariff to the highest in our history and probably to the highest level ever obtaining in any country. During the same period we insisted that European countries repay their debts. The unreasonableness of this attitude not only gave Uncle Sam the unlovely title of Uncle Shylock abroad; it also created some of the hard feelings which undoubtedly were a contributing factor to World War II. If a loan is made to a foreign country it can be repaid only if we lend them some more money to repay it, if we accept their gold, or if we accept their goods. The first method is only a postponement of the day of reckoning. The receipt of a large volume of gold may be an embarrassment to a country (witness Fort Knox). Foreign countries can send us their goods only if we reduce our tariff so that the goods can come in.

The arguments for a reduction of our tariff after World War II are stronger than they were after World War I. Not only do we now have the sad experiences of the 1920's and 1930's as our guide; we have emerged from a war which was far more devastating. The United States is large enough that it can get along with only a minimum of foreign trade. This is not true of any of the countries of Western Europe, or of any other part of the world for that matter. If these countries cannot trade with the United States they will be driven by economic necessity to trade with Soviet Russia where trade and political domination often go hand in hand. Western Europe can be rebuilt only with American aid. Will this be made in the form of outright gifts which in the long run will prove to be demoralizing or through loans which will be repaid through a healthy foreign trade? The conference at Torquay may well provide the answer to this question.

Farmers and the Tariff

For the first 130 years of our national history the farm population of the United States was the strongest advocate of low tariffs or free trade. At that time 95 per cent of American exports were either raw materials or farm products. On the other hand, 58 per cent of our imports were manufactured goods. The farmer recognized that a tariff on manufactured goods made those goods more expensive for him to buy and at the same time made it more difficult for him to sell his farm products abroad. The

[Continued on page 32]

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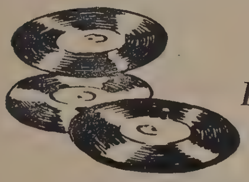

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For Sale: 14 solid oak pews, 14 ft. long. Excellent condition. Frank Hartzler, Clarence Center Mennonite Church, Clarence, N.Y.

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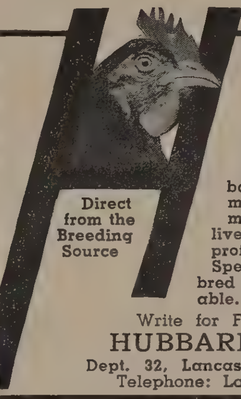

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HELPING YOUNG MEN

[Continued from page 27]

available through the extension service of your State Agricultural College. The material in these circulars is simply written, practical, and up-to-date. Many of these circulars have been mentioned in past issues of The Mennonite Community. Let's use this material for the betterment of our farms and homes and to make the business of farming as attractive an occupation as other professions. Farming should be the natural first choice of our farm youth, not only as an occupation but as a way of life.

By Way of Example

The idea of project work and an agricultural club for teen-age boys in our Mennonite communities may be a new one for the church. However, in the October, 1949, issue of The Mennonite Community there is a news item on an Agricultural Club at Lancaster Mennonite School. Membership in this club is made up of high-school students. A club in a Mennonite community should probably have a wider range of ages, such as 10 to 20. A large active membership is desirable and there should be at least five and preferably eight or ten boys interested in carrying a project and organizing a club before one was started.

The primary purpose of organizing such a group would be to teach the latest proved methods of farming and raising stock and to instill in them the desire to make farming their life vocation. The accumulation of money or stock to be used as capital when they started farming would be of secondary importance.

The two goals toward which Mennonite young farmers will strive in carrying out their various projects will be to "learn to do by doing" under the guidance of their leader and "to make the best better" through the use of improved seeds and stock. The boys of today will be the men of tomorrow and the farm boys today will be the leaders in our rural Mennonite churches in the future. Let's give them our support, now!

WEEDS AND THEIR CONTROL

[Continued from page 15]

> should be thoroughly cleaned before using to apply other plant sprays. A solution of one pint of household ammonia per ten gallons of hot water may be used to wash out tanks, pumps, and nozzles.

Where soil sterilization is not important, sodium chlorate may be used at the rate of four pounds per square rod. Two applications per year for two years may be necessary to eradicate Canada thistles. Sodium chlorate, however, is highly inflammable and is being almost entirely replaced by 2, 4-D.

T C A is a new herbicide suggested for use to eradicate patches of quack grass and Johnson grass. Its use for extensive areas may be impractical because of the high cost of the material. It is not a selective weed killer and cannot be used in crops to kill grasses without injury to the crops, and it may render the soil unproductive for the greater part of the growing season. T C A is sold in powder form, and applied as a spray any time during the growing season when the soil is moist. Repeat applications may be necessary to complete the kill. Directions for applying T C A usually appear on the container.

Chemical weed killers should lighten the task of keeping weeds under control, but do not throw away your hoe and scythe. Chemicals are not everywhere practical for control of weeds.

TRADE AGREEMENTS

[Continued from page 30]

rapid industrialization of our country has changed this picture. Now only 40 per cent of our exports are raw materials and farm products and only 15 per cent of our imports are manufactured goods. The farmer's stake in free foreign trade may appear to be less than formerly. This is doubtless the explanation for the staunch advocacy of high tariffs by many farm organizations.

The Christian farmer will want to ask some penetrating questions from these high tariff advocates. Am I trying to maintain a high standard of living for myself by keeping the standard of living of foreigners low? What will foreigners think when we send them our Christian missionaries, but when we refuse to enter into normal business relationships with them? The Christian has a clear answer to these questions and his answer is different from the answer of the non-Christian or of the nominal Christian. Even though tariffs on meats, dairy products, fruits, vegetables, grains, and other farm products are reduced by the negotiations at Torquay, the Christian farmer will rejoice that his foreign neighbor has been helped thereby.

Dust Storms at Abilene, Kansas

F. E. Spicer of Abilene, Kansas, reports that Central Kansas had several wind and dust storms after ten months of drought. "Soil blew in Dickinson County the most I ever saw in 40 years of living here. The dust was so thick one could see only about a city block."

Spicer estimates that one third of the wheat crop (30,000 acres) blew out in near-by Saline County. He writes further:

"At the beginning of the last week of March a severe windstorm blew out 25,000 acres of wheat in our county. A few roads drifted with dust so that cars got stuck in them. They had to be pulled out and one road was opened with a snowplow.

"Farmers report that some fields have all the topsoil blown away. This is a serious loss. Unwise methods of farming, coupled with destruction of trees and hedges, contribute to this loss.

"Central Kansas escaped such ravages in the thirties but Western Kansas seems to have escaped this time. It looks like a drought and a poor wheat crop in Kansas this year."

THE HOMEMAKERS' CLUB

[Continued from page 29]

carpet rags. Sometimes we take our own handwork, sew for the needy, or make cancer pads and bandages. Or we may just sit and relax if we wish to.

Ordinarily we have a covered dish dinner. The hostess provides meat, potatoes, bread, and coffee. The others draw a slip at each meeting to know what they are to bring to the next one. These meals, we as well as the children, always enjoy. Every mother may bring her children and she usually does. Meals are served cafeteria style and each brings her own table service and dishes are not washed.

After dinner the hostess reads a portion of Scripture and we pray together the Lord's Prayer. This is followed by our business meeting and then a few minutes for recreation, usually a contest for speed, skill, or knowledge. After this we go back to work or some may go home. We come and go as we please and if we are busy at home we just miss. Home duties do come first for most of us.

Our dues are ten cents per month. The money is used for flowers for the sick or a gift for the new baby or sometimes a gift to some needy family in the community.

At our November meeting we had an auction sale to raise some extra money. It was largely a "white elephant" sale, outgrown clothes, shoes, rubbers, dishes we never used but someone else found useful, homemade soap, cornmeal, and a number of new articles. . . . As a result we had a gift of money for three families for Christmas. Besides this we gave two baskets of groceries. Each member brought three grocery items to make up these baskets. The appreciation of the receivers was most gratifying.

Occasionally we have our County Home Demonstration Agent meet with us. She is a very common, agreeable person with a lot of ideas, short cuts in your work, making kitchens handy, caring for and using our sewing machines. She showed us that most of our mending can be done on the machine, even overalls and socks. Other suggestions were given to make our homes attractive, and ideas on entertaining, including homemade games and puzzles.

Sometimes we exchange recipes, timesavers, and apron patterns. All these practical ideas help us to be better homemakers. But many a homemaker will admit that getting away for a day, and meeting with others with like problems gives her new perspective and enthusiasm. The Club does not take the place of or interfere with any church organization but does supplement it. In some ways, perhaps, it would be more ideal if we were all members of the same church. But I doubt if our aloofness would be a help to the community or the church.

—Mrs. Irvin Schloneger, Louisville, Ohio.

Review of The Midwest Farm Handbook

Agriculture is fast becoming a science. For this reason the farmer can benefit from reading books which give him concise information on various phases of his occupation. With this in mind, members of the staff of Iowa State College have compiled *The Midwest Farm Handbook,* grouped into sections as listed below.

AGRICULTURAL ECONOMICS, 1-16: Information on farm records and accounts, credit, and renting and buying of farm land. Also, a selling price computer for market steers.

AGRONOMY, 17-49: Discussion of soil management, including best liming, fertility, and manuring practices. Efficient production of corn, small grains, legumes, and grasses, is considered also; also pasture improvement, including recommended seeding mixtures.

AGRICULTURAL ENGINEERING, 50-74: Farm buildings, painting, fence construction, and land terracing. There is also a discussion of tile drainage, farm pond construction, and machinery rental rates.

MEASUREMENTS, 75-79: Farm mathematics, estimation of qualities of hay, grain, and lumber, and measuring of land.

ANIMAL HUSBANDRY, 80-96: Suggestions on the care and feeding of cattle, swine, sheep, and horses. Includes tables on feed estimates and analyses, gestation periods, age determination, and dressing and cutting percentages.

POULTRY, 97-115: Proper care of poultry and eggs. Includes a complete discussion of poultry diseases.

BEEKEEPING, 116-117: This section considers honey production and the care of bees.

DAIRY, 118-139: Care and feeding of the dairy herd; also, testing and handling of milk and cream.

FORESTRY, 132-139: Here the value and utilization of the farm woodlot is considered.

HORTICULTURE, 140-150: Information concerning the garden and orchard. Includes planting and spraying schedules.

LANDSCAPE ARCHITECTURE, 151-160: Useful advice on planning and beautifying the farmstead.

PLANT DISEASE AND WEED CONTROL, 161-176: Illustrates chemical and cultural control of weeds and plant diseases.

PEST CONTROL, 177-206: Gives complete control measures for insect and animal pests and plants and livestock.

SEED ANALYSIS AND TREATMENT, 207-211: How to handle, treat, and certify crop seed.

WEATHER, 212-218: Iowa agricultural climate. Also, growing season and spring and fall freeze statistics.

The book is not wordy. It is written clearly and accurately, and should be a valuable addition to the farmer's library. Order from Iowa State College Press, Ames, Iowa. Price: $2.25.

—DALE SWARTZENDRUBER.

Churches Discuss Land and Settlement Opportunities

Mennonite churches in the Goessel-Lehigh community north of Newton, Kansas, recently met to discuss land and settlement opportunities for young couples. Apparently there were about twenty couples who were actually looking for land. Financial resources and where to find land for sale or rent were the chief problems considered.

A continuation committee was appointed to study the possibilities of raising funds to purchase a 2,000-acre estate farm which seems suitable for division into family-size farm units. A mutual aid board is co-operating.

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Coblentz, Simon, and Son, Route 1, Uniontown, Ohio	31
Friendly Book Store, 234 West Broad, Quakertown, Pennsylvania	31
Hartshaw, Horace, Route 2, Malvern, Pennsylvania	31
Hartzler, Frank, Clarence Center Mennonite Church, Clarence, New York	31
Hess, Mrs. N. H. Lederach, Pennsylvania	31
Horst, Elam S., Bareville, Pennsylvania	31
Hubbard Farms, Dept. 32, Lancaster, Pennsylvania	31
King-Wyse, Inc., Archbold, Ohio	35
Lehman, Harold, Eastern Mennonite College, Harrisonburg, Virginia	31
Martin, D. H., Elizabethtown, Pennsylvania	31
Martin & Lehman, 104 East Market Street, Orrville, Ohio	31
Mennonite Publishing House, Scottdale, Pennsylvania	2, 34, 35
Middlebury Woolen Mill, Goshen, Indiana	31
Musser Leghorn Farms, Route 7, Mount Joy, Pennsylvania	31
Neuhauser Hatcheries, Inc., Napoleon, Ohio	32
Newcomer Oil Company, 903 South Market Street, Elizabethtown, Pennsylvania	35
Ranck, David H., Route 1, Lancaster County, Pennsylvania	31
Shenk Hatchery, The, Harrisonburg, Virginia	2
Sommer, J. D., Metamora, Illinois	31
Ulrich Manufacturing Corporation, Roanoke, Illinois	36
Wenger's Christian Supplies, Dryden, Michigan	31
Witmer Implement Service, Route 3, Shippensburg, Pennsylvania	32
Waterloo County Holstein Breeders, Lorne Brubacher, 23 Locust Avenue, Kitchener, Ontario	31
Young, Arthur S., Co., Inc., Kinzers, Lancaster County, Pennsylvania	31

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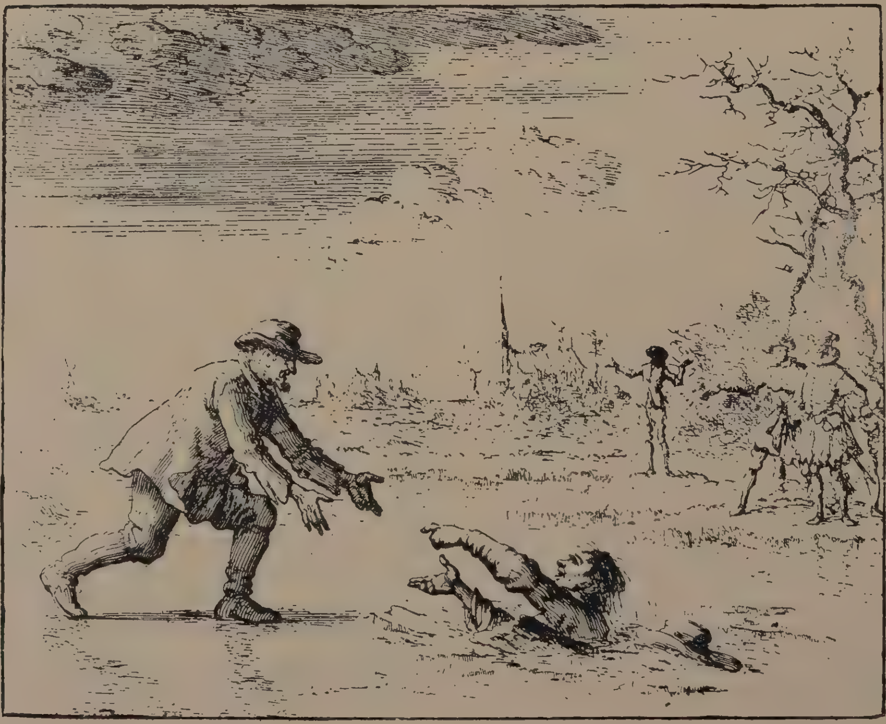

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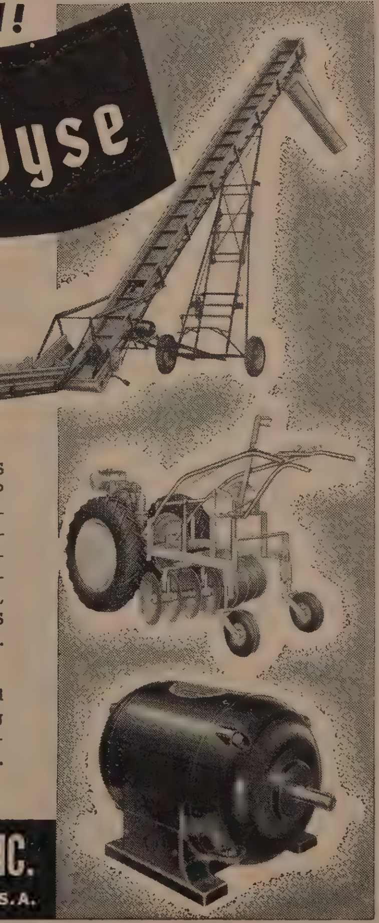

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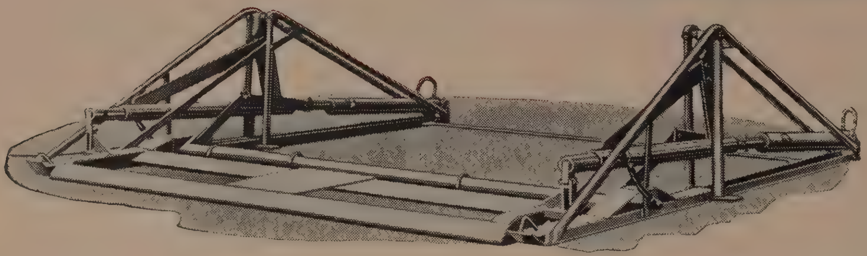

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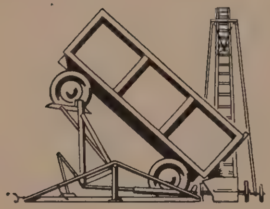

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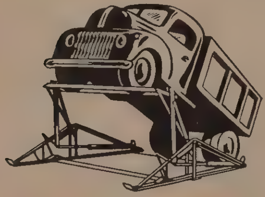

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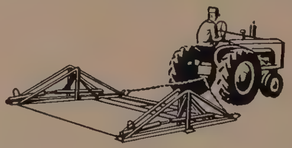

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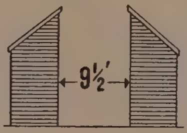

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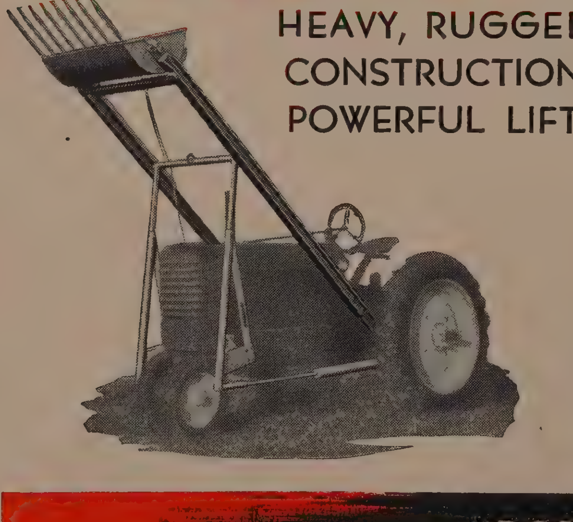

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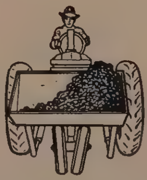

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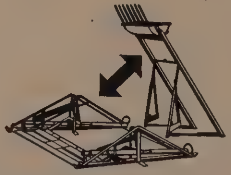

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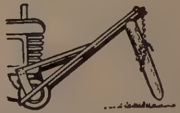

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Our Churches

Near Alleghenyville in Berks County, Pa., is located the old Alleghenyville Church. It was built in 1855 and is no longer in use. Early settlers were the descendants of Jacob Bowman, Peter Eshelman, Benedict Horning, Henry Weber, and others. Some of the early settlers were Mennonite immigrants such as the Eshelmans who arrived in America in 1733.

Among those to migrate from this church to Roseland, Nebraska, was Daniel Burkhard who was father of the late Jacob Burkhard, pioneer missionary to India. This congregation also furnished pioneers for other settlements. Between 1807 and 1825 at least twenty-five members of this church moved to Waterloo County, Ontario. Among these were: Jonathan Bowman, Benjamin Bowman, Gabriel Baer, Frantz Eshelman, and Henry Martin.

Mennonite Community

JULY 1950

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EDITOR

Grant M. Stoltzfus

ASSOCIATE EDITORS

Paul Erb, Scottdale, Pa.
Guy Hershberger, Goshen, Ind.
John A. Hostetler, Lemont, Pa. Substituting for Guy Hershberger during the latter's European service.
Olive Wyse, Goshen, Ind.

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Contents

Trails to God 4
Mary Carolyn Davies

Church and Community Flourish at Pigeon, Michigan 6
Donald King

Colonization for Christ 10
Isaac M. Hurst

Frozen Food Tips from Hesston 12
Bertha Nitzsche

Up-to-Date Refrigeration for the Home and Farm 14
Melvin Miller

Editorial 16

Concerning the Federal Farm Program 18
J. Howard Kauffman

Home and Community in Child Welfare 20
J. C. Fretz

Young Community 22

Alberta—Land of the Unexpected 24
Clarence Ramer

A New Community in Arizona 26
Edna Beiler

Community Life 28

Viewpoints on World News 30
Carl Kreider

Trails to God

Forests are made for weary men,
That they may find their soul again.
And little leaves are hung on trees
To whisper of old memories.
And trails with cedar shadows black
Are placed there just to lead men back
Past all the pitfalls of success
To boyhood's faith and happiness.
Far from the city's craft and fraud,
O Forest, lead me back to God!

—MARY CAROLYN DAVIES.

IN A MICHIGAN FOREST

White-tailed deer roam the forests of Michigan. They prefer forest thickets surrounded by open glades and are clever in escaping danger. A white-tail deer can run at twenty-five miles per hour and they have been known to swim five miles out to sea.

Lake Superior
M I C H I G A N
WISCONSIN
N
Lake Michigan
Lake Huron
ONTARIO
Pigeon
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Church, Community Flourish at Pigeon, Michigan

Donald King

Diversified crops, a variety of occupations, and an outreaching church program are found in this community in Michigan.

TWO MENNONITE churches pioneered the present thriving Pigeon community. The State Agricultural College at East Lansing has designated this community in Michigan's thumb as one of the outstanding agricultural centers in the state. In comparison the author feels with community leaders of other Mennonite settlements that this community equals Ohio, Indiana, Illinois, and Iowa centers of rich farming land.

Mennonite settlers and charter members of each church have gained their farms by clearing every acre from the woods that covered the land. They have witnessed the beginning and rapid changes in church, field, and town.

History of Pigeon Mennonite Church

The first Mennonites that settled in Huron County, Michigan, came in 1888 or earlier from Ontario, Canada. First services were held in 1890 and organization followed in the year 1894 at the home of Bro. John Oesch. Thirteen families or twenty-six members were organized at this time. Regular Sunday school followed with preaching services every three months by ministering brethren from Ontario. The building and dedication of a church house was realized in 1897 in the prosperous center of Berne; thus it was called the Berne Mennonite Church. The dedication sermon was preached in both the German and English language using the same text. In the same year two brethren, Peter Ropp and Menno Weidman, were chosen by lot and ordained as minister and deacon, respectively. Three charter members are still living in the community: Mrs. Mose Weidman, Mrs. Chris Bechler, and Mrs. Joel Reist. Other earlier names include: Israel Dettweiler, Dan E. Schwartzentruber, Joe Roth, John R. Kennel, and Jonathan Roth.

In 1916 the Berne congregation was transferred from the Ontario Conference to the Indiana-Michigan Conference, with Menno Esch, Fairview, Michigan, appointed bishop. In the year 1917 Peter Ropp moved to Imlay City, Michigan, and Alfred Weidman was ordained minister and served the congregation until 1924. On April 4, 1926, S. J. Miller was called from Indiana and ordained, serving the congregation until 1943. Sherman Maust was ordained to assist Miller in 1934. He served in this capacity until December, 1944, when he moved to California. Menno Esch resigned his responsibility in 1943, and T. E. Schrock, Clarksville, Michigan, was elected to take his place as bishop in which capacity he still serves. The writer and present pastor of the congregation was called and moved into the community to serve the congregation in June, 1946. He had been previously ordained at Crystal Springs, Kansas, as assistant pastor in that congregation.

In 1934 a new building was built in Pigeon, thus moving the location around one and one-half miles. The name of the church was then changed to Pigeon Mennonite Church. The church has a present membership of 87. About half the congregation consists of farmers, with the remaining as merchants, businessmen, and tradesmen. The congregation shares in the support of a foreign missionary, and is now beginning direct interest in a mission outpost among the colored in Saginaw, a city about 60 miles away.

History of Pigeon River Conservative A.M. Church

In the year 1900 M. S. Zehr, J. B. Zehr, M. M. Zehr and families from New York all moved into this forest and swamp land. In the following two years C. E. Swartzendruber, Joseph Ropp, Jacob Albrecht, and Joel Roth with their families moved in from Ontario, Canada. In 1902 D. K. Yoder came from Missouri. During the spring of that year Sunday school was organized with M. S. Zehr as superintendent. The next two years seven more families moved in: John Gunden, Mose Ropp from Iowa; C. B. Swartzendruber from Ontario, and Menno Boshart from Minnesota. In the year 1904, a church house was built and dedicated. At present that building is still being used with an addition built to it. In September, 1905, the first ordination service was held, with M. S. Zehr chosen by lot to the ministry. Other families that

---

Donald King of Elkton, Michigan, is pastor of the Pigeon Mennonite Church. He grew up in the Yoder, Kansas, community and was ordained to the ministry in the same state at Crystal Springs. He is father of three sons and one daughter.

SUMMER BIBLE SCHOOL

The Pigeon Mennonite Church sponsors a large summer Bible school each year. This is the 1949 group of children and teachers. Donald King, pastor, is at the right on the first row.

came soon after the beginning were the following: Joe Albrecht's, from Ontario; John Gascho's, Daniel Zehr's, Joe Gunden's, Will Wertz's, C. E. Hershberger's, and Dan Shetler's from Iowa; J. J. Maust's from Pennsylvania; the Christner family from Minnesota, and others.

Sol Swartzendruber served the congregation as bishop until his death in March, 1934. M. S. Zehr was chosen by lot and ordained to succeed him. Zehr served in this capacity the remainder of his life. The present bishop, Emanuel Swartzendruber, became the successor in 1944. Other ministers ordained in the congregation include Earl Maust in 1930 and Raymond Byler in 1940, both assisting the present bishop in the work. Edwin Albrecht was ordained here and served the congregation and was then called to Flint. Dan Shetler served the congregation as deacon some years ago. Two brethren were ordained in Iowa and then moved into the congregation serving in their ordained office, namely, Dave Yoder, deacon, and Jacob S. Yoder, minister. Ordinations in the congregation for outlying mission stations include: Andrew Jantzi for Flint; Orie Kauffman for Vassar, Michigan; Frank Dutcher for Kentucky; Jesse Yoder for Flint; and Arnold Dietzel for India. The congregation now supports the Dietzels in the foreign field.

A unique factor in the vitality and growth of this congregation is its missionary drive, which has gained recog-

THE PIGEON MENNONITE CHURCH

Since 1894 there has been an organized Mennonite Church in Huron County, Michigan. Today the Pigeon Mennonite Church has eighty-seven members. The congregation shares in the support of a foreign missionary and has started a mission outpost among Negroes at Saginaw, sixty miles away.

THE PIGEON RIVER CONSERVATIVE A.M. CHURCH

This building of the Pigeon River Conservative Amish Mennonites was built in 1904. It serves a membership of 280. The congregation supports a foreign missionary and two rural missions. A missionary sugar beet project has been carried on by the young people for the past ten years.

A SERVICE UNIT

This house trailer is owned by the Pigeon A.M. Church and is used for summer Bible school work. Here is Raymond Byler, pastor, with his wife and four members of a service unit that assisted in summer Bible school work.

FAIR HAVEN MISSION

A MISSION OUTPOST

The Fair Haven Mission Sunday School is located six miles from the A.M. Church. It was started about sixteen years ago and is among the numerous missionary projects to be sponsored by this church.

nition throughout the entire church. Raymond Byler writes in an article of the *Missionary Messenger* of Lancaster, Pa. (Nov. 1949), "Twenty years ago the Pigeon River congregation served her conference as the local promoter of the Flint Mission, 75 miles away. . . . About twenty years ago a weekly service was held in our county infirmary. This has continued throughout the years. . . . About fifteen years ago the congregation established the Fairhaven Sunday School in a rural field just six miles from the church. Ten years ago the Vassar Mission was established in a rural field about forty miles away. Three years ago a trailer-house was purchased for use in extension summer Bible schools. The farthest of these was 130 miles away." A missionary sugar-beet project has been carried on by the young people of the congregation for at least ten years. The congregation now has a membership of around two hundred and eighty including the surrounding mission stations. Forty-two of these members are nonresident.

Land Made Productive Through Drainage

The fertile farms are made productive largely through the extensive network of drainage ditches and tiled fields that aid early and favorable planting conditions. This does make higher taxes and expense of tiling, but the sure crop every year well repays this expense. Farmers expect to get

A HATCHERY AND ITS MANAGER

Edgar Maust operates the Huron County Hatchery that is built on the farm of his father, Richard Maust. Poultry raising, many Pigeon community people believe, is only starting in that area. Out-of-state poultry supplies most of the broilers consumed in the large Michigan cities.

MAUST SUPER MARKET
MAUST'S
SAUSAGE

TWO SAUSAGE TRUCKS AND THEIR DRIVERS

Before Joe Maust's Super Market Eldon Beachy and Willard Wyse stand beside the sausage trucks which they operate. Other Pigeon businesses include: rugmaking, upholstering, milk testing, land tiling, plumbing, and a milk collection depot.

SUGAR BEETS YIELD FROM TEN TO FIFTEEN TONS PER ACRE

John Gunden and son Olin load sugar beets that will go to a sugar beet factory at Sebewaing, at the edge of the county. Other crops are: corn, oats, barley, wheat, clover, and alfalfa. A local cannery processes the peas, string beans, and tomatoes that the Pigeon community produces.

TILING HAS MADE LAND PRODUCTIVE

A network of tiles have been laid and this aids early and favorable planting. Only a fraction of the land is tiled as yet. Here Nevin and Roy Albrecht are at work with a tiling machine. Harold Schwartzendruber is laying tile on the ground surface.

on the land around three or four days after the tile begins draining the field in the spring unless it rains in the meantime. Only a fraction of the land is tiled as yet. A farmer may often pay for the cost of tiling in one year should the season be quite wet. Thus, he greatly intensifies his farming output with the former preparation and seeding expense. Land that is not tiled is surface drained, which makes for much slower drying of the land. Soils vary from sand-muck near the lake to heavy, deep clay.

Crops Raised—Modern Machinery

Widely diversified farming is practiced here with no one crop greatly excelling. The average farmer has crops or soils that require his attention from the spring when he first gets on the land to the cold weather in the fall that freezes the ground again. In addition, he is kept busy with a good dairy herd, fattening beef cattle, fattening hogs, or laying chickens throughout the winter season.

Perhaps the most prominent crop recognized in the community is navy beans. A high percentage of the nation's navy beans are grown in Michigan. The bean crop has many enemies, which may harm it before it is finally at the elevator. Late spring frost, rains that may wash or be followed by sunshine and baking the surface all greatly influence the stand. Rains during harvest period also greatly affect the handling and final harvest yield. Harvest of beans includes the cutting of the stalk several inches above the ground surface with long knives. This operation is followed by windrowing with a side-delivery rake while the stalk is still tough. Latest threshing methods use pick-up attachments on large beaner separators with the straw either blown into large wagon racks or blown back on the field.

Other common crops include: corn, oats, barley, wheat, sugar beets, clover and alfalfa hay. Peas, string beans, and tomatoes are also grown for the local cannery in Pigeon. Corn and oats are consumed locally. Winter wheat yields well. Sugar beets yield from 10 to 15 tons per acre. Beets from the community are hauled to the Sebewaing sugar-beet factory at the edge of the county.

Up-to-date farming methods are used here as in any thriving farming community. Few horses are found any more since tractors are adapted to almost any work. The smaller combine proves best adapted to wheat, oats, and even beans. The most recent farm machine introduced is the beet harvester, which lifts, tops, and loads the beets onto trucks in one operation. This machine is rapidly replacing the migrant laborers, who formerly harvested the beets. Another machine which is coming into use is the stone picker, which picks up the stones with its skillful fingers from the surface of the ground and loads them on a truck. This machine will mean much in this glaciered soil.

Livestock Industry

With great agricultural resources and large marketing centers right in our own state it is expected that emphasis is made in utilizing the grains by livestock raising. Daily truck service to our large cities enables top prices paid for high quality milk. It should be noted that our Mennonite farmers are conscientious in not selling milk on Sunday; therefore many of them separate or hold the milk over in refrigerated tanks. Weekly auction sales in near-by centers give markets for livestock or purchase of feeder stock. Possibilities in poultry raising have only started. Richard Maust has interests in a hatchery in addition to his farm, and is eager to expand this area of livestock raising in this community. He reports that over half the broiler consumption in our large Michigan cities comes from out of state.

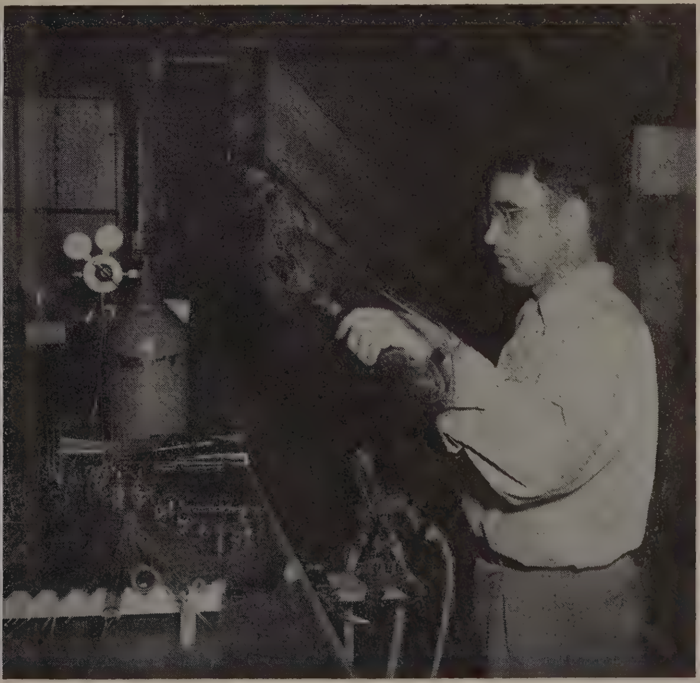
Business Interests

Numerous Mennonite-owned and -operated businesses dot the community and towns. These also merit the good character of high quality mer-

[Continued on page 32]

FOOD STORE INSPECTORS?

Douglas and Joe Maust examine cans of fruit in their father's store. The locker plant which is part of the business has locker capacity for 700 customers.



A GLASS BLOWING SHOP

Among the small industries in Pigeon is a glass blowing shop. Willard Wyse operates this highly skilled work and is shown here repairing laboratory glassware.

"Large tracts of woodland remain untouched. Acres of fertile soil await the sharp shear of the plow."

Colonization for Christ

Isaac M. Hurst

WHETHER WE subscribe to the interpretation of the Great Commission which enjoins upon us to go or the one that takes the going for granted, the injunction remains the same—teach or make disciples of Christ among men. When Paul charged Timothy to be an example of the believers the implication was that this testimony was to be personally carried beyond the community of believers. Note—be a sample *of* the believers—not *to* or among believers only. Have we considered, well enough, how difficult it is in a rootbound, self-sufficient community to get an evangelical witness, by way of living effectually beyond our borders?

To be sure, we are being watched from without and occasionally make the human interest section of the large daily paper, where we read with interest, but what do they say about us? On the surface most of those descriptive phrases sound very fine; but have we ever noticed how peculiarly they belong to this life and how lacking are the nicknames that designate us as outstandingly evangelistic? Do they call us lopsided, fools for Christ? One descriptive word that came out of an extensive study and prolonged observation of large Mennonite communities carries with it its own indictment. This word was meant to be descriptive and not necessarily uncomplimentary but as we try to shake it and then admit how well it fits we are not too happy about it. The word is "clannish," giving the idea of a watertight community with a fence around it. The worst part of this title is that it is only negative. If we had a testimony that needed only to be *kept* and not given and taken out it might be less objectionable, if indeed a thing can be kept or perpetuated without being shared.

We are interested in our Samarias and other areas beyond Judea. It is true we are trying to penetrate our Samarias and uttermost parts with mission workers, colporteurs, Sunday schools, summer Bible schools, mission stations and outposts, etc., but how feeble have been these attempts compared to the testimony possible where a group of witness-minded families settle in such an area and there live as well as preach Christ. Making Christ known must be the motive and goal of such a venture but it has also some profitable by-products: assurance that Junior can buy a farm much more readily than in the old established community and thereby possibly save another of our youth from "pitching toward Sodom"; not to mention the greater likelihood that the same young person may learn to walk without crutches and develop a resourcefulness neither needed nor known in the old community.

"Not Quick Riches"

Recently on a survey trip made by six brethren, among whom it was the writer's privilege to be numbered, we had an interesting interview with a lawyer and political aspirant who welcomed the Mennonites with open arms to their district because they develop stable communities. It was of especial interest to myself, being a salesman by avocation, to note the "dotted line" sales talk this person used in eulogizing her particular county. Among other points were the large new airports and mushrooming cities assuring doubling or trebling of value in one generation. When there came a pause for breath we startled this enthusiast by saying that she had succeeded in completely unselling her proposition. What we wanted was assurance of normal community existence and expansion for future generations and not quick riches for the present. After a puzzled moment she said, "How truly odd, I might have known."

Some Recent Colonization Efforts

May we now observe a few colonization efforts in the recent past of our church history. Parker, in the Alma, Ontario, district, was a onetime flourishing rural community in the old days of simplified needs and barter trade. But with the advent of modernized farm tendencies the youth of this district felt the depression of being snowbound in winter and too far from markets in summer; so they left for other parts—chiefly the cities.

Isaac M. Hurst of Waterloo, Ontario, was born in the lumbering district of Lower Michigan near Brutus. He has lived in several states and also in Saskatchewan and Alberta. He is a deacon and serves on the colonization and rural missions committees of the Ontario Conference.

A CHURCH REDICATED

The growing Mennonite communities of Ontario have "overflowed" and here is one of the "new" churches that is the center of a new community. Formerly a United Church building at Crosshill, Ontario, it was purchased by the Amish Mennonites of Ontario and since its rededication on January 22, 1950, it has been used regularly for services.

However, with modern snow-plowing facilities and the highly commercialized trucker-buyer business this community with its source of available farms is again a favorable site for a Mennonite community. This change in trends was not lost on all of our Mennonite folks and today we have in this area a vigorous group testimony, with settlers coming from several of Canada's Provinces as well as the U.S.A. Organized into a congregation with nearly fifty members only eight years after its inception this progressive community is already scanning her horizons for new fields and indeed has established a witness about ten miles farther afield. While we of the older congregations urge them on and agree we *ought* to have an outpost for every congregation these younger colonies go ahead and establish them. At present this aggressive group, now known as the Berea congregation, is struggling with the erection of a suitable house of worship. A very ambitious mission project is featured, several community summer Bible schools are sponsored, and the zeal to make disciples is paramount.

Ailsa Craig has long been well known as a pasture section par excellence. It is known as the seat of extensive government experimentation with pasture improvement. It is also known as a great corn and grain section, for, does not the often-crowned Oat King of the continent live here? Yet Ailsa Craig also fell victim of a situation so prevalent among rural areas today. The old folks were getting too old for farming while the young folks failed to return from college, from factories, and from city jobs after the war. Churches are empty because the ministers' salaries are no longer forthcoming. Nearly three years ago a group at a prayer meeting became conscious of the need to look farther afield for a place to witness. Contacting the national headquarters of Agricultural Representatives, or County Agents, in search of a field in need of new blood they were directed to this section where they found not only farming lands and conditions of a high order but a crying need for an evangelical witness in a community that is destined to become a strong Mennonite center. Not only were good farms for sale but good churches. Already there are twelve families located here with others planning to follow. One good brick church has been bought and an option taken on another at fractional parts of their replacement value.

NEW HOMES IN THE NEW COMMUNITY
Winter comes to Ailsa Craig and the homes of Wilfred Schlegel (right) and Floyd Ropp (left). Schlegel is minister of the new congregation. Both homes were built in 1948.

A GARAGE BUILT IN 1949
Reuben Gingerich's garage is one of the new enterprises. Before families moved into this community helpful contacts were made with Canadian national headquarters of agricultural representatives or county agents.

READY TO PLOW
Ailsa Craig region in Ontario is known for its pastures and grain. Twelve families have recently located there and a brick church has been bought. Here are seven tractors ready to plow a 100-acre pasture land to sow wheat for a missionary project in London which is twenty-five miles away.

Of extreme interest is the attitude of this live group toward a mission project. Being located only about twenty-five miles from the city of London this group has developed a real passion for a mission in this city. How they would like to have a Lord's acre and develop a fund for such a work! But surely it would be understandable that they should have at least a few years to firmly establish themselves before being expected to help others.

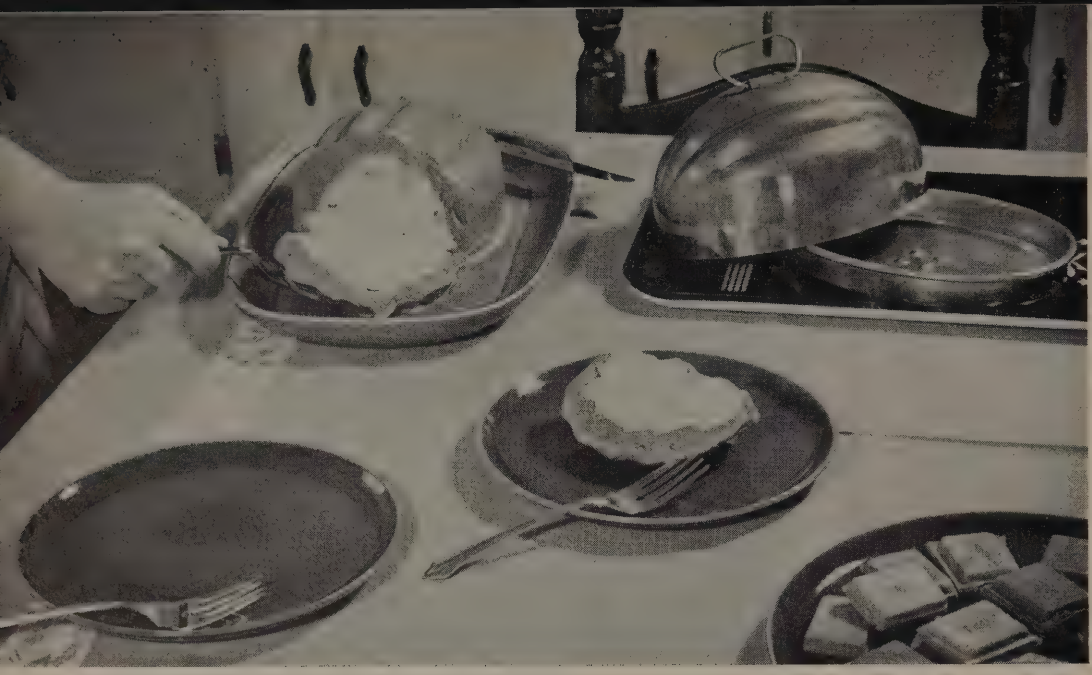
Here is something important. Although this settlement is not yet two years old and there were only ten families on the field at the time of fall seeding they rented and broke up well over 100 acres of typical pasture land and seeded the whole into winter wheat. The proceeds of this venture, we pray with them, shall make a substantial beginning for a fund aiming at the opening of a mission home in London. The spectacle of seven or eight tractors plowing this pasture for God shall not so soon be erased from the minds of the neighbors who were not sure whether to shake or nod their heads at such goings on.

Let Us Build New, Healthy Communities

One cannot miss the glow of healthy emphasis on being witnesses, being fishers of men of a wholesome mission consciousness as one browses through classrooms and scans blackboards and wall cards in these vigorous new colonies. Also worthy of mention is the fact that even though we realize Satan is also busy in such places there seem to be so many other and more important emphases that gossip does not flourish and personal feelings seem to be less in evidence.

For some years the writer's home was in Northwestern Florida where robins stopped en route on their migrations in such voluminous numbers as to cover acres of trees almost solidly. There was much bickering, shrieking, jolting, and shuffling. There was scrapping and jockeying for the topmost branches (upper seats). One could only wish it would not be too long until they arrive where they will spread out. There are lessons here for some Mennonite communities.

Having said all this we should like to discourage every person who reads this article from seriously considering any colonization move either as follower or leader—unless the motive and purpose includes the missionary idea.



A melon mold of the Party Cream recipe. Chocolate ice cream is on the outside of the mold and vanilla ice cream in the center. The mold in which it was set is shown on the tray at the right in the photograph.

Frozen Food Tips from Hesston

Bertha Nitzsche

Freezing does not improve the quality of food but stops spoilage and keeps the quality the food had when it was placed in the freezer.

IN MANY communities deep freezers are beginning to be a part of the common household equipment. Refrigerators and deep freezers have changed our methods of preserving foods and many different methods of freezing are still being tried. In freezing foods it is important to remember that only the best foods should be frozen. One homemaker said, "You take out of the freezer what you put in. Put in tough foods and they will come out tough. Put in tender, good-flavored foods and they will come out that way." Freezing does not improve the quality of fruits and vegetables; it merely arrests spoilage and keeps the good quality the food had at the start.

Here are a few suggestions from some homemakers in the Hesston community who have tried different methods of freezing foods.

"The Pencil Pod String Beans (a yellow wax bean) and the Stringless Green Pod Beans have proved best for freezing," says Mrs. Mabel Kauffman. "Do not freeze flat beans." Her frozen beans are tender and delicious. Here is her method:

Choose tender, crisp, medium-sized beans. Wash thoroughly. Snip off ends and wash again. Break into size desired. Then cook beans in about four quarts of boiling water to each pound of beans. Do not merely blanch, but cook until very nearly ready to eat. Then drain, cool quickly in ice water, package and seal in moisture-proof containers. These beans will have that fresh-from-the-garden flavor and will not be tough.

Asparagus: Cut young, tender, rapidly growing spears. Asparagus should be harvested, prepared, and frozen within two hours as it toughens very rapidly after cutting. Mrs. C. A. Vogt has frozen asparagus that is delicious. After it is cleaned, she cuts it ready for serving, blanches it in boiling water for one minute, timing it from the time the water begins to boil. Cool in ice water. Package and freeze.

Mrs. Vogt freezes spinach the same way as the asparagus.

Rhubarb: Did you know that rhubarb can be frozen without blanching? Mrs. Paul Roupp says it is much better that way. She cuts it as for fresh rhubarb pie, puts it into containers, and freezes. No sugar is added.

Berries: Mrs. Roupp says youngberries are delicious frozen. She freezes all her berries by adding sugar to the cleaned berries, mixing them lightly until the sugar is mostly dissolved, and then putting them into containers, sealing, and freezing.

Chicken: When freezing chickens that are a little larger than the early spring fryers, Mrs. T. J. Cooprider likes to cook the bony pieces, take the meat from the bones, and then freeze the meat and the broth. In this way she has meat ready for creamed dishes, soups, etc., with very little effort and the bones do not take up space in the locker. Remember not to fill the containers too full as the broth expands during freezing.

Breads and baked foods: Mrs. Ralph Vogt enjoys her 15-foot freezer. She says, "We have saved a great deal by buying day-old bread at half price and putting it into the deep freeze. Ralph brought 33 loaves home one day; we put them into the deep freeze in the wrappers they were in and froze them. The bread was thawed out as we needed it and it tasted like fresh bread." Cinnamon rolls are purchased and frozen in the same way.

During Mission Board Meeting Mrs. Vogt had delectable cakes, pies, rolls, and cookies on hand without having to bake during that time, for she had made them days before and had them frozen.

Freezing sandwiches for school luncheons helps this busy mother in the morning when luncheons must be packed. Mrs. Vogt freezes ham sandwiches for school luncheons and has each day's supply wrapped separately. Then in the morning luncheons do not take long to prepare. Cheese spreads also make good frozen sandwiches. And by the way, try making some of the fancy rolled, ribbon, and checkerboard sandwiches when you are planning a party or a shower on some June bride, or for the wedding refreshments. These may be made as much as two weeks ahead of time and frozen until they are needed. Slice them while they are still frozen and they will slice much more easily. Some variations for cheese sandwich spreads that can be frozen are as follows:

Bertha Nitzsche is formerly from a Nebraska community where she spent her early years. In recent years she has taught Home Economics and Commerce at Hesston College. Her experience also includes work as a bookkeeper.

Parsley Butter: Blend ¼ cup butter, 1½ tablespoons finely minced parsley, and ½ teaspoon lemon juice. Spreads 3 sandwich rolls.

Cheese Butter: Blend ¼ pound American cheese with ¼ pound butter.

Chive Cheese: One 3-ounce package of cream cheese blended with 1 tablespoon chopped chives.

Cheese with Nuts: ⅓ cup cream cheese and chopped nuts, moistened with cream.

Frozen Desserts

Ice cream continues to be one of the popular desserts and can easily and quickly be prepared in your refrigerator. No longer is it necessary to use whipping cream for a smooth texture. A few rules to follow in making frozen desserts will give very good results without the use of whipping cream.

1. Freeze quickly. Set the cold control to coldest position before beginning to mix the cream and keep it there until the cream is frozen. Then set it back to an intermediate position to keep at proper consistency until serving.

2. Lemon juice and syrup help to give a smoother texture.

3. Beating the mixture thoroughly after it has been frozen and then quickly putting it back to the freezing compartment before it melts also gives a lighter and smoother texture.

Here are a number of recipes that were tried in the Foods classes at Hesston College and Bible School and proved very popular with the girls. So popular, in fact, that they did not forget to copy the recipe—a sure test!

Vanilla Cream

six to eight servings

1½ cups milk
1½ cups coffee cream*
2 eggs
1 tablespoon vanilla
⅓ cup granulated sugar
⅓ cup light corn syrup
1 tablespoon lemon juice

(_*Cream may be omitted and all top milk used if a less rich dessert is more desirable._)

Beat eggs until lemon colored. Add sugar gradually and continue beating until thick. Combine with syrup, milk, cream, and lemon juice. Pour into freezing tray. When frozen remove to bowl; add vanilla and whip until mixture becomes light and creamy. Return quickly to freezing tray and allow to finish freezing.

Variations: Mash one banana and add to mixture before freezing. Other sweetened fresh fruits, mashed, may also be added.

Lemon Cream

six to eight servings

1 cup milk
1 cup coffee cream
2 eggs
½ cup sugar
½ cup light corn syrup
¼ cup lemon juice
1 teaspoon grated lemon rind

Beat eggs until lemon colored. Add sugar gradually until the mixture becomes a thick custard-like consistency. Combine with syrup, milk, cream, and lemon juice and rind. Pour into freezing tray. When frozen, remove to bowl and whip until mixture becomes light and creamy. Return quickly to freezing tray and allow to finish freezing.

Chocolate Cream

six to eight servings

¾ cup granulated sugar
2 tablespoons cocoa
1/16 teaspoon salt
⅓ cup hot water
1½ pints coffee cream
2 teaspoons vanilla

Mix sugar, cocoa, and salt thoroughly. Add hot water. Heat until sugar is thoroughly dissolved and continue cooking for approximately 5 minutes. Remove from heat, add cream, and cool. Pour into freezing tray and allow to freeze firmly. Beat until mixture becomes light and creamy. Return quickly to freezing tray and allow to finish freezing.

Lemon Milk Sherbet

six to eight servings

1¼ cups granulated sugar
⅓ cup lemon juice
Grated rind of one lemon
¼ teaspoon lemon extract
1 pint milk

Combine sugar, lemon juice, lemon rind, and flavoring. Add milk and stir until the sugar is thoroughly dissolved. Pour into freezing tray and freeze firm. Remove to mixing bowl and beat until mixture becomes light and creamy. Return to freezing tray and allow to finish freezing.

Pineapple Milk Sherbet

six to eight servings

½ cup pineapple juice
1 tablespoon lemon juice
1 teaspoon grated lemon rind
⅔ cup granulated sugar
1 pint milk

Combine sugar, pineapple juice, lemon juice, and lemon rind. Add the milk and stir until the sugar is thoroughly dissolved. Pour into freezing tray and freeze firm. Remove to mixing bowl and beat until mixture is light and creamy. Return quickly to freezing tray and finish freezing.

—From Your Frigidaire Recipes.

Party Cream

Very attractive and easily prepared as follows:

Prepare a tray of vanilla cream and one tray of chocolate, strawberry, or grape cream. After they have been frozen and beaten until creamy, return to freezing compartment until firm but not too hard. Take the vanilla ice cream and press around the edge of a jello mold to the depth of about one inch. Fill the center with the chocolate, strawberry, or grape, and then cover with the vanilla. Return to freezing compartment until firm. To remove from mold, take a cloth which has been wrung out of hot water and place it over the mold for a few seconds. Slice and serve.

(Note: This recipe is shown in picture)

Grape Ice Cream

1 cup grape puree
⅓ to ½ cup sugar
2 tablespoons corn syrup
2½ tablespoons lemon juice
¼ teaspoon salt
2 egg yolks, slightly beaten
1 cup cream, whipped

To make puree, slip skins from 1½ pounds Concord grapes and cook pulp until seeds may be rubbed out. Add skins and cook over low heat until pulp is soft. Rub through a sieve, measure 1 cup, and add sugar according to sweetness of grapes. Add corn syrup, lemon juice, and salt. Blend well and heat in top of double boiler. Add egg yolks and cook until thick. Chill; then fold into cream which has been beaten until it holds its shape. Pour into tray and freeze. When mixture begans to set, beat well and allow to freeze again.

—From The American Home Kitchen.

[Continued on page 33]

Up-to-Date Refrigeration for the Home and Farm

Melvin Miller

Refrigeration is one of the fastest growing industries.

THIS IS THE time of the year when many people, especially farm people, are thinking about their refrigeration needs. In recent years refrigeration in the home and on the farm has become a necessity while before it was considered only a luxury. Refrigeration is one of the fastest growing industries with some equipment still in the experimental stage.

Many improvements in recent years have helped much in promoting the use of this equipment in homes. The most widely used refrigerant gas today is Freon-12, which will not burn, does not have an offensive odor, and is nonpoisonous. A full charge of this gas from a large home freezer could escape in your basement and would not be dangerous and probably could not be detected. Many other safety features have been added to your refrigerator and freezer which aid in safeguarding your food and also your home.

The writer has many times shown interested people Freon-12 gas by discharging a small quantity from the service tank into a small lightweight metal cap of about a half-inch diameter. The gas boils away until the temperature of the cap and the open gas has reached 21 degrees. It then only evaporates fast enough to hold that temperature. The appearance of the gas is clear like water.

Melvin Miller grew up on a farm in Holmes County, Ohio, and is president of the Miller Sales and Service at Rittman, Ohio. In the past four years he has been doing refrigeration service. He is a church trustee and is serving in a mission outpost.

For the Household

The household refrigerator is probably the most widely used of all refrigeration equipment. The trend today is toward buying larger refrigerators with a small compartment of low temperature where partly used packages of meat and other frozen foods can be stored for several days. Usually when small quantities of ice cream or other frozen foods are brought from the store they are kept in this small freezer compartment for immediate use.

Some of the de luxe models have a compartment at the bottom for keeping green vegetables crisp, such as celery and lettuce. Also found in some models as special features are compartments designed to store bottles of food, milk, etc.

One could hardly begin to calculate the savings on food that would go into the garbage if there were no refrigerator to save it for some other time.

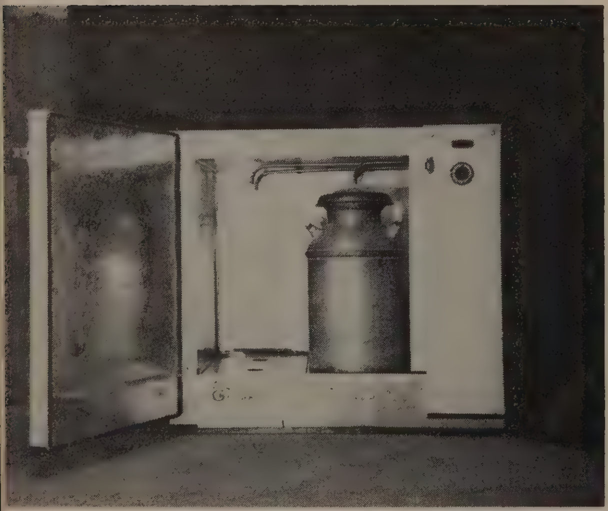
Preserving Food in Home Freezers

Home freezers have proved to be very important on the farm and also quite widely used in urban homes. Since this method of preserving food is rather new to the average owner, it would be well if he would acquaint himself with the proper ways of wrapping and caring for the various foods. Some freezer manufacturers include a booklet explaining the preparation of foods for the freezer.

In a few hours after fruits or vegetables are harvested, color begins to fade, texture to change, and flavor to disappear. These changes are caused not only by microorganisms such as molds, bacteria, and yeasts, but by enzymes essential for the ripening of foods. This action continues even after the fruits and vegetables are harvested if it is not checked, and will result in overripe and spoiled food. These foods if properly preserved will keep almost indefinitely. In the past, drying, pickling, salting, smoking, and canning have been the means of preserving these foods from harvest to harvest. With refrigeration today as the newest means of preserving almost any kind of food, many improvements have been made over the very recent way of canning.

Quality means much to American families when it comes to food for consumption and for storage. Freezing food the proper way preserves more of its natural flavor than any other method. It also tends to preserve the texture. It is claimed that trichina which is found in pork is destroyed by freezing.

Foods should be quick-frozen to maintain their texture. By quick-freezing is meant reducing the temperature the fastest possible way, which in home freezers is by placing the food packages directly on the freezing plate where the sub-zero gases pass through. This compartment is important to the owner, and the prospective buyer should make sure the freezer in view has a direct contact freezing compartment. When foods are quick-frozen the ice crystals are much smaller than in ordinarily frozen food and therefore the cells are not injured by the crystals. The maximum crystal formation takes place while the food is between 31 and 25 degrees Fahrenheit. Quick-frozen



COOL AND CONVENIENT

Among the recent improvements on the dairy farm is a cooler which cools the milk as it comes from the cow. It is then poured into a can and the can is set into a refrigerated cabinet. This cabinet, like the above, has a front opening and does not require water circulation.

foods are in this zone about 25 minutes while ordinarily frozen foods are in the same zone for nearly six hours.

Much time can be saved in preparing foods for the freezer as compared with other ways of preserving them. The vegetables take only one half to two thirds as long to cook as ordinary vegetables, which is a saving in time, fuel, and valuable vitamins. Not much extra labor is required to package a box or so of peas, for instance, if one has gathered an overamount for one meal in harvesttime.

Locker burn is one of the most common complaints from freezer users. This can usually be traced to improper wrapping of the food. The wrapping paper also should be a good vapor proof freezer packaging paper.

Something New Is Coming for the Home

Probably the newest in the field of refrigeration equipment is the heat pump for heating the house. This is done by reversing the refrigeration operation, thus pumping the heat from the ground or out of a well into the building. When the temperature in the house rises beyond the point at which the thermostat is set the heat pump can be arranged to reverse itself authomatically and pump the heat out of the house into the earth or well, thus cooling the house on warm days.

So far the original cost of the equipment is the main drawback. Estimates have been made that the cost of such equipment would probably be from 50 to 75 per cent more than a conventional heating plant alone. However, here is what you get that is extra when you have a heat pump instead of the conventional heating plant: 1. Completely automatic winter heating and summer cooling. 2. Flameless heat that requires no attention, gives off no smoke or fumes, and requires no chimney. 3. Filtered air throughout the house, with humidity automatically controlled. 4. Peace of mind—there is no fire danger, with the possible exception of an electric short circuit. 5. No fuel supply to worry about and no fuel bill. Although it has not yet been seen by many people nor even heard of, quite a number of companies have been experimenting with this and some are practically ready for the market.

The Latest in Milk Coolers

Almost every dairy farmer knows the importance of quick cooling of milk after it is taken from the cows. The milk cooler is a product of recent years and has been on the market for probably fifteen years or nearly so.

ON THE MILK ROUTE

Calvin Yoder has a milk route in the Yoder, Kansas, community. Here he is loading the morning's milk at W. E. Bontrager's farm. Dairy farmers in the Yoder community meet high standards for marketing their milk. Proper refrigeration is only one of them.

New developments have also aided in making the milk cooler more attractive and practical. For instance, agitation of water for certain length of time after the milk is put into the cooler has decreased the length of time to lower the temperature of the milk below the danger point. Now the front loading cooler has added so much in many ways. The two most important factors are: 1. The high lift of full cans of milk is eliminated to the point of a mere eight-inch lift in some coolers. 2. The circulating of ice-cold water past the ice storage and directly down over the can will bring the milk from animal temperature, which is about 95 degrees Fahrenheit, to below the danger point of 60 degrees in about fifteen minutes.

The latest development in cooling milk on the dairy farm is the cooler that cools the milk as it is being drawn from the cow. The milk then goes directly into the can which is set in a refrigerated cabinet when it is full. This cabinet also has a front opening and does not require any water circulation for holding the milk at this low temperature.

To Store Cream and Eggs

Dry storage refrigerated cabinets are now coming on the market for storing cream and eggs on the farm for several days until they are taken to market. Many of the creameries in some parts of the country are paying substantial premiums for sweet cream. This extra premium will in a short time pay for the cream cooler.

Egg auctions and other egg buyers are very much interested in the quality of the eggs they buy. In the new egg cooling and storage cabinets humidity is controlled as well as temperature. Humidity is as important as temperature since eggs naturally tend to become dried out in a rather short time. The relative humidity for egg storage should be from 85 per cent to 87 per cent. Eggs can be stored for only a short time at normal temperatures. However, when stored at 29 to 31 degrees with 85 per cent to 90 per cent relative humidity, they can be kept in very good condition for nine months.

Considering that the refrigeration industry is one of the fastest growing industries today, and the fact that its use has spread into so many new fields, it is evident that the need for trained refrigeration servicemen is also growing. It is indeed a most useful and interesting work.

Editorial

How Shall We Think of the Government in Agriculture

"Mr. Farmer—Sell your corn to the Government for $1.48; store it right on your farm; then buy your corn to feed for 65¢." This advertisement in a country newspaper illustrates one reason why Mennonite farmers (and others) have not always favored the government's farm policy. It has not always seemed to them to be fair and sound. This advertisement was reported in April 17, 1950, *Time* under the title "Moral Right." In this same write-up a farmer said: "By keeping all my own corn off the market and buying corn on the market I would be building up the price, which was just what the whole program was designed to do."

There are other examples of farm policy that are hard for farmers (and others) to understand. The milk subsidy and the handling of the potato surplus raise questions and doubts. There have been Mennonite farmers who refused thousands of dollars from government sources simply because they believed they should not take what they never earned and therefore did not belong to them. The question of so-called food surpluses in a hungry world disturbs the conscience.

As J. Howard Kauffman points out in his article on the following pages, government farm policy may involve conscience and moral principles. It is for this reason that an article on government farm policy appears in this issue with another to follow in August. We hope these articles will lay a foundation for understanding why the government is in the farm picture and how it aims to influence agriculture. Letters and reactions from our readers will be welcomed. One of the purposes in starting THE MENNONITE COMMUNITY was to discuss the relations of the Mennonite farmer to the United States Department of Agriculture.

Of course it should be pointed out that much of the government's activity in behalf of the farmer is one with which Christian farmers can freely cooperate.

The work of the county agent, the publishing of farm bulletins, marketing help and research—all these have benefited the farmer. There are numerous cases, too, where rural communities, Mennonite communities among them, have been a help to the government in its experiments and researches. Much appreciation is due to the government for its help to the farmer. At the same time the Christian needs to be well informed and to act out of devotion to principles.

The World Is Hungry

There is a race on between food and population. Population is winning. Every morning there are 55,000 more people for breakfast and we do not have enough milk, rice, bread, and meat to go around. By far most of the world's people will go to bed tonight without having had enough to eat. It has been said that hungry people know no law.

Can the world feed itself or must there always be hunger? Perhaps we cannot answer this question but if only the following two things were done (both of them Christian) the prayer, "Give us our daily bread," would be answered for millions:

1. Stop wasting food. America's garbage contains enough nutritious food to supply whole cities for days.
2. Stop the prostitution of land which is producing tobacco and make a better use of grains now used for liquor. Enough food could be produced in this way to feed whole cities for weeks.

It is a moral issue and church people should look at a hungry world with the mind of Christ and not with their eyes on their bank accounts. Recently a minister pointed out that in the final judgment the sheep and goats will be separated on the basis of what they did or did not do to conserve human life. The feeding of the hungry, the clothing of the naked, and the housing of the strangers (displaced persons) will then be important issues. But are they not important now?

COVER SCENE

Summertime is camp time once more at the different church camps. Here is Stanley Bachman of Sterling, Illinois, boating on Lake Portage at Little Eden Camp. Stanley was ten years old when this picture was taken in 1948.

Next Month

LUMBERING IN THE NORTHWEST *Max Yoder*

REFORESTATION IN THE NORTHWEST *Duncan Scott*

THE WOOD CROP Stanley Locke

ELECTRIC FENCING FOR TODAY *S. J. Smucker*

A LESSON FROM THE MEN *Helen Good Brenneman*

YOUNG COMMUNITY

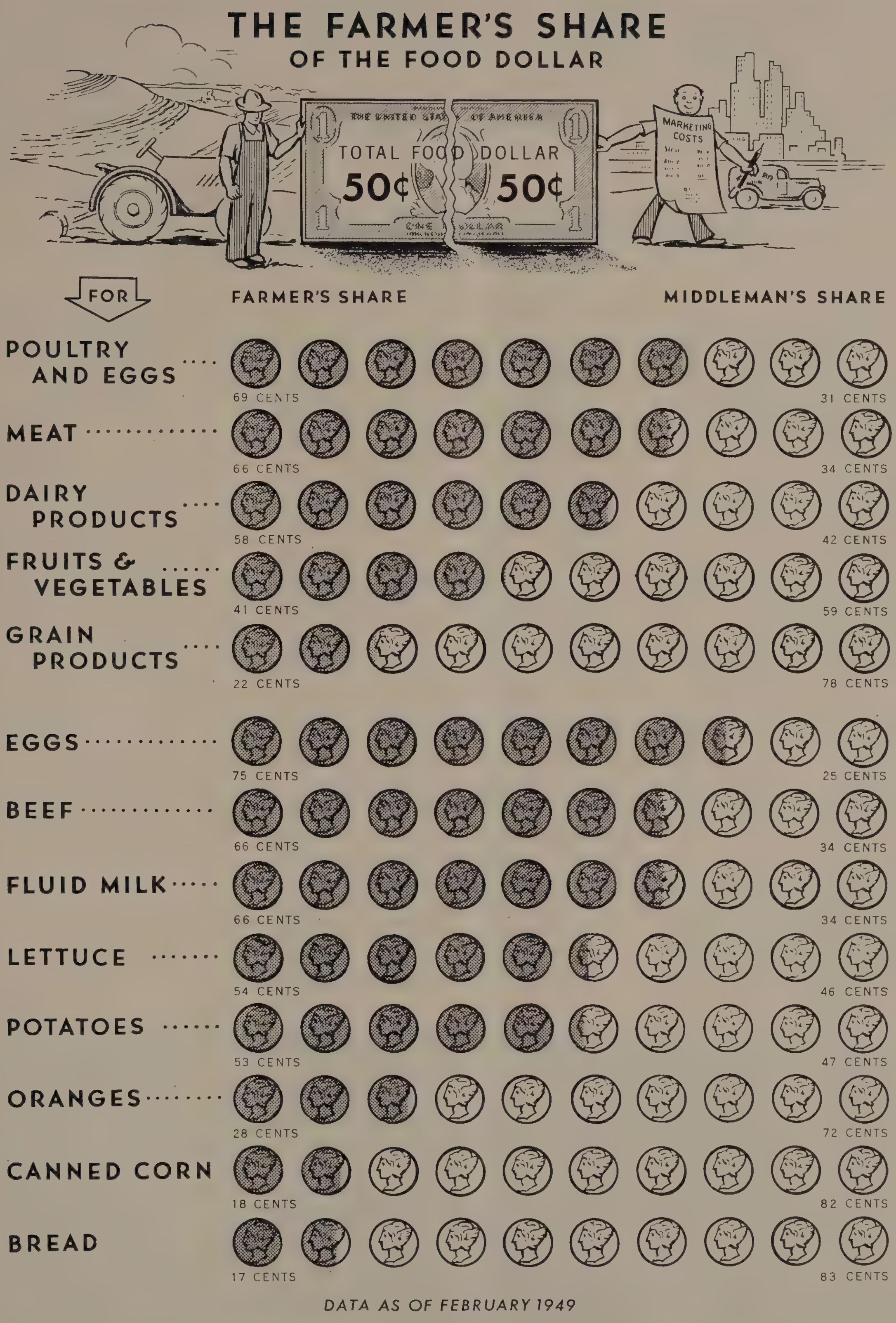
FINDING LAND FOR A GROWING COMMUNITY *H. J. King*

VEGETABLE GROWING AND MARKETING *Harry G. Brackbill*

FEDERAL FARM PROGRAM II *J. Howard Kauffman*

VIEWPOINTS ON WORLD NEWS *Carl Kreider*

COMMUNITY LIFE AND NEWS



DATA AS OF FEBRUARY 1949

U. S. DEPARTMENT OF AGRICULTURE NEG. 47098-X BUREAU OF AGRICULTURAL ECONOMICS

A FAIR SHARE?

This chart from the United States Department of Agriculture shows the farmer's share and the middleman's share in the food dollar. One of the concerns of government farm policy is that the farmer receives a just return.

Concerning the Federal Farm Program

J. Howard Kauffman

Part I

The government farm program raises questions for "the Christian farmer who judges his actions by moral principles."

DURING THE past two turbulent decades the American farmer has been brought into contact with the federal government to a degree wholly without precedent in the history of the country. Soil conservation, crop controls, marketing quotas, price ceilings, and price floors have been the order of the day. The average farmer has been swept along with the current, trying to keep abreast of the times. Usually he fell in line with the farm program, trusting that his net income might be increased thereby. Sometimes he stopped long enough to ask a few questions, such as: Should I limit my production when there are millions who need more food? Should any one group of the nation be subsidized at the expense of the other groups? Is it right to kill little pigs and plow under my cotton? Should I be paid for something I didn't produce? How does one justify a complex system of agricultural controls?

These questions become particularly acute to the Christian farmer who judges his actions by moral principles. Frequently he may find himself "on the fence," not being able to decide on which side to climb down. At times the program may seem quite justifiable. At other times he may question whether monetary values have taken precedence over Christian virtue.

Most farmers feel that it is important to keep informed on developments in the farm program. There seems to be scarcely any justification for remaining uninformed unless one prefers to base his opinions and actions on hearsay, prejudice, or the opinions of another.

The purpose of this discussion is to summarize the present federal program for agriculture in answer to such questions as: How did it develop? What does it attempt to do? What is its present form? What are the arguments for and against any kind of federal program? No attempt is made herein either to defend or to assail the farm program in general, or any act in particular.

Long-time Program

It would not be correct to say that a federal program for agriculture is something new. For a century and a half there have been federal land programs and tariffs affecting agriculture. Agricultural colleges and experiment stations were established somewhat later. In more recent times laws were passed providing for the Agricultural Extension Service and for teaching vocational agriculture and home economics in the public schools. Various government acts have provided for the regulation of trade, the encouragement of farmers' co-operatives, the dissemination of market news, and the extension of research in agricultural economics, production, and management.

It is only within the past twenty-five years, however, that efforts have been made to control prices of farm products. Various programs were designed in an attempt to manipulate supply and demand factors in order to reduce or eliminate price-depressing "surpluses." It is these efforts to control production and prices, together with such related programs as soil conservation and farm credit, that have come to be thought of as the Federal Farm Program.

Why Government Action?

Some of the arguments most frequently advanced in favor of government action are:

1. Farmers are unorganized. Laborers have unions, manufacturers have associations, but there is no group that can adequately provide a farm program except the government itself. Comprehensive soil conservation programs, effective production controls, and orderly marketing of farm products can never be achieved except by government action.

2. Farming is an underpaid occupation. Even in the prosperous year of 1946 approximately 10 per cent of the total national income went to farm families who comprise 20 per cent of the population of the country. Hence, agriculture should be subsidized, especially in depression times when farmers have a particularly unfavorable position. Rural areas are the stronghold of democracy, and are therefore worthy of a supported economy.

3. The farm economy tends to accumulate price-depressing surpluses. When stocks accumulate, and prices decline, the manufacturer curtails production. Not so with farmers who in times of surpluses and low prices may even put forth more effort to increase production in order to offset the lower price. Since farm production fluctuates little, farm prices fluctuate greatly. By contrast, industrial production tends to fluctuate widely, while prices fluctuate less.

4. Farm income must be stabilized. The vagaries of the business cycle work havoc in a high fixed cost industry such as farming. Price floors are needed to insure the continued flow of food and fiber in desirable quantities. Farm communities are the seedbeds of the nation's population, and should therefore be able to afford adequate resources and institutions for the proper training of this population.

5. Farm credit must be liberalized. Farm tenancy can be reduced and ownership encouraged by facilitating the purchase of land, livestock, and equipment. It is argued that only through government action can interest rates be lowered and loan requirements be liberalized.

6. Soil conservation must be ex-

J. Howard Kauffman grew up in the West Liberty, Ohio, community. He now teaches Rural Sociology and Rural Economics at Goshen College. His studies have let him pay special attention to government farm policy as it affects the Christian farmer.

tended in order to curb the tremendous waste of land resources. Farm units are too small to tackle the conservation problem individually. Guidance and direction is needed from the top. Knowledge of the techniques of conservation is gained largely through large-scale experimentation. Effective conservation is possible only when a number of farmers plan and work together to control erosion in a given area.

The Other Side

Regardless of the fact that an extensive farm program has been adopted, a number of arguments are advanced against such a program. Those most frequently advanced are as follows:

1. Too much authority is given to the federal government. The constitution does not provide for the interference of the government in such matters as price and production regulation. Controls and regulations are not in harmony with the spirit of democracy and free enterprise.

2. Subsidies are economically unsound. The free exercise of the laws of supply and demand will ultimately provide the most for all. If an industry becomes unprofitable the less efficient producers should be driven out so that the industry will be profitable for the more efficient who remain. Subsidies tend to retain the inefficient within the industry, and hence increase the cost of the products to the consumer. Instead of reducing surpluses, subsidization may continue or even increase them. Furthermore it is unjust to tax one segment of the economy in order to subsidize another.

3. Government programs are too costly. Too much of the tax dollar that travels all the way to Washington and back to local communities is taken out for overhead expenses. The cost of the program to the total economy may exceed the returns to the economy.

4. The farm program increases consumer costs. This argument is advanced particularly by urban labor groups. Supported farm prices mean increased grocery and clothing bills, and consequently a lower level of living. Increased bills lead labor to demand higher wages. Higher wages tend to increase the price of the commodities which farmers and others must purchase.

5. The farm program helps those farmers most who need help least. Since benefits are paid on the basis of production, or marketings, those receive most who produce most. Therefore the present program fails to bring the needed aid to the many small-scale, less commercialized farmers who find it difficult to obtain the necessities of life, much less the luxuries they might desire. This argument sometimes overlooks the fact that in a time of very unfavorable price-cost relationships the large commercial farm may operate with substantial losses.

6. There really has been no surplus of farm commodities. As long as there are starving peoples in the world, and even people in this country with inadequate diets, there can really be no surplus. The problem is one of proper distribution rather than overproduction. Those who advance this argument are opposed to programs of acreage reduction, but may favor government action to redistribute the surplus. Since farmers or merchants cannot be expected to give their surpluses away, such redistribution could be carried out only at considerable cost to the government. The whole argument hinges on the definition of "surplus." In this case it is considered to be the amount above what would be consumed at lowest cost, rather than an amount above what would be consumed at prices which the farmer considers desirable.

Each of the above points could be elaborated and analyzed at great length. Suffice it to say that loyal support has been given to both sides of the question, whether by the august senators on the congressional floor or by the farmer neighbors across the line fence. As is frequently the case, there are tenable positions on both sides of the question. The individual must weigh the advantages of any program against its disadvantages, and determine his position in the light of the values which he holds highest.

THE FAMILY FARM IS STILL AN AMERICAN IDEAL

Much of the government's farm program is intended to help our nation's farm families to own their own farms and to "sit under their own vine and fig tree."

Here is a view of Floyd Garber's farm at Jackson, Minnesota. Corn and oats are grown in the fields; beef cattle are fed in the barn. There are two daughters and one son in the family. One daughter is a missionary to China.

Home and Community in Child Welfare

J. C. Fretz

"These children need to be made to feel perfectly welcomed, nurtured and protected from the rebuff of a cold world."

WITH THE Annual Conference of June, 1947, the work of the Child Welfare Committee became coordinated with the work of the Ontario Mennonite Conference Welfare Board consisting of the deacons of the congregations. Thereafter this committee makes its reports twice a year to the Welfare Board. The work continues in these directions:

1. Looking out suitable homes and neglected children so as to provide new opportunities for unfortunate children.
2. Building up by literature and contact among the membership a conscience sensitive to these needs, and a conviction of responsibility that shows more widely in every community.
3. Finding available literature provided by the Canadian Government and from Welfare Agencies in New York and Washington, that helps the prospective Foster Home to understand the responsibility of undertaking to foster a child.

Care Through the Foster Home

One form of care given to underprivileged children today among our people is by receiving children from the local Shelter (or directly from their homes where emergency cases arise) on a per month basis of nominal payment for board. The periods of need here vary from months to several years. This type of care is undertaken with the understanding that adoption is not to be expected. Everything possible is being done to bring about conditions so that these children can return to their own parents. Or the child may be of such an age that though never finding it suitable to return to his own parents, he will in the course of some years be responsible for himself. In other cases the foster homes are encouraged to volunteer to include in the household one or more underprivileged or subnormal children when there is no prospect of being remunerated for the service. This response of the foster home becomes wholly philanthropic, voluntary, magnanimous, and Christian from the true sense of love for good works and almsdeeds. These children need to be made to feel perfectly welcomed, nurtured and protected from the rebuff of a cold world. Patience and unselfishness will be exercised toward them that they may be encouraged to respond to the extent of their abilities in the usual and normal functions of the home. While this group is least attractive, service in this area is probably the most highly pleasing to God and will rank well among the heavenly rewards.

Adoption Is Desirable

Adoptions, as we said in the beginning, have been common among us. But today in view of the great increase in broken homes, illegitimate children, and unfortunate circumstances we have not taken to adoption in a correspondingly greater way. Adoption has attraction to it in the area of child welfare, in that as a child continues to be reared in a home ties are formed that make it easy for the dutiful child to become one of the family. In Ontario today numbers of people can attribute their success in life and as Christians to the fact that they were reared in a Mennonite home. Though far removed by years, distance, and circumstances, yet principles accepted in those formative years live on and are never lost.

Preserving Broken Families

A later form of project in our Ontario Child Welfare work is to preserve the family unit where one or other of the parents are left alone with the children. The conviction for possibilities in this direction took rise from observations and interviews in cases where the attachment between bereft parent and children is such that it becomes a very difficult decision to have the children "put out," that is, to have the home broken up. Where the remaining parent is efficient to do well for his own children the ideal can more nearly be reached by having this broken family unit adopted as a whole instead of broken up and placed out individually. Let a congregation make itself responsible for this project. During 1948-49 the committee has brought this matter to the attention of the Welfare Board and after due consideration on the part of the Board with a County Officer present at their recent meeting to discuss various angles involved, action was taken authorizing the Child Welfare Committee to implement their recommendation that family unit projects be explained to the congregations with an appeal for response in this direction. The following quotation from a letter to the brotherhood of Ontario, Oct. 31, 1949, explains what is in mind:

"We have among our country homes, vacant space, such as the small house at the corner of the farm or the grandfather part in the farmhouse, where a mother and her children could be given their own living quarters and supplemented by allowances for the children and aid from the congregation. These could grow up in the neighborhood from ordinary boys and girls to useful grownups, and we trust Christians, in the community. Let us weigh this matter carefully and let each congregation decide upon something that they feel prepared to offer.

J. C. Fretz of Kitchener, Ontario, continues with another article on Child Welfare. He writes from the viewpoint of a leader in the new program of Child Welfare that the Ontario Conference is sponsoring.

We are sure that this labor of love will be blessed of the Lord and return happiness to those who undertake it."

"A Beacon Light"

The superintendent of the local Children's Aid Society comments that this effort in short is a "beacon across the continent." As far as he knows there is no other organization anywhere that is endeavoring to lend support to broken family units. Interesting instances of how preservation of broken family units has been effected can be found in our congregations and doubtless are not confined to Ontario only. A community with such a unit in the midst may be surprised how simply it works out. A thrifty parent, a mother, for instance, with her children by her and just enough attention from the neighbors or the deacons and the membership to relieve the financial embarrassment and guidance with advice and oversight will do surprisingly well even to the education of the rising generation.

Our Child Welfare efforts in Ontario then are divided into these directions:

1. Adoption.
2. Children taken out on boarding basis.
3. Foster children accepted for temporary or longer terms on a voluntary free boarding basis.
4. Homes available to the County Children's Aid Society open to serve them temporarily while arrangements for more permanent placement are in progress.
5. Broken family units cared for by a congregation or a neighborhood group.
6. Bibliography of Child Welfare literature.

After five years the business of this Child Welfare Committee is still "to locate suitable homes, to seek out needy children, and bring about proper relations by which the home becomes the guardian of the child and the child one of the household."

IN A FOSTER HOME

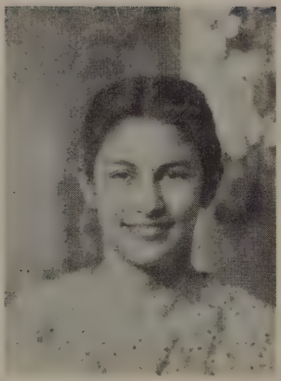
Many Mennonite families in Ontario have welcomed needy children. Here is a boy. Vincent Walters, in the home of the Norman Buehlers at St. Jacobs, Ontario. Verda Buehler, a daughter (right), is a student at Rockway Mennonite School.

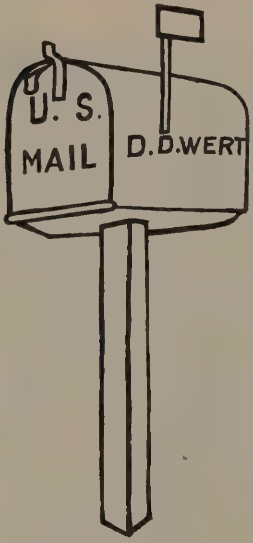
THE YOUNG COMMUNITY

Here are the poems that won second place in the Poetry Contest last winter.

Nancy Wert lives in Lebanon, Pennsylvania. She is 12 and was in Grade 8 at Dohner's Mennonite School. She says she likes to crochet and knit and draw. She takes piano lessons.

Billy Brenneman who is 10 was in the fifth grade at Elida Christian Day School. Do you see the kite he wrote about? His address is R.D. 4, Elida, Ohio.





Nancy's Drawing

Our Mailbox

by Nancy L. Wert

I like our mailbox, don't you see?
It brings my friends so close to me.
Although we cannot see each other,
We can learn to know so many.

One letter comes from Canada,
Which I found in the "Words of Cheer."
Others from Pennsylvania
From schoolmates of last year.

I like to receive the letters
That tell of interesting things.
They're the ones that are considered
The very best the mailman brings.

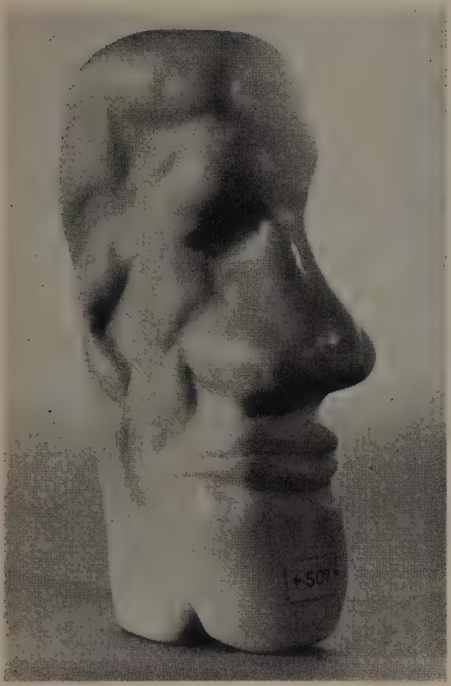
March Wind

by Billy Brenneman

When March comes round,
And the wind is bound
To make a sort of whistling sound,
That's when my feet take to the ground.

Out through the fields I make my flight;
I run and run with all my might,
'Cause in my hand I'm holding tight
A string that's fastened to a kite.

Soap Carving



ELDERLY GENTLEMAN

This is a picture of the soap carving that won honorable mention and $25 in the Junior Class (under 14) in the twenty-first Annual National Soap Sculpture Competition. It was carved by John J. Sudermann of Goshen, Indiana.

John J. Sudermann from Goshen, Indiana, tells us about an interesting hobby that you will want to try. All you need, he says, to do soap carving is a good, hard bar of soap, a sharp knife, and any other tool that would be handy.

The first step in soap carving is selecting an idea. Plan to carve something quite large and solid. There are always interesting things about us to carve. If you are doing your first soap carving, you'll want to draw a pattern. Then blacken a sheet of paper by rubbing with a soft pencil and use this as a carbon to trace the design on the bar of soap.

Now you're ready to start carving. John J. says, be sure to cut only small portions at a time or a piece of the soap will break right off. After you have the rough cutting done, you'll need to round the corners and add the fine details. John J. suggests that a flat hairpin with the loop cutting is ideal for places where the knife can't reach. A light wooden stick, that won't puncture the carving if you slip, is good for picking up the clinging little shavings that won't otherwise be removed. Edges will round beautifully with a little gentle pressure. Water irons out knife scars. Put the carving under the cold water faucet. Breaks can be repaired by joining the broken parts with needles while the soap is still soft.

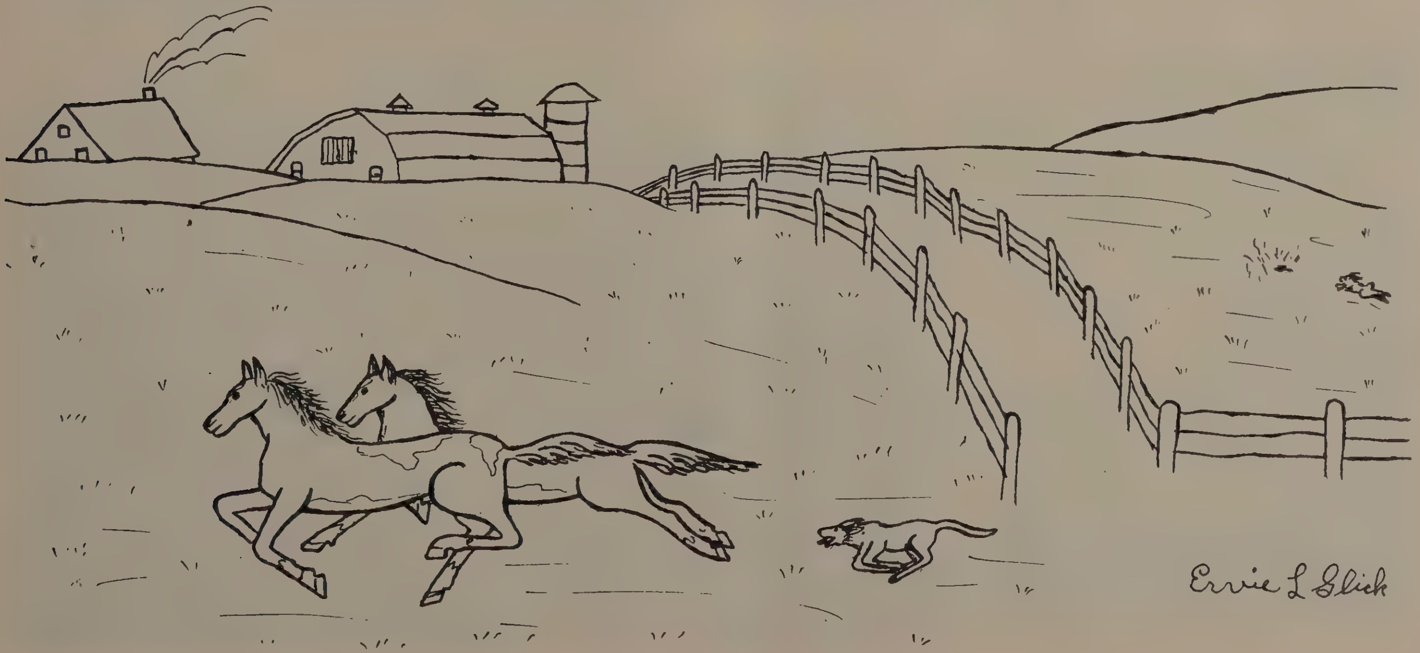
Now—when your soap carving is finished, polish it after it has dried for several days. Rub gently with a paper napkin, tissue paper, or the palm of your hand.

Every year Proctor and Gamble (Ivory Soap) sponsor a national soap sculpture competition. There are cash prizes for three classes (advanced, senior, and junior). The contest for 1950 closed in April, but if you would like information or entry blanks for the next contest write to National Soap Sculpture Committee, 160 Fifth Avenue, New York 10, New York. The prize-winning sculptures are divided into unit groups and formed into traveling exhibits.

Maybe your schoolteacher would like to get one of these. Why don't you tell her about it?

Do You Like to Draw?

Here is a picture that was made from Ervie Glick's drawing. Ervie lives on a farm in North Dakota. He enjoys farm life and likes to draw farm scenes, especially horses. He and his brother also make very nice model airplanes, making them from their own plans and patterns. Although our young artist was only 10 years old when he made these drawings, he did a very good job of capturing the spirit of these riding horses against the rolling N.D. hills. What do you like to draw? Why not share it?



A FINE TEAM OF HORSES AT CARSTAIRS
Maxwell Simpson works the summer fallow with a team of six horses. Carstairs is only fifty miles from the foothills leading to the Rocky Mountains.

Alberta—Land of the Unexpected

Clarence Ramer

"Sunny" Alberta, a western province of Canada nestled on the east side of the magnificent Canadian Rockies, is a land of opportunity. It stretches northward from the Montana border for seven hundred and sixty miles. It is bounded on the north by the Northwest Territories, stretching from the forty-ninth to the sixtieth parallel of latitude. The province of Saskatchewan is on the east and the crestline of the Rockies marks the border between British Columbia and Alberta on the west. Alberta varies in width from 180 to 400 miles. Rolling, treeless prairies extend from the international border to about fifty miles north of Calgary. The northern part of the province is more heavily timbered than the central, which has what is called "brush." The great tracts of spruce and poplar are valuable. The soil over the whole of Alberta is fertile, with the exception of a few sandy places. Crops are more or less dependent on rainfall.

Hunting and Mining

Beneath the surface are enormous deposits of high-grade coal, unestimable resources of oil, natural gas, and petroleum. There are immense beds of tar sand east of the Athabaska River, estimated to contain six billion tons of bitumen. Rivers and lakes are well stocked with fish, and it has the happy hunting ground for those who like a few weeks of adventure. Nearly all the hunters returned this fall with a moose, elk, or deer.

Untouched Acres

Large tracts of woodland remain untouched. Acres of fertile soil await the sharp shear of the plow. There are many opportunities for new industries as the population continues to grow.

It is the land of the unexpected. A sudden cold wave swept over the province the middle of September bringing with it the first and heavy frosts of the season. Late crops were frozen. Winter appeared early in October surprising many unprepared farmers, but

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Clarence Ramer of Duchess, Alberta, writes from the viewpoint of a church leader in the Alberta-Saskatchewan Conference. He serves as a bishop in the conference and is active as a Bible school teacher and evangelist. He is the father of six children.

IRRIGATION BRINGS LIFE AT DUCHESS
At Duchess, Alberta, James Martin's farm was photographed from an airplane in August of 1948. Note the irrigation ditches. Wheat is one of the principal crops.

after a short period of about ten days of inclement weather an Indian summer was ushered in and November was the warmest on record. Winters are moderated by the "Chinook" wind. This term is used for the warm dry winds that come down over the eastern slope of the Rockies. These winds greatly moderate winter temperatures and in some sections make it possible for the grazing of cattle all winter. The Chinook may suddenly raise the temperature 50 degrees overnight.

This year the section from Calgary north and around Edmonton experienced an unusual drought. It came during the growing season which cut yields considerably. The writer experienced the sudden break of the dry spell while traveling north through Edmonton. A storm with hail and an abundance of rain broke, with water coming down at the rate of six inches an hour. Fields were flooded, subways in Edmonton were filled, cars were submerged, basements of large stores became cisterns, overrunning streets pushed water into stores on the first floor during the thirty-minute downpour. The rain, however, came too late to greatly benefit the crops. The crop yield in this northerly section was unusually light, but southern Alberta had a good crop.

Communities Have Grown

Six Mennonite communities are scattered from the southern part of the province north to Edmonton. North of Edmonton and in the Peace River district are the beginnings of new communities. Not only are there opportunities for material gain, but the Lord also has a rich harvest for soul seekers. Nearly all the Mennonite communities have special opportunities in this harvest field of the Lord. Practically all the communities present opportunities for new settlers. This is especially true at High River, Westward Ho, and Acadia Valley. Stirling, High River, and Carstairs are along the paved highway running north from the border. Westward Ho lies west about thirty miles and Tofield east about thirty-five miles. Duchess is on the number one highway running east from Calgary to Medicine Hat. One hundred and twenty miles from Calgary and seventy-five miles from Medicine Hat, Duchess is in the midst of the eastern irrigation district. Farms have irrigation to assist growing crops in dry weather. A few families are located at Acadia Valley on the easterly side of the province east and a little north of Duchess one hundred and twenty miles. Successful methods of dry farming give opportunities in this district. More families would be appreciated.

All grain crops are sold through the Canadian Wheat Board unless fed. Farmers received an initial payment of around $1.55 per bushel for wheat depending on the grade. Grades of wheat vary from No. 1 Northern to No. 6. Frosted grain falls into the 5 and 6 grades. No. 1 Northern is the best and highest priced.

Livestock is raised on most western farms. Good steers and heifers sell from 17 to 21 cents per pound live weight. Hogs are sold rail grade, that is, dressed weight and grade. Grade A are now 27 cents per pound. Mixed farming is found in practically all Mennonite communities.

A New Missionary Project

A new type of missionary enterprise has been launched by the Alberta-Saskatchewan Mission Board. A half-section improved farm (320 acres) is being bought by a group of shareholders. Each share is $100.00 and the farm under consideration is to cost $7,000. This farm is located near Culp, which is a new mission outpost. It will be cropped by missionaries, the proceeds of which will provide income for the families. This community and others close by present real opportunities for new settling. Crops have proved very satisfactory.

Winters provide ample time for rest. Work on farms is reduced to necessary chores, caring for stock. Fishing, fur trapping, logging would be available, as well as a few other jobs such as mining, hay bailing, trucking, etc. Most of the Alberta Mennonite communities enjoy a two- or three-weeks winter Bible school. Twenty and thirty below zero weather does not hinder families driving to church to enjoy singing and Bible study. Alberta is "sunny" even in winter.

Ezra Yoder's herd of Holstein cows will soon be driven into the barn and milked. The backbone of the average farm in this community is the herd of milch cows. Wheat, oats, and barley are the chief crops.

Howard Stauffer, his wife, and daughter feed some of the four hundred chickens on their farm. In certain parts of Alberta half sections (320 acres) of productive land can be bought for $7,000.

A New Community in Arizona

Edna Beiler

Located in the "vast silent regions of the desert" a new church community is planted in a healthful setting.

Children play by a large cactus in the community near Phoenix, Arizona.

MENNONITE
CHURCH

THE NEW CHURCH AT PHOENIX

The Sunnyslope Mennonite Church was organized in 1946 with fifteen members meeting in a home. Today there are sixty-two members of the church and they gather for worship in this new church building. Melvin Ruth and Joseph H. Yoder are pastors.

IF THE PEOPLE of the Sunnyslope Mennonite congregation had a theme song it might well be

"Great is Thy faithfulness, O God my Father,
There is no shadow of turning with Thee;
Thou changest not, Thy compassions, they fail not;
As Thou hast been Thou forever wilt be."

In February of 1946 a congregational organization was set up at the home of Harold Brooks near Glendale with fifteen charter members; today we have a membership of sixty-two and meet to worship in our new church in Sunnyslope. In the interval we progressed from worship in homes to a temporary church house which overflowed into a tent and finally to our present building. The very walls and pews should remind us of God's love and faithfulness to a feeble group, so helpless without Him.

Of course, the big reason for the rapid increase in population in the "Valley of the Sun" is its unusual climate. Newcomers are usually health seekers either for themselves or some member in the family. Many find the climate beneficial; however, there are some who are disappointed. Some are able to make the adjustment to a radically different land and climate and some become homesick at the very sight of the desert and are not comforted until they return to familiar civilization.

Located in Suburbs

The Sunnyslope Church is situated in a suburban area about ten miles from downtown Phoenix. The new church is a commodious building on a lot just north of the old church which now serves a dual purpose. On Sunday we have classes of the children's department in it. Our Sunday school has prospered by God's grace and we now reach many children from non-Christian homes. On weekdays the old church knows the hum and bustle of the twenty children who attend our Christian Day School taught by Mrs. Gordon Shantz of Chambersburg, Pennsylvania. Grades are offered this year up to and including the seventh grade.

The ladies' sewing circle had an average attendance of 13¼ members at its monthly meetings this past year. Activities of this group included mending for the crippled children's hospital, and making garments, quilts, and comforters, some for foreign and some for local relief.

The young people's organization, the Saguaro Club, meets twice a month. The social activities include wiener roasts, programs, etc. They also sponsor a monthly publication, *Desert Winds*, which contains articles and poems besides community news. Subscriptions are .75 per year and can be obtained from the writer at her address, 1309 West Mountain View, Phoenix, Ariz.

Edna Beiler is one of the members of the new community in Arizona and is formerly from Springs, Pa. She is active in the life of the community and is business manager of "Desert Winds," the community newssheet. In the past year she attended a local teachers' college.

REFLECTION IN A DESERT PARK
East of Phoenix is the Papago Park and in the midst of it is this beautiful scene which is reflected in the water.

Melvin Ruth stands in the shade by an irrigation ditch. Formerly from Pennsylvania, he lived for several years in Virginia before moving to Arizona. He reports that near Phoenix well-kept farms grow citrus, dates, lettuce, cauliflower, melons, alfalfa, and cotton.

Making a Living

Now, a word about the economic situation in Phoenix and vicinity. God has blessed most of the men who live here permanently with steady work and reasonable wages, but for winter residents the situation is often more difficult. The *Sunnyslope Journal* says that jobs are much scarcer this winter than last and the requirements are stiffer as trained workers continue to come in. At present cotton picking is available as well as work in vegetable harvesting. In time we hope to see the group more stabilized as individuals buy farms or enter business consistent with Mennonite ideals of life. Irrigation farming may be different, yet we believe the thrifty farmers of our heritage could make a living here as well as in other portions of our country. We see dairy and poultry farms prosper about us. Since much of both these products is imported, we can see no reason why these possibilities should not be developed.

Winter residents find it easier to secure living quarters than several years ago and have more variety to choose from. While most of the homes are not as elaborate as those up North or in the East, winter visitors find them quite cozy in this land of sunshine.

The desert with its spring cacti and drooping paloverde trees often seems mysterious and baffling to newcomers but it can become beautiful when one has been exposed to its charms for a while. Best of all, one soon discovers that the same God who spoke in maples and lilacs now speaks in saguaros and the creosote bush; that the same Spirit who lingered among lake and forest also broods over the vast silent reaches of the desert.

Do You Want to Learn More About Arizona?

If you do, there is a splendid magazine to which you can subscribe. It is called *Arizona Highways* and is published monthly by the Arizona Highway Department, Phoenix, Arizona. An unusually attractive and colorful number was the December, 1949, issue.

In this issue are many color pictures of the Navajo Indians, the Grand Canyon, the ancient cliff dwellings, prehistoric ruins, old Spanish missions, desert scenes, beautiful flowers and mountains.

"There is neither beginning nor end to the beauty of the land," comments this paper. It goes on to say: "There is the quiet majesty of Grand Canyon after a storm. There is the nobility of high mountain peaks white and regal against a winter sky, and the sky itself is not gray or ominous with storm, but blue and translucent as if the storm itself had washed it clean. The eternal stillness of the night comes with the setting sun to envelop the fishing craft at rest in the harbor at Puerto Penasco in Sonora, just a few miles from our border. At night in the lonely desert curious creatures come from their hiding places to mark the sand and when the sun comes again the marks left in the sand are beautiful things to see. There is neither shape nor size to the beauty of the land. It may be the flaming horizon, a little plant, a rabbit track, the shape of a leaf. The eternal sea washes the sand, the sun turns the snow to sparkling crystals, the crystals melt and begin their journey to the sea, where they, too, will wash the sand and all is well . . . ."

Community Life

Cow Bells from Switzerland

With the flight from Europe of people seeking religious liberty and freedom was a group of people from Switzerland. Coming to America along with some other fellow believers was one Fred Geiser, aged twenty-one years, from the Sonnenberg mountains. Moving westward into Ohio he came to the little Swiss settlement in Wayne County where a few other Swiss people had cleared the timbers and settled pioneer homesteads. Except for the steep mountains the hills and vales with springs of clear water which they found here had so reminded them of their homeland they promptly called their new community Sonnenberg, after their native home. Gradually and much later a little town sprang up which they called Kidron after the babbling brook that runs through the town.

Fred settled on a farm about two miles west of Kidron, where he reared twelve children. Many were the stories of the homeland with much praise of its scenic delights that he told them. As the children grew up, married, and settled on farms near home, he pleaded that one of them should go to the homeland and visit his relatives. Two months before his death, his son David promised to go. But Fred's only living brother in Switzerland died six months after he did.

That was sixteen years ago. Recently "Dave" decided it was time to make good his promise. So he took a ten weeks' trip to his father's homeland, leaving the care of his farm with his wife and ten children, an even five of boys and girls. Caring for the farm was no small task as the "Homemond Farm" is a hundred-and-twenty-four-acre dairy farm, with a herd of twenty-two purebred Holstein-Friesian milking cows.

David F. Geiser began farming in 1926, with a few calves from his father's dairy stock. With constant test-

Protect and Conserve Farm Children

Charles S. Adams

Recently, an Extension worker visited a 100-acre farm. He found two boys, five and six years of age, operating tractors, each in a separate 25-acre field, while the father, in a third field, was sowing clover seed.

The five-year-old boy, seeing the visitor in the farm yard, unhitched his tractor from the disc harrow and drove to the yard. He backed his tractor into the shed. The six-year-old boy likewise unhitched his tractor from the disc plow, brought his tractor to the barn and, with precision, backed it into the only space left in the shed. He closed the large swinging doors as he looked back over his shoulder to see if the visitor was watching.

When dad came in from the field, the visitor commented on how he (the farmer) is meeting his farm labor problem. The father related that the six-year-old boy goes to school. When he returns home in the late afternoon, he gets the tractor out for whatever job is waiting. The five-year-old boy gets up in the morning when he feels like it, eats his breakfast, and then goes to the tractor which his father has oiled and gassed for him. The boy works for an hour or two until he gets thirsty, hungry or sleepy. He then unhitches his tractor, gets a drink or a snack, or takes a short nap, and then goes back to work again. This procedure he repeats in the afternoon.

It sounds cute, doesn't it? But it is tragic. The growth and development of these young boys is not normal in such a situation. Growth in body, mind and experience is jeopardized. If they should be fortunate enough to survive this experience and grow up without the loss of an arm or a leg, they are maimed for life in their too rapid maturity and mental development. No doubt, the boys enjoy the thrills of this experience, but we believe the parents need to guard these children and prevent warped lives.

We must recognize the hazards in operating such powerful equipment where experienced good judgment is vital. Parents who may be thoughtless or careless in these respects must be encouraged to guard their children against such risks.

FARM BOYS LIKE MACHINERY

Here is Kenneth Garber, son of B. Snavely Garber of Willow Street, Pa. Kenneth posed for this picture when he was nine years old. He is helping to take the post hole digger off his father's tractor. His father insists that though there are many jobs on the farm that boys enjoy doing they should have time to play. He writes: "Our big job as parents is not to take chances with children and also to teach them where danger lies."

The House of Friendship in Kitchener, Ontario

Here are inside and outside views of the House of Friendship (left) which Mennonites in Ontario have helped to set up. The House was originally a private home and lent itself remarkably well to renovating.

A group of transient men (right) enjoy a hearty meal as J. Ross Goodall, Director of the House, pours coffee. The House does not supply lodging but does look after the spiritual and material needs the men may have. A board of directors is in charge of the work. C. F. Derstine is chairman of the board.

---

ing under the Dairy Herd Improvement Association, his herd has been on the honor roll of the Ohio Dairyman's Association for the last eight years. His two X milking records now show four hundred to four hundred and forty pounds of dairy fat a year. And his herd classified for type scored 83.2 out of a possible 100 points last year. This has made him eligible for the Advanced Breeders Registry. He with three other interested farmers purchased a six-year-old purebred bull, "Dunloggin Designer," and so Geiser's specialty is calves rather than his milk record. The milk from his herd is taken to a co-operative factory in Kidron where Swiss cheese is manufactured.

He does not believe butter fat content can be raised by feeding. Heredity and the care of "dry" cows are the secret so far as he is concerned. One feeding secret he has shared with other farmers (and for which he has often been thanked) is this: ten days before freshening, after a dry period of six to eight weeks he omits all corn, giving a mixture of ground oats, bran, linseed oil meal, and minerals, adding candied copra to counteract acetonemia. This he keeps up for two weeks after calving and gradually returns to a normal dairy ration. That this program works well can be seen from the fact that he lost his first cow last year and that one from "hardware."

Naturally, being a farmer of this type, the Swiss cows and dairying, with cheese making, were of special interest to him. The cows of the Simmenthaler breed are large and "beefy" with five to six thousand pounds of milk being top production.

The Swiss farmers take their cows and goats into the mountains for the summer, making the cheese there and bringing it home in the late autumn. To have milk delivered in towns out of an open vat, on dog- or bicycle-drawn carts seemed quaint indeed to a modern truck- and tractor-farming American. Coming from the Kidron community where the first and one of the largest livestock markets in the United States is held weekly, it was a special privilege for David Geiser to attend the yearly Swiss livestock sale. Each man is his own auctioneer, and as many as 350 cows and 2,000 bulls are sold in one day. Buyers come from all over Switzerland and every country in Europe except Russia.

In order to identify their herds Swiss farmers have each cow or goat carry its own bell, from tiny tinkling ones to some of considerable weight. His father had brought with him some of the famous bells made in the town of La Chaux-defonds where Dave also went. But Dave brought back with him not a few but fifty bells out of which he kept twenty-seven. The set of sixteen for his own herd were cast in the chromatic scale in the key of C, while his neighbor has one in the key of G. The bells are made of six kinds of metal, their combination a professional secret, with his name and date cast in them along with other peasant art. Although Mr. Geiser with practice could probably become a professional bell ringer he is content to leave that to his cows.

While visiting with his cousins in the canton of Bern, he visited a different church each Sunday. He found the Mennonites there of average wealth because, said he, "They are thrifty and not afraid of hard work." But our modern American mode of living with its many luxuries is practically unknown to them.

Many of us have longingly wished to see the ancestral home of our forefathers, but few of us have made that dream a reality. When asked whether Switzerland was as beautiful as his father had glowingly pictured it to him, his reply came instantly, "Oh, it was far superior to anything he said." This makes us surely believe that when we reach our Homeland with our Father, we will say in the words of the Queen of Sheba, "The half has never been told me."

—Frieda Amstutz, Dalton, Ohio.

Viewpoints on World News

Point Four Aid for Undeveloped Areas

Carl Kreider

On May 25, 1950, the United States Senate gave a final vote of approval to the $3,100 million bill authorizing foreign financial aid. This is the third year that such aid has been provided. During the year 1948-49, $4,400 million were spent; during the year 1949-50, $3,700 million. This year the authorization, though smaller in size, contained an amount of $35 million for "Point IV" aid. Although this item represented only about one per cent of the total amount authorized by the bill, it evoked a considerable amount of debate, particularly in the Senate, and it has a long-term significance that should be of interest to Christians everywhere.

When President Truman gave his State of the Union Message last January 4, he delivered a carefully prepared speech which had been in the hands of newspaper reporters for some hours before it was given to the public. Point four of his address, however, came as a complete surprise. "We must embark," he stated, "upon a bold new program . . . for the improvement and growth of underdeveloped areas." It was revealed that he intended to promote the raising of living standards in backward areas of Latin America, Africa, and Eastern countries. This would be done, partly in co-operation with the United Nations, by bringing to their peoples the benefits of United States' technical knowledge on such matters as taxation, public administration, agricultural production, education, and medical science. President Truman requested an appropriation of $45 million for these purposes.

When the administration's Foreign Aid Bill reached the floor of the House of Representatives (March 31), the amount of Point IV aid was reduced to $25 million. When it reached the Senate a motion to shelve the plan entirely at this session of Congress to enable further study was defeated by only eight votes. The final vote to authorize the expenditure passed by the slender margin of one vote, 37 to 36. Because of slight differences between the House and the Senate bills, both houses had to approve a compromise conference measure. The House approved this by a vote of 247 to 88. The Senate, however, debated the bill for a number of days and finally approved a measure which changed the House provision for using the money to encourage "the exchange of technical knowledge and skills and the flow of investment capital" by removing the reference to "investment capital." The authorized expenditure, however, was increased to $35 million. The arguments which were used in making this change are interesting and deserve analysis.

In the first place, it was charged that our government was proposing a "world-wide W.P.A." after Marshall Plan aid expires two years from now. If this charge was correct, certainly no one should have much interest in the project. Although some form of W.P.A. aid may have been necessary temporarily in the depths of the depression to prevent city workers from starving, it is now almost universally agreed that such aid was continued much longer than it was justifiable to do so and that the "make work" projects which the aid provided were demoralizing both to the recipient of the aid and to the community as a whole. Certainly the problem in the underdeveloped areas is not a depression unemployment problem.

In the second place, it was rumored that there was contemplated the expenditure of huge volumes of government and private funds. One estimate made by a New York businessman was that $1 trillion would be required over a 20-year period. One is forced to wonder whether such sums can reasonably be expected, even in these days of astronomical monetary figures.

The third argument, that private investment abroad is too risky because the governments of underdeveloped countries are too shaky, deserves more attention. One is compelled to recall some pertinent United States history. Our country was not always the highly developed industrial colossus which it is today. Three basic economic resources were needed to produce our high standard of living. In the first place, we needed land, and God provided us with some of the most marvelous natural resources existing anywhere. In the second place, we needed labor, but in this respect we were not so fortunate. Only a small number of Indians inhabited our vast continent. We brought slaves from Africa, and thus produced not only a black mark to our national life which time can never erase but also gave rise to one of the gravest social problems of our day. We also brought indentured servants here from European countries. Many of our Mennonite ancestors came in this way by selling their freedom here for a stipulated number of years in return for boat passage to America.

The third resource we needed for our development was capital, and in this respect we were as poor as we were with respect to labor, or possibly poorer. As a result we borrowed large sums from Europe, particularly England. Many of the arguments against American investments abroad today could have been advanced with equal or greater cogency against foreign investments here when we were an underdeveloped country. Our government was shaky. Rumblings of the Civil War date from the very beginnings of our national existence and they became steadily more pronounced as the year 1860 approached. In fact, our government did not express a strong national unity all through the period of greatest foreign investment in this country. Our record for repaying our debts was not much better than the more recent record of foreigners repaying us. After the crisis of 1837 the states of Mississippi, Louisiana, Maryland, Arkansas, Indiana, and Michigan all repudiated their debts, many of which were contracted abroad.

The underdeveloped countries of the world face the same basic problem that the United States faced 150 years ago. If capital is provided, many of them also offer the same promise of developing a standard of living in which starvation is not a constant threat. They have the land; many of these areas have tremendous undeveloped natural resources. Unlike the United States 150 years ago, many of them have the labor. In fact, one of their main problems is that without capital they have so much labor that they cannot provide a high standard of living to their large populations. American capital would make possible the industrialization of their countries. This would enable some of them to have better methods of agricultural production and others to sell manufactured goods abroad in order that they might buy food from the

[Continued on page 32]

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POINT FOUR AID

[Continued from page 30]

great potential producers in the Americas. In the nineteenth century England was the world's banker. Two World Wars, however, have so completely depleted England's supply of capital that the United States is today the only source of large-scale borrowing. Point IV aid should help make American private lending a desirable long-term policy.

One of the great underdeveloped areas of particular interest to our Mennonite people is the newly developing colonies of Mennonite refugees in Paraguay. These people need the help of our capital in order that they may have the basis for sound economic development. We should not be guilty of forcing them to provide their own capital and thus driving their standard of living down to a starvation level during the pioneering days of their settlements. When we aid these people with our capital we are also fulfilling the teachings of Him who said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

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PIGEON, MICHIGAN

[Continued from page 9]

chandise, service, and Christian honesty. The community usually classifies all Mennonites in one category; thus both groups are made conscious that we are interdependent upon each other for a united Christian witness.

Go with us to town for a day of trading. After parking the auto in the heart of Pigeon's business district perhaps the ladies will head for Fanny Gascho's Dry Goods Store, and the men might go into Nick Gascho's GAMBLE chain store. Before going further we think of the poultry in the trunk of the car; so we drive over to William Bechler's Poultry House to exchange the hens for more needed cash while in town. We fill the gas tank at Omar Swartzendruber's Kaiser-Frazer garage and then drive to Maust's Super Market for groceries and locker meat. We then want to pay for the newly installed oil furnace; so we drive over to the Shetler Plumbing and Heating Shop and make settlement. The fuel tank needs filling; so we report to John Shetler at the Farmer's Co-operative Oil Station to fill the drum. There are still many other Mennonites in stores, garages, school, and industries of the town. Joe Shetler is the community's mortician and operates a furniture store also. Paul Esch has a radio repair shop. Willard Wyse has recently set up an unusual glass blowing shop for his skilled art. Simon Gnagey makes beautifully designed rugs the year round from rags rolled in balls. Richard Maust's Hatchery is operated by his son, Edgar, located by his farm and along the highway. Perl Steiner has an upholstering shop in Bad Axe. Manuel Ropp manages a large milk collection depot for a Detroit milk company. Other trades include: milk testing, land tiling, livestock auction, sale clerking and livestock hauling.

While living close together for nearly 50 years the two churches have intermingled. Looking in from the outside and then studying both groups, one can see the value of competition. If rightly guided this can challenge the best. Both churches are being a great help one to the other.

Hearty invitations are extended to visit our churches, farms, and industries. You would enjoy our winter and summer Bible schools. Fishing in near-by Lake Huron may be an attraction to some.

Household Horizons: Diary of a Lancaster County Housewife

When I looked out across the meadow one morning to see dandelions shining everywhere, not just one here and there as there had been earlier, I knew that May was here. The calendar had already been turned on a dismal rainy morning, but the feeling of May came with the sunshine and dandelions. "Look," I called to my husband, "aren't they beautiful? You'd think someone had scattered gold across the meadow." "Gold wouldn't be pretty like that," he answered. Dandelions, like gold, depart on fleet wings, but buttercups follow, and then in the low places in our meadow, beds of Indian paint brush. I'm quite sure that somewhere in the pages of some book on botany there is a correct name for this flower, but the local name describes it perfectly. It resembles a long-handled paint brush, whose tip has been dipped in red, yellow, or any of the orange shades between. I never saw it before I came here. Discovering it made up for the absence of daisies, which I still miss, although I find that they spoil the pasture and farmers hereabout pull them out if they show their faces. I remember a field full of them but I don't suppose it was cultivated. The school children gathered literally bushels of them and made chains to decorate for the closing exercises. And in our primer "Harry picked a daisy, and Betty picked a daisy," never knowing that they were improving the pasture! Flowers have associations with people. We see a bed of tulips, or catch a whiff of lilacs, and our minds automatically recall certain persons. Carnations to me are associated with Mother's Day, and paint brush has a missionary significance, although this may seem surprising.

Our "Little Juniors" made paper carnations at the Mother and Daughter meeting of our Junior Sewing Circle. The word "Junior" is used in a relative sense, as this circle is predominantly teen-age, plus a group of older girls who work in the daytime, or young mothers who can more easily attend an evening circle. The six-to-twelve age group which has been meeting with them the past year has been dubbed "Little Juniors" for want of an official name. This younger group doesn't do much sewing, but they make scrapbooks for shut-ins, stuff toys, and work at various projects. The carnations they made on this occasion were made of colored cleansing tissues, bobby pins, and green drinking straws. Three single thicknesses of tissue were folded once lengthwise, then back and forth as we used to make fans when children, and the ends of the fan snipped off irregularly. After securing the bobby pin across the center of this fan, the petals were pulled up one thickness at a time, and the bottom of the pin stuck into the straw for a stem. They were very pretty. Each mother present was given one. Mother's Day has been commercialized we know, but the Bible says that the children of a virtuous woman shall rise up and call her blessed, and in the program rendered by and for the hundred and two mothers and daughters present, the aim was to do just this.

Once, some dozen years ago, we entertained two couples at dinner, and the centerpiece was Indian paint brush. Ray Wenger smiled when he saw them, and said, "I used to pick those and sell them at market." He had lived on one of the farms along this long meadow, which is really just one meadow, although men have built fences and roads across it to divide it. He was never in our home again, although his wife and children have been. Somewhere in Africa a stone marks his grave. And when we see the paint brush in the spring, we remember. For in May missionaries from many places gather at the Chestnut Street Church. We cannot attend all of the sessions, but we try to attend some. First seats go to first comers, and it takes considerable planning to arrive in time to get in. Josef Herschkowitz said he longed to see people flock to church as they flock to the movies, and he actually saw them standing in line to get in to this conference, for which he praised the Lord. Between sessions friends from various places called to see us—friends doubly welcome for the joy they brought Grandpa Eby who is shut in by the infirmities of age.

In our mail the "Words of Cheer" had brought the winners of the missionary-naming contest. Our ten-year-old was disappointed that she had received only honorable mention. But she had won something else—a knowledge of missionaries. She looked closely at the speakers to see if she knew any of them, and thought J. W. Shank didn't look like his picture. Coming home she told a story she remembered about his wife and a little Indian boy. Even we parents who had helped find information for our children were winners. We learned new things too. Contests of this kind must be hard work for editors and judges, but they pay dividends to the participants.

Driving along cross-country roads we see groups of school children holding their annual outing in someone's meadow, or meet school busses or station wagons returning from the Ephrata Cloisters or Valley Forge or some other historic spot. The graduating class of the Lancaster Mennonite School spent some time in Washington, and the seniors from one local high school went to New York City. While our young people hie themselves off to see the cities, city schools visit our county. Thirty-five members of the junior class of Elizabeth Irvin High School, Greenwich Village, N.Y., and their teachers worshiped in our church May seventh. The social studies class of this school tours parts of Pennsylvania annually, and for the past several years attended our morning services.

May passes on, and in Lancaster County the corn is planted, and we have eaten the first garden vegetables, asparagus and rhubarb and new green lettuce. Snowballs and bridal wreath bloom, and fat robins pull worms on our lawn. We attend a series of faith and doctrine meetings in our local church with our Bibles open on our knees. But in the far places of the earth missionaries toil among people enslaved by sin, people who are starved spiritually, and many are hungry for bread as well. We dare not limit our horizons to the boundaries of our own fruitful fields! We must widen them with prayer and compassion to include all these, God's other children.

—Esther Eby Glass,
Lancaster, Pa.

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Lutheran Colleges and Rural People

In August of 1949 Lutheran Church and college leaders met at Augustine College at Rock Island, Illinois, to consider an educational program for rural people. Leaders in church, school, and rural life were present. One recommendation coming out of the meeting was that "students be encouraged to serve the people in the local community and be guided into the rural areas." Another recommendation was that a two-year course in agriculture be offered in Lutheran colleges. It was also pointed out that the Lutheran Church and "her colleges must awake to dangerous implications of a trend away from family-size farms."

Frozen Food Tips

[Continued from page 13]

Refrigerator Dessert

1 quart ice cream
1 pound vanilla or chocolate wafers
¼ cup melted butter

Roll wafers into fine crumbs, mix with melted butter. Spread one-half mixture evenly in bottom of a mold. Spread ice cream, your favorite flavor, over the mixture, and sprinkle remainder of crumb mixture over the top. Press lightly together. Put into freezing compartment until firm or until ready to serve. This dessert may be kept for some time in the freezing compartment of the refrigerator or in the deep freeze, and is especially nice for a quick dessert when one does not want any last-minute work to do on the dessert. You have both your cake and ice cream in one serving.

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Friendly Book Store, 234 West Broad, Quakertown, Pennsylvania	31
Hartshaw, Horace, Route 2, Malvern, Pennsylvania	31
Hess, Mrs. N. H. Lederach, Pennsylvania	31
Hesston College	2
Horst, Elam S., Bareville, Pennsylvania	31
King-Wyse, Inc., Archbold, Ohio	35
Martin, D. H., Elizabethtown, Pennsylvania	31
Martin & Lehman, 104 East Market Street, Orrville, Ohio	31
Mennonite Publishing House, Scottdale, Pennsylvania	34, 35, 36
Middlebury Woolen Mill, Goshen, Indiana	31
Neuhauser Hatcheries, Inc., Napoleon, Ohio	32
Newcomer Oil Company, 903 South Market Street, Elizabethtown, Pennsylvania	2
Shenk Hatchery, The, Harrisonburg, Virginia	35
Sommer, J. D., Metamora, Illinois	31
Witmer Implement Service, Route 3, Shippensburg, Pennsylvania	32
Waterloo County Holstein Breeders, Lorne Brubacher, 23 Locust Avenue, Kitchener, Ontario	31
Yoder, John H., Elverson, Pa.	31
Young, Arthur S., Co., Inc., Kinzers, Lancaster County, Pennsylvania	31

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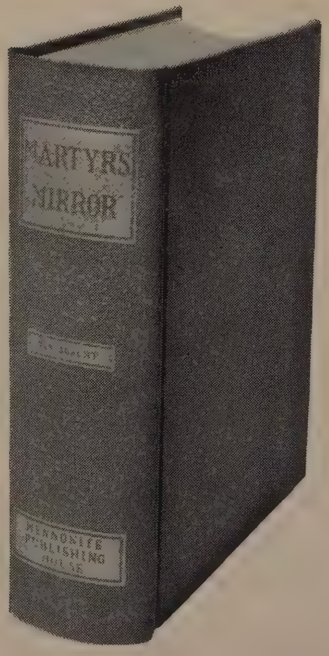

WHEN intrigue struck, Christians died. Through fields and forests, from housetops to basements, the hired hands of the papists hounded Christian believers. Fathers and mothers were torn from their loved ones—only to be burned at the stake, to be stretched upon the racks, or to be thrown into the sea—all for the sake of the Gospel which they held so dear.

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Our Churches

The Mennonite Church at Arthur, Illinois, has 211 baptized members. The church, which seats 500 people, was built by the members in 1949. Most of the members are of Amish background and are farmers in the surrounding townships of Douglas and Moultrie counties.

At present there is no mission station conducted by this congregation, though there are active organizations of senior and junior sewing circles, summer Bible school, youth mission projects, and a Mennonite Youth Fellowship. H. J. King is pastor of the church and Richard Yordy is minister.

The church community is a growing one. See page 14 for the story of this community as told by H. J. King.

Mennonite Community

AUGUST 1950

Volume 4 Number 8

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Grant M. Stoltzfus

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Contents

Teach Me the Faith of the Mountains 4
Author Unknown

Lumbering in the Northwest 6
Max Yoder

Reforestation in the Northwest 11
Duncan Scott

The Wood Crop 12
Stanley S. Locke

Finding Land for a Growing Community 14
H. J. King

Editorials—Is Now the Time to Start Farming? 16
Some Recent Good Literature on the Church and the Land

A Lesson from the Men 18
Helen Good Brenneman

Young Community 20

Vegetable Growing and Marketing 22
Harry G. Brackbill

Electric Fencing for Today 24
Silas J. Smucker

Federal Farm Program II 26
J. Howard Kauffman

Community Life 28

Viewpoints on World News 30

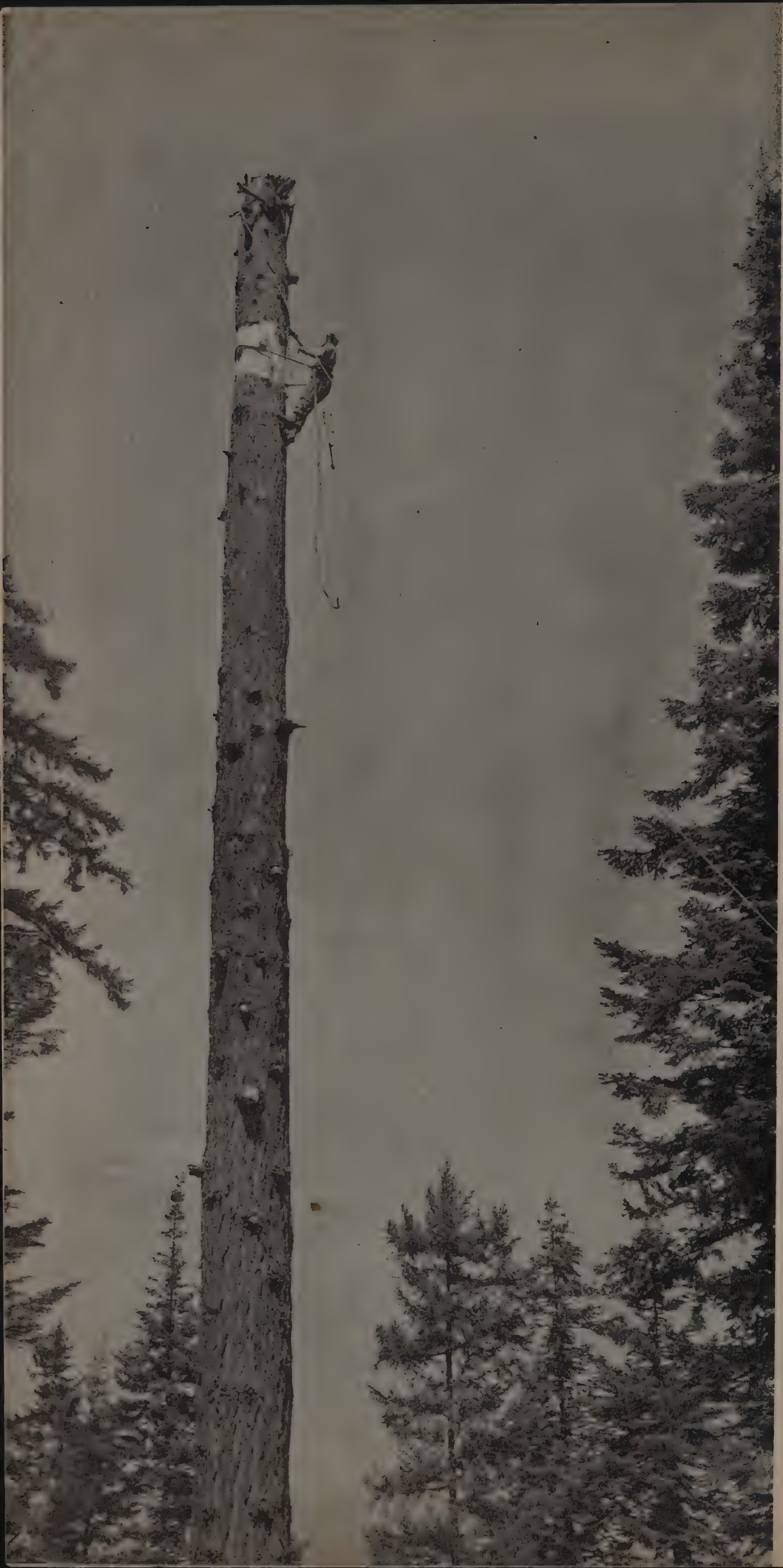
Teach Me the Faith of the Mountains

Teach me the faith of the mountains, serene
and sublime,
The deep-rooted joy of just living one day
at a time,
Leaving the petty possessions the valley-fold
buy
For the glory of glad wind-swept spaces
where earth meets the sky.

Teach me the faith of the mountains, their
strength to endure,
The breadth and the depth of their vision,
unswerving and sure,
Counting the dawn and the starlight as parts
of one whole,
Wrought by the Spirit Eternal, within His
control.
Amen. —Author Unknown.

IN THE SHADOW OF SNOWMASS PEAK

Two men fish in Snowmass Lake of the National Forests in Colorado. The National Forests have been called the fisherman's paradise.



Lumbering

"Timber is a crop." Here is a story that tells of the harvest.

TIMBER-R-R-, calls a voice above the roar of the power saw. Soon after the third call, a giant fir hits the ground with a resounding crash. The echoing noise hardly dies away over the hill, until you hear the high-pitched cry of the "rigging-slinger," giving out its signal calls. Immediately the "whistle-punk" sends a signal over an electric wire to the "donkey engine" a thousand feet away, and the shrill whistle of the "donkey engine" cuts the morning air. As the motor roars, a long cable draws taut, a log turns lazily over, points its nose toward the loading tree and starts for the landing at about the speed of a fast walk. It is not uncommon for this log to have three thousand board feet or more.

The above is a description of the "high-lead" operation. In the logging, there are many varied operations, in size and description. Often a small type will include only two men and a common crawler type trac-tractor, removing ten to fifteen thousand board feet per day. It would be interesting to follow this log through the sawmill and watch till it becomes finished lumber. Still more interesting, if possible, would it be to see the different homes, bridges, ships, factories, etc., that it finds itself patterned into.

All this to the onlooker is interesting, often mysterious and thrilling. However, there are many false conceptions in the minds of people concerning woods feats, no doubt received from fiction and mythical and legendary characters such as Paul Bunyan

---

Max Yoder of Sheridan, Oregon, owns a lumber business and a ranch. He is a minister and is active in the mission program of his conference. Before coming to Oregon he spent his early years in Texas.

RIGGING A TREE

A rigger fastens pulleys on this tree from which logs are pulled to the sawmill or to trucks to be loaded for hauling. Before the rigger fastens pulleys he must do the even more dangerous job of cuting off the top of the tree and cutting off the limbs.

in the Northwest

Max Yoder

and his blue oxen and many others. To the man on the job it is his livelihood and becomes commonplace and routine. This does not mean that it becomes monotonous, because the ever-changing conditions make it very interesting.

Into this and related works, many Mennonite people in the Northwest have fitted themselves and benefited to a large extent. Some prefer the logging, others the sawmills, still others are in cabinet shops.

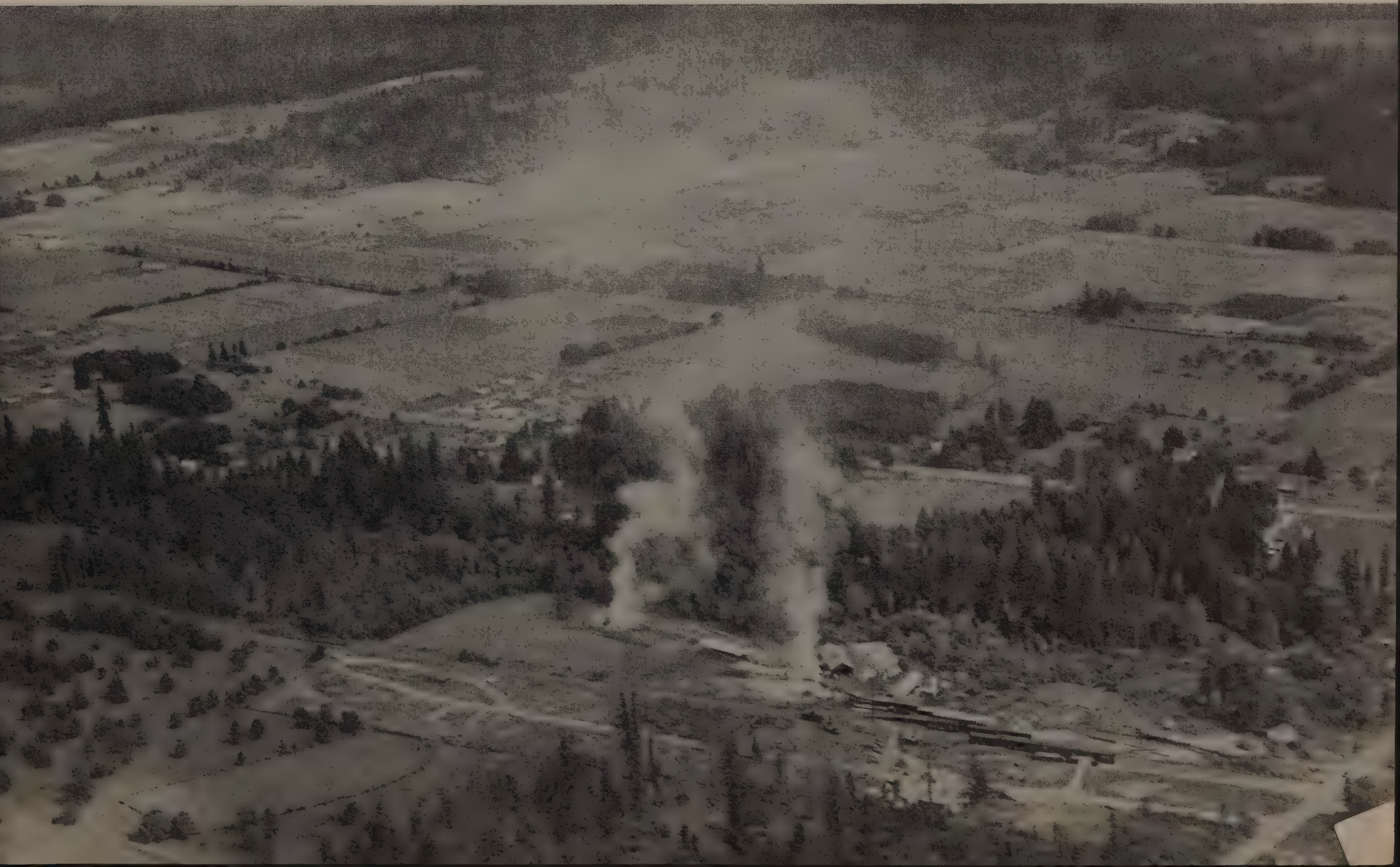
No doubt some of the first Mennonite settlers to come to Oregon found their way, for a time at least, into some phase of this industry. This was true in the pulpwood cutting, which was cut into cordwood size for the paper mills. Being by far the chief industry in the Northwest, it is natural to turn to lumbering as one is faced with the need of employment and sees the opportunities connected with it.

A Lifelong or Part-time Occupation

In following logging and lumbering as an occupation, we may consider it in the two following ways: First as a lifelong occupation; second as a short-time or part-time occupation.

In considering the first, there are comparatively few of our church people who follow lumbering as a lifelong occupation. There are several reasons for this. In the first place, Mennonite people are largely farmers and have not entered the industrial world to a great extent. Then, too, lumbering is, in a measure at least, migratory work. Lots of laborers find themselves moving often in a lifetime; many times camping from year to year in sawmill cabins. Our people do not appreciate following it to this extent, and are more naturally homemakers. Also unless one is fortunate enough to own an operation, or to obtain a position as bookkeeping foreman or the like a lifetime spent in this work and particularly in the logging is very hard on the body. Very few work in the woods without receiving hard knocks and injuries which often lead to arthritis and rheumatism and other ailments.

In the second place, as a part-time occupation, we can say that it has played a very important part in the life and economy of many of our people. Some have obtained work during the off months from farming; others have worked in the lumbering industry for a period of several years to get a start. In either event it has given them the "extra" help that is needed to get a foothold. This has been of very great value in that in a comparatively new community farms needed to be cleared and buildings erected. Also a number of our young men have obtained good employment in the summer months to help them through their schooling in our church schools. "Timber is a crop, the harvest is a home." This has proved true in more than one respect.



FROM THE AIR

Surrounded by trees and marked by columns of smoke is this sawmill near Sweet Home, Oregon. In the background is farm land. In the sawmill business, as in some farming areas, there is a tendency for larger concerns to do increasing business so the future of the small operator is not assured.

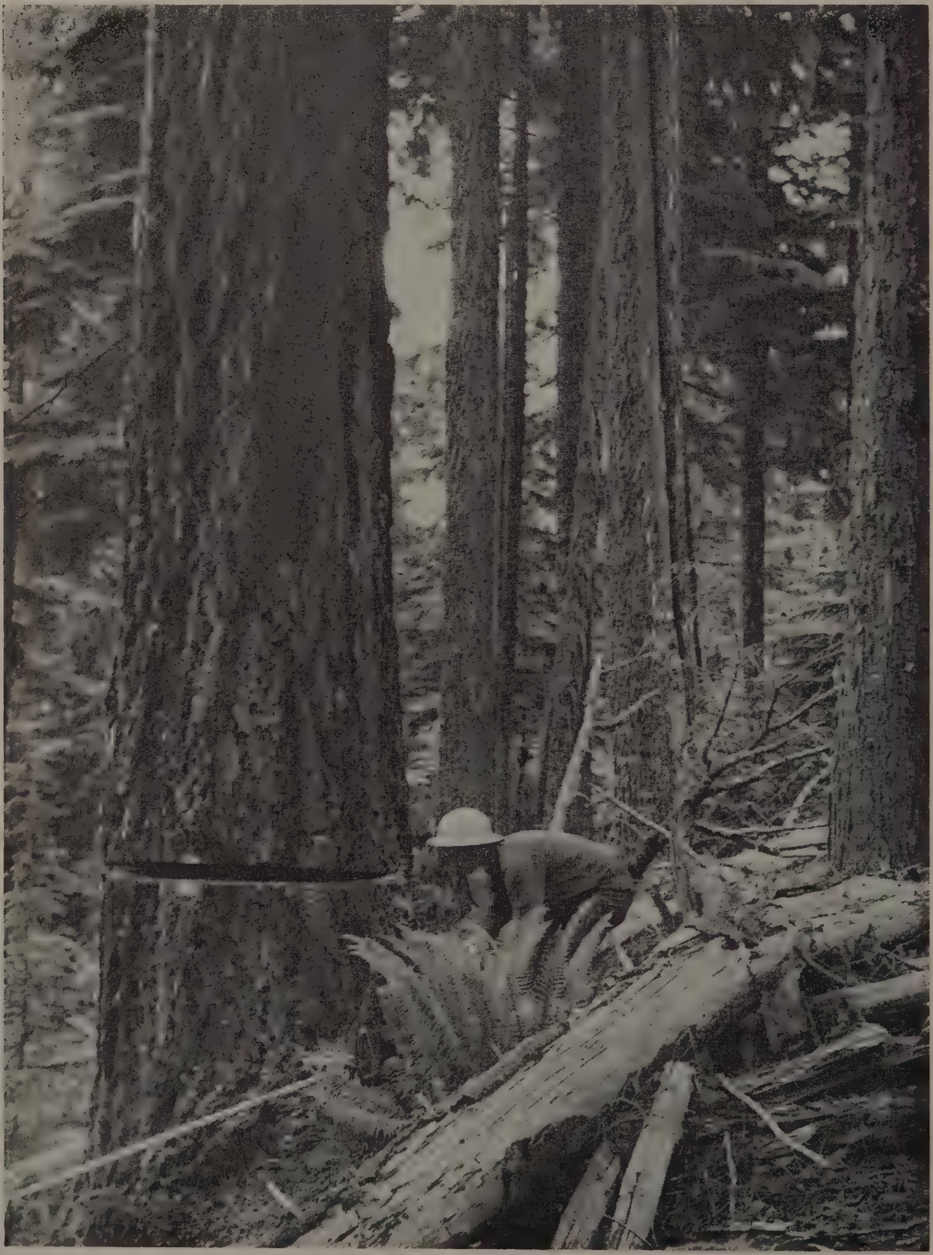
Some Logging Enterprises

In the prewar years it was not so easy to find employment and labor unions were making rapid gains. In the light of both of these, and the need of Christian environment, such operations as the Emmert Brothers Logging Co. of Sweet Home, Oregon, were much appreciated. They started during the hard days, in a very small way and doing most of the manual labor themselves in the hauling of piling and a small logging operation. From this small beginning, and through persistent effort they grew to the extent that they were using dozens of men and producing from sixty to ninety thousand board feet per day in logs. This operation, directly and indirectly and through the efforts of our people working in it, played a large part in the building and organizing of the Sweet Home Church.

Perhaps one of the most complete logging and lumbering works among the Mennonites in the Northwest is the Kropf Lumber Co. of Molalla, Oregon. This is a very nearly complete operation from the purchasing of standing timber to the producing of kiln-dried lumber, structural timber trusses, and other building materials. In an operation of this kind it is possible for a number of our people to find steady, desirable employment.

READY TO FALL

In a few minutes lumberjacks have sawed this tree which took years to grow. The cameraman snapped this picture just as this large fir tree began to "crack." A few seconds later it crashed to the earth.



A DONKEY ENGINE

Right: Clayton Wolfer operates this donkey engine which is lifting the log on the other picture. Note the large reel of cables. cables.

HOISTING THE LOGS

Extreme Right: Huge logs are loaded on trucks by the cable which is pulled by a near-by "donkey engine." Chris Coblentz is operator of the truck.

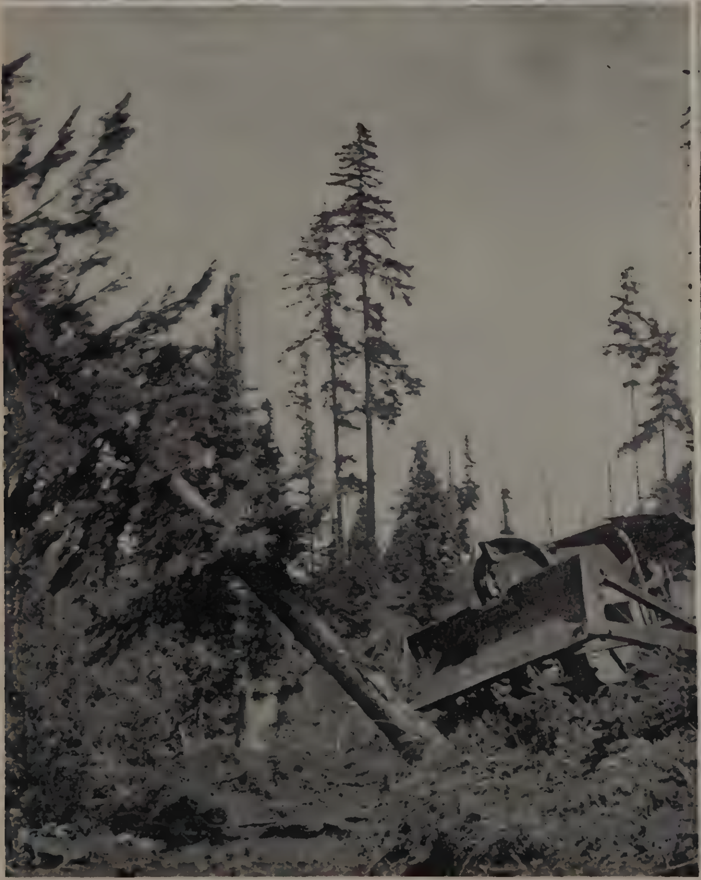
Another well-established lumber concern is the Wideman Lumber Co. at Sheridan, Oregon. Mr. Wideman sold his larger mill several years ago, and now operates a modern, compact mill of about thirty-two thousand board feet capacity per day. This gives employment to several members of the Sheridan congregation, and leaves Oscar Wideman comparatively free to take care of his work in the Portland Rescue Mission.

It is interesting to hear stories related of the "twenties," when the trucks with semi-trailers and gas-powered "donkeys" were replacing the railroads and old steam "donkeys" of the years before. Mr. Wideman and others can tell of fast rides down the mountains because the first semi-trailers were made without brakes. It was in those days that the large steam operators and small horse loggers were being replaced largely with the medium-sized operations of gas- and diesel-powered equipment. It was also during that period that a number of our people were able to enter the business for themselves.

A few of the larger of the lumber concerns among our people have been mentioned. However, there are other smaller operations which have not been touched upon in this writing.

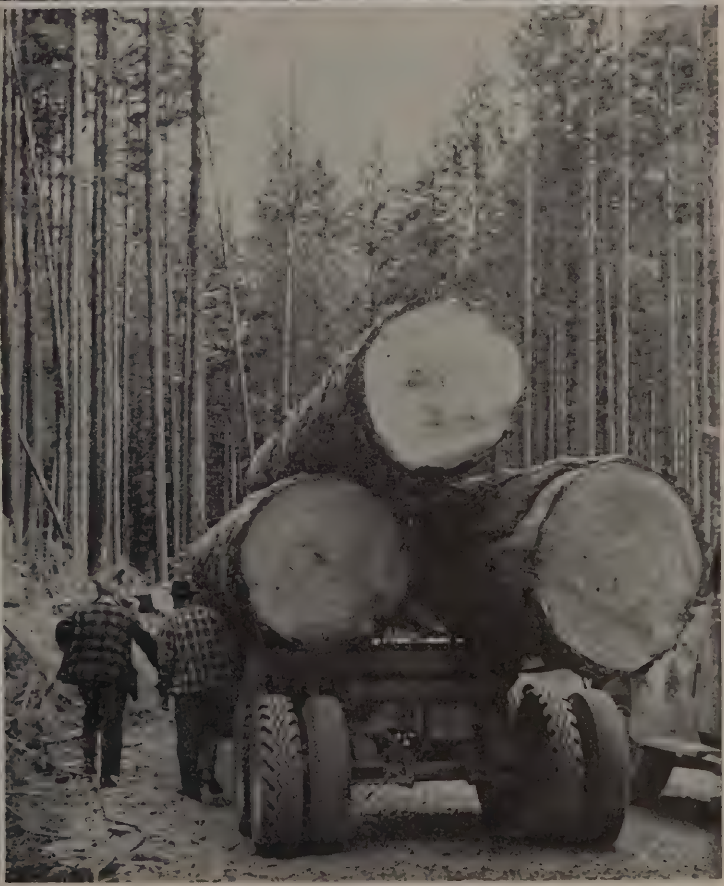
Some Problems from a Christian Viewpoint

Labor unions have not been as active in the lumbering industries as in certain other industries over the nation. They have made important gains in late years, however. In most cases our men have effected satisfactory agreements so that they can work in union camps. The pattern of the union has been to organize the larger concerns and work down into the smaller operations. So far those of our people who have been content to be moderate and not expand too much, have fared best it seems. If we can limit ourselves, be moderate and not expand too much, we could leave a better testimony with the world.



TO CLEAR A ROAD

A huge caterpillar tractor pushes over a tree to make way for a road through the forest. The caterpillar belongs to Max Yoder's lumber outfit.



LOADED FOR THE SAWMILL

Two lumberjacks prepare to move these three logs to the sawmill. It is common for large logs to have three thousand board feet or more.

INTO THE MILL POND
Carl Darsing stands by his truck as logs are unloaded into the mill pond. Here is a log just before it splashes into the pond.

It must be admitted that some environment in the lumbering operations is not for the best. This is true for several different reasons. The men who labor in these places, as a general rule, do not have to put on a "front" as in some business. Neither do most of them have to be educated to qualify. They are no more wicked or unintelligent than anyone else, but for the above reasons, the coarser and unrefined nature sometimes comes to the front. Hence our brethren often find themselves in the position that the Scripture refers to regarding Lot as "vexed with the filthy conversation of the wicked." It is to be greatly appreciated when Christian employment can be found, but when not, a Christian testimony can and has been given. Often, after work, when the crew drinks beer, the nondrinker has to stand alone. I have seen brethren sit in the "crummies" (means of transportation) a half hour or so evening after evening, waiting for the crew to finish drinking. It is to be regretted that some of our young men have been lost to the church because of association and habits formed while in lumbering work.

The Look Ahead

The future of the lumbering in the Northwest is being secured in one sense and very uncertain in another.

The federal and state government agencies are both profiting from the experience of other sections of the United States, where the timber has been exploited unwisely, and depleted almost in its entirety.

One of the greatest steps taken is in the protection of young forests from fire hazards. In order to do this, it is necessary to build miles of expensive roads through difficult territory, and maintain adequate "lookout" stations, along with a force of men to patrol danger areas. Lightning and cigarette smokers are cause for most of these fires.

Reforestation is another forward step in this direction. A comparatively small area of logged-off ground is actually replanted by hand. The leaving of a certain amount of seed trees per acre has helped reforestation.

Perhaps the most far-reaching step as far as the operator is concerned is the O. & C. Sustained Yield Program. This is, in effect, limiting the amount of timber cut to the estimated growth of the growing timber on government lands. While this does not apply to private lands, they are indirectly affected by this measure. The O. & C. seems to favor the larger operators, who have private timber lands, with an equal amount of government timber sales. Usually after the deal is consummated, both the logged-off private land, and government land belong to the O. & C. Naturally through this and many other means, the timberlands are fast passing into the hands of the federal government. It cannot be enticing for a private individual to hold land which will not produce for seventy-five to one hundred years, or more. Also in view of the above, the larger concerns are fast purchasing the remaining private timberlands.

IN THE SAWMILL
A workman operates the main rig in the sawmill at Blaine, Oregon. The sawmill is owned by Frank Larrew. During slack seasons on the farm many Mennonite people in Oregon find work in the lumber industry.

While the foregoing program is working a hardship for many medium sized and small operators, it is equally true that timber is being preserved for the future. However, the kind of operation most of our people have is beginning to feel the "pinch" and the future for the small operator is not assured. No doubt, many will be able to find suitable employment in years to come with the larger concerns.

"The fir tree shall be terribly shaken," may be symbolical language, and may be, as some think, a literal prophecy. If it is to be taken literally, it certainly fits the day we are living in. Every day in the Northwest thousands of fires are hitting the ground; every day millions of board feet of lumber are being sawed and shipped to every part of the United States and many world markets. In this vast and intricate system, where thousands of men find employment, there are a few who would weave into the pattern as "the salt of the earth."

REFORESTATION AFTER FIRE

Great forests in the Northwest have been ruined by fire. As a result of cutting and fires a total of 735,000 acres are to be replanted and reseeded in Oregon and Washington.

Reforestation in the Northwest

Duncan Scott

THE U.S. Forest Service is getting ready for the greatest tree-planting program in its forty-five years of existence. If funds are made available by Congress, the men who administer and protect the national forests will replant 4,000,000 acres of potentially productive timberland in the United States during the next fifteen years. They hope to accomplish in fifteen years what would take at least a century to do at the present rate of progress.

This giant reforestation program is made possible under the Anderson-Mansfield Act, which was approved by President Truman on October 11, 1949. The act authorizes the appropriation of progressively increasing amounts over a fifteen-year period, ranging from $3,000,000 for fiscal year 1951 to $10,000,000 for fiscal year 1955 and for each year thereafter during the next ten years. The act is no guarantee that Congress will make the money available, but it does express an intent to undertake a long-range reforestation program.

Plans call for planting 4,000,000 acres in fifteen years.

In the Pacific Northwest, the reforestation program calls for the replanting or reseeding of 735,000 acres—530,000 acres in Oregon and 205,000 acres in Washington.

Since a denuded or burned-over forest area in the Pacific Northwest is usually replanted at the rate of 600 seedlings per acre, approximately one-half billion seedlings will be needed to complete the job. A major part of these seedlings will be produced at two Forest Service nurseries—the Bend Nursery on the Deschutes National Forest in Oregon, which produces ponderosa pine, and the Wind River Nursery on the Gifford Pinchot National Forest in Washington, which produces Douglas fir seedlings.

To date, 47,654 acres have been reforested on national forests of Oregon and 62,950 acres on national forests of Washington. If planting continued at its slow prewar pace, it would require more than a century to reforest the areas in critical need of replanting, according to Ira J. Mason, chief of the Division of Timber Management, U.S. Forest Service.

Furthermore, the drain on timber resources continues at an alarming rate, Mr. Mason pointed out.

"Loggers cut 54 billion board feet of sawtimber each year on private and public lands," he said. "But the sawtimber growth is only 35 billion board feet a year. Large-scale reforestation is one of the important measures which must be undertaken to overcome this timber deficit."

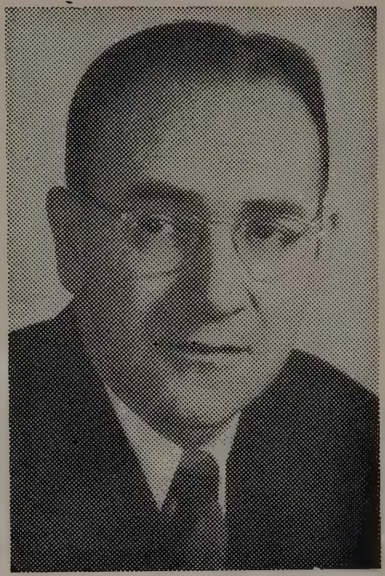
The national forests of Washington and Oregon produce more sawtimber than any other national forest region in the nation, Mr. Mason said. During the six-month period ending Dec. 31, 1949, loggers harvested 926 million board feet of timber from national forests in Washington and Oregon. The timber netted $8,817,762. One fourth of this amount—or more than $2,000,000—will be returned to the states for improvement of schools and roads in the countries where the national forests are situated.

"The Forest Service," Mr. Mason said, "harvests timber on a sustained yield basis. Since annual cutting does not exceed rate of growth, the national forests will continue yielding timber for all time to come."

Duncan Scott is employed by the U.S. Forest Service's Division of Information and Education. He prepared this article especially for The Mennonite Community.

The Wood Crop

Stanley S. Locke



Stanley S. Locke

FEW OF OUR forefathers ever thought of a *crop* of wood. On the contrary, trees were in the way. Trees were cut and grubbed to make room for grain crops—and rightly so on well-drained, level, or gently rolling land. But in most every community our ancestors carried their clearing too far. They went too far up the slopes, and in a comparatively few years they had raw, gullied fields to show for their mistakes. Experience has taught present-day farmers and landowners to better appreciate trees as crops for steep hill land.

What is this wood crop that can be grown safely and profitably on steep slopes? It includes logs for lumber or for veneer; it is fence posts, fuel wood, pulpwood for papermaking, poles, and piling. The woodland also produces nuts, fruits, berries, Christmas trees and greens, maple syrup, and many other products for home use and market.

Benefits from Woodland Are Many

Many indirect and less tangible benefits also come from farm woodland. It protects crops, livestock, and farm people from cold winds in winter and hot winds in summer. It is the home of birds that destroy harmful insects and animals that furnish fur and meat. It conserves the soil on slopes and enables the soil to absorb moisture from snow and as rain water. And finally, the caring for and managing of a piece of woodland yields a spiritual uplift more satisfying than any other type of farm work.

In fact, trees and religion are closely akin. We are told that some of the earliest forms of worship took place in the friendly solitudes of sacred groves of trees, inspired no doubt by the big woody columns whose limbs reached up toward the heavens. And even now, the man who plants, for example, a black walnut seed, nurtures the seedling, and cares for the tree through adolescence to old age, will be accomplishing an act of creation not duplicated in other pursuits. Yes, there is sentiment in trees, but our purpose here is to explore the practical, everyday management of trees as a crop.

The thoughtful woodland owner cares for his timber in much the same manner as any other crop.

Everyone knows that trees grow. From that fundamental fact, it should be equally evident that a group of trees, such as a farm woodland, will be adding a certain definite volume of wood each year. Foresters express this growth in board feet, cords, or cubic feet of wood per acre. A well-stocked woodland in states like Indiana, Ohio, Pennsylvania, or New York may produce 250 or more board feet per acre every year. The faster growing pine woods of the South may add upward to 600 board feet annually.

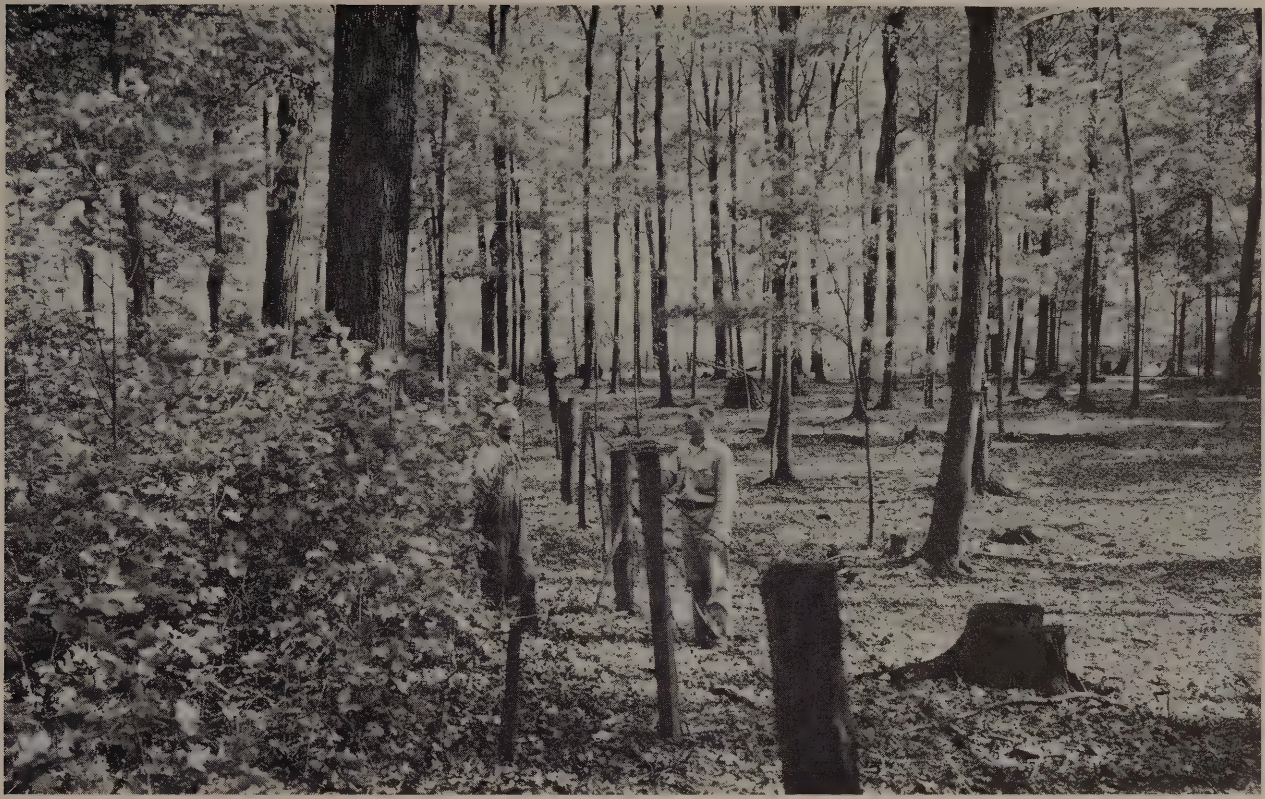
Obviously, therefore, the owner of a 30-acre woodland producing 300 board feet per acre can harvest 9,000 board feet every year. He cuts the older, mature, or near-mature trees, or some that are being crowded. The younger trees spring up and fill in the gaps each continuing to add its share of total wood production. The young, middle-aged, and mature trees then constitute a form of capital which bears interest every year. The crop is the interest, and if the owner takes only the interest and leaves his capital intact, he can make an annual harvest.

The Thoughtful Woodland Owner

What happens if he takes more than is growing? Or worse, what happens if he cuts everything? Exactly what happens to anyone who spends more than he earns: His future returns are reduced in the same proportion as the mishandling of his investment. If a farmer kills off his livestock and keeps no breeders, either he will have to go out of business or buy more stock. Too many farmers have killed off their woodland. They then go to town to buy their post, poles, boards, building material, fuel, and many other things their woods could have furnished them. And if that butchered woodland was growing on land too rough and steep for crops or pasture, the owner failed in his stewardship. The only redemption now is to wait until nature reforests it or replant it to trees.

In the Book of Revelation, the Bible tells us about the four horses representing four evils that beset mankind. Likewise the woodland is subject to the ravages of four horsemen:

Stanley S. Locke is Regional Forester with the Soil Conservation Service for the Upper Mississippi Valley Region with headquarters at Milwaukee, Wisconsin. He has considerable practical experience in forestry and the management of farm wood lots in the corn belt and adjoining states.



IT PAYS TO TAKE CARE OF YOUR WOOD CROP

The man who owns the woods to the left of the fence harvests a good crop of timber and maple syrup every year. The man on the right cut all of his better trees, and his hungry livestock have eliminated the possibilities of a future crop.

fire, grazing, pestilence, and neglect—negligence, the latter, being the leader of the four. The neglectful or careless owner will permit woods fires to burn unchecked; he will let his livestock run through the woods trying to find some nutritious forage; he will leave poor, rotten, insect-infested trees standing while he cuts only the best.

The thoughtful woodland owner who has the best interest of his land at heart knows that uncontrolled fire can do nothing but harm. He knows too that there is very little good livestock feed in the woods, and that he can't grow good trees and good stock on the same acre of land. And when he works in the woods, cutting timber for fuel, he culls out the poor trees or the poor producers, the same as he culls poor chickens or unproductive milch cows.

"No Work, No Pay!"

Does this woodland crop pay? Indeed it does. Farmers who work in their woods every year, cutting products for use on the place or for sale, tell us they make more per hour of labor in their timber than they do in most other kinds of work. In a good piece of woodland there is no plowing or harrowing for a seedbed. Nature takes care of that and quickly fills in every opening with young trees. There is no fertilizer to buy and spread. The only form of cultivation necessary is done with an ax or a saw—the cutting of weed trees to permit the better growth of those species that will be the ultimate crop.

Harvesting the wood crop is no more difficult than haying or threshing, and the fact that the harvest can be done any time of the year makes it especially adapted to the available farm labor. Unlike other crops which must be harvested at a certain time or lost, the wood crop does not require attention at any particular time of year. If anything, winter is the best time to work in the woods, and farmers then are not so busy with other activities.

Expensive equipment is not required to harvest the woods crop. Axes, saws, chains, wedges, a team, and a strong wagon or sleigh are all that is needed. About the only piece of equipment that is costly and limited just to the wood crop, is a maple syrup evaporator. So unless one is going into the maple syrup business, he needs only the farm tools ordinarily available to handle his timber products.

Foresters stress this matter of harvesting because too often they see an owner of a good woodland sell the standing trees direct to a timber buyer. This practice is like selling standing grain, or corn in the shock. No farm operations would be profitable if handled that way, and what is worse with the timber crop, the man who buys it on the stump has no further interest in the land. He cuts and gets out. He leaves all the worthless trees to the owner; he takes the cream and leaves the skimmed milk. There will be no other crop for years to come, and the farmer will be paying taxes on unproductive areas.

And so it is with the woods as it is with every other line of effort: The returns are directly in proportion to what a man puts into his work. No work, no pay! It is only a badly disillusioned man who believes he can get something for nothing. Thrifty, stable folks know better. They likewise know that when working with land, every acre should be used in accordance with its capabilities, whether it be cropland, pasture land, or woodland. They do not destroy the source of their livelihood.

AN AMISH FARMSTEAD

Typical of the fine Amish farms in this community is this one of Sol Beachy's. The Amish farms average about 100 acres while the average farm in the county is 200 acres. Crops are corn, soybeans, and alfalfa.

Finding Land for a Growing Community

H. J. King

THE ARTHUR, Illinois, Mennonite Church had its beginnings in the year 1936. Several families who were members of the Mennonite Church, and others who were interested in becoming members, interviewed Bishop J. A. Heiser of the East Bend congregation, near Fisher, Illinois, about starting services in the community. As a result of this interview the East Bend congregation had Sunday school in the community for two years. In the fall of 1938 the writer's family from Harper, Kansas, located in the community. Since then he has been pastor of the congregation, assisted by Richard Yordy, who located here in 1948. In September of 1940, the group of believers were organized into a congregation, by the Illinois Conference, with a charter membership of 56. Our present membership is 220. This rapid growth has been a source of gratification and blessing, but it has also brought to us problems for which we have not found a practical solution. The members have practically all come from the Amish Church. Because they made a change of membership, many of them had to resort to other means of making a living. Some had to give up their farms and were compelled to work in factories, or do other kinds of daywork. Some established small business of their own, and some who wanted to continue farming had to leave the community and find farms elsewhere. Today there have been more than forty members who have moved away from our congregation since we are organized.

H. J. King of Arthur, Illinois, was born in Cass County, Missouri, where he grew up. After spending a number of years in Kansas he moved to Arthur, Illinois, where he serves the church as a bishop and the community as a carpenter. He is father of two sons and three daughters.

TOWN AND COUNTRY

Around Arthur, Illinois, the land is a heavy block type and is quite productive. It sells for $400 to $500 per acre though little is available at this price. Note the church in the lower right part of the picture.

Vocations of Family Heads

Today we have 58 family heads who are members of the congregation. Of this group, 34 are farmers; 19 of the 34 own their own farms. Four have a business of their own, such as a cabinet shop, farm repair and welding shop. We have a contractor and builder, a tank wagon fuel distributor, two truck drivers, and one farm hand. Seven families live in other communities and the rest are day laborers, or factory workers. Most of the farmers who are renters look forward to the day when they will be able to own their own farms. Fifty per cent of the factory workers would like to farm if they were able to rent or buy. There are several things that may be obstacles for these to realize the thing they are looking for. First, it is practically impossible to rent a farm in this community unless you have some sort of "pull," as landlords are very selective to whom they rent their farms. Second, the fact of high-priced equipment has been a barrier to some renting farms. I would like to give an illustration of what happened in one particular case. One of the men who has some land rented, in order to satisfy his landlord, had to spend from $500 to $700 for special equipment to sow beans on this particular farm as he wanted them sowed. He could either comply or else give it up. Of course he invested in the machinery. Land in the immediate community is nearly impossible to rent, but outside it is very little better.

High Priced Land, Good Markets

The land at Arthur and surrounding is of the heavy black type. It is very productive when well drained and well farmed. The current price is around $400 to $500 per acre and very little of it is offered at that price. The farms which are farmed by the Amish brethren average about 100 acres per farm. The average for Douglas County is 211 acres. The land is good, markets are good, the climate is average. Arthur is a good trading center for a small town. We have average roads and a good community spirit.

Over 170 unmarried young people and children are in this congregation. "What will the next ten years mean in our congregation with this oncoming generation?"

Suitable Land Is Hard to Find

Our members, if they want to farm, either rent or buy, are forced to go out some distance from the community center. As a result of this some have gone in one direction and some in the opposite, which makes the mileage between them more than it should be to foster a good spirit of co-operative fellowship and of brotherhood. Some of the members are scattered as much as twenty miles from each other. Our members thus find themselves in new environments, that is, among people who are not as religiously minded as they might be or they find themselves in a community where there are other religious sects or cults, and this has its bearing on those who move into these new communities. Some who have left would like to come back but have no place to go. What have we to offer the rising generation of our church? As we analyze the congregation we find these facts: sixty young people of high-school age and older who are not married, eighty-six children from three years up to high-school age, and twenty-five who are under three years. What will the next ten years mean in our congregation with this oncoming generation? What do we have to offer these young people that will help them to solve the problem of a life vocation? Most of them, I believe, would be interested in a home on the farm, but with prevailing conditions will not be able to find it here.

Four Ways to Meet the Problem

I have to suggest four things: First, for well-established families to help those who are endeavoring to get a start. Second, the establishment of branch congregations. Third, moving to some smaller congregation. Fourth, mass colonization. I would like to give you what one of our members did to illustrate the first point. We have in our congregation a brother who lived on a rented farm. His daughter got married and in order to help his new son-in-law and daughter he arranged with the landlord to have them move on the farm on which he lived. He assumed the responsibility for this farm but moved an another farm of his own. In this way the father, who was well established, helped the young people to get a start on the farm. More of our members, perhaps, would be able to do that but not very many. If those who are able financially would take interested parties who are desirous of farming

[Continued on page 25]

SUGAR CREEK CREAMERY

A CHEESE FACTORY

The Sugar Creek Creamery in Arthur is supplied by the dairies in the neighborhood. Dairy breeds are mostly Holstein, Guernsey, and Jersey. Besides the cheese factory, Arthur has a cabinet shop and a welding shop.

Editorial

Is Now the Time to Start Farming?

Recently a Midwestern agricultural college announced that investments are favorable for young people to start farming. The trends of the future, this report says, are that the strong demand for farm products is likely to continue. If farming has a future, this will surely interest the large number of farmers and would-be farmers in Mennonite communities.

Many churches are becoming active in establishing young couples on the land. Recently the General Conference of the Methodist Church issued a bulletin from its Division of Home Missions and Church. The bulletin gives practical steps to aid local congregations to build rural communities. Ownership of family-sized farms is a foundation stone of "strong church and worth-while community life. . . . We must have strong rural churches if Methodism is to continue to fulfill her God-given mission." Farm and home committees are to be established in the local Methodist churches. Duties of these committees are:

1. Create an attitude which will cause young people to want to settle in the community.
2. Make up a list of all young couples who want to buy farms.
3. List all farms which can be bought at prices which are sound.
4. Become acquainted with the best sources of funds for buying land.
5. Secure the assistance of men in the community who work for the various government service agencies and who can advise on the best type of agriculture for both the farm and the community.
6. Stand ready to give needed advice to young people on how investments should be divided between land, home, machinery, and livestock.
7. Give young couples sound advice on where and how to secure loans at rates of interest which they can meet.
8. Most important of all is to build a philosophy whereby young couples will become a part of the church community with the feeling that the church is concerned in both their spiritual and economic well-being.

Looking Ahead in the Mennonite Church

In the past 20 years the Catholic Church has grown from only 7 per cent of its members in rural areas to 17 per cent. Leaders of their rural life movement have cited the Mennonite and Amish people as good examples of how religious groups have developed rural communities in the past. The present rural program of the Catholic Church in America is planned for the next two hundred years and aims to have "not less than one half of our urban Catholic families . . . living where they can have space, light, air, and the ownership of some productive property." Progress toward this goal is already being made in many places, including counties in northern Pennsylvania, Iowa, and elsewhere.

The present Mennonite communities did not come about without someone looking ahead and planning. Can we expect the communities of the future to come into being without a plan? If now is the time to start farming, is it not also the time to plan for young couples on the farm? Are not the above examples full of suggestions for our Mennonite churches?

Good Literature on the Church and Land

What is the relation between soil conservation, farm ownership, the standard of living, and church life? Is it true that church communities that practice soil conservation give more to missions than those that let the soil wash away? How can the church enlist the talents of everyone (including plumbers, teachers, bus drivers, typists, cooks, and everyone else) to do voluntary service for the church?

Ralph A. Felton of the Rural Church Department, Drew University, Madison, N.J., has prepared the following booklets that offer inspiration and help to all those who are at work in the rural church: (Order directly from him.)

The Church and the Land. A study of 412 families showing the relation of land ownership, soil conservation, the standard of living, and church activities. 25¢

One Foot on the Land. Stories of 16 successful rural churches, nine of which are in the South. 30¢

Men Working. Discuses 60 different kinds of work laymen are now doing to improve their church property. 30¢

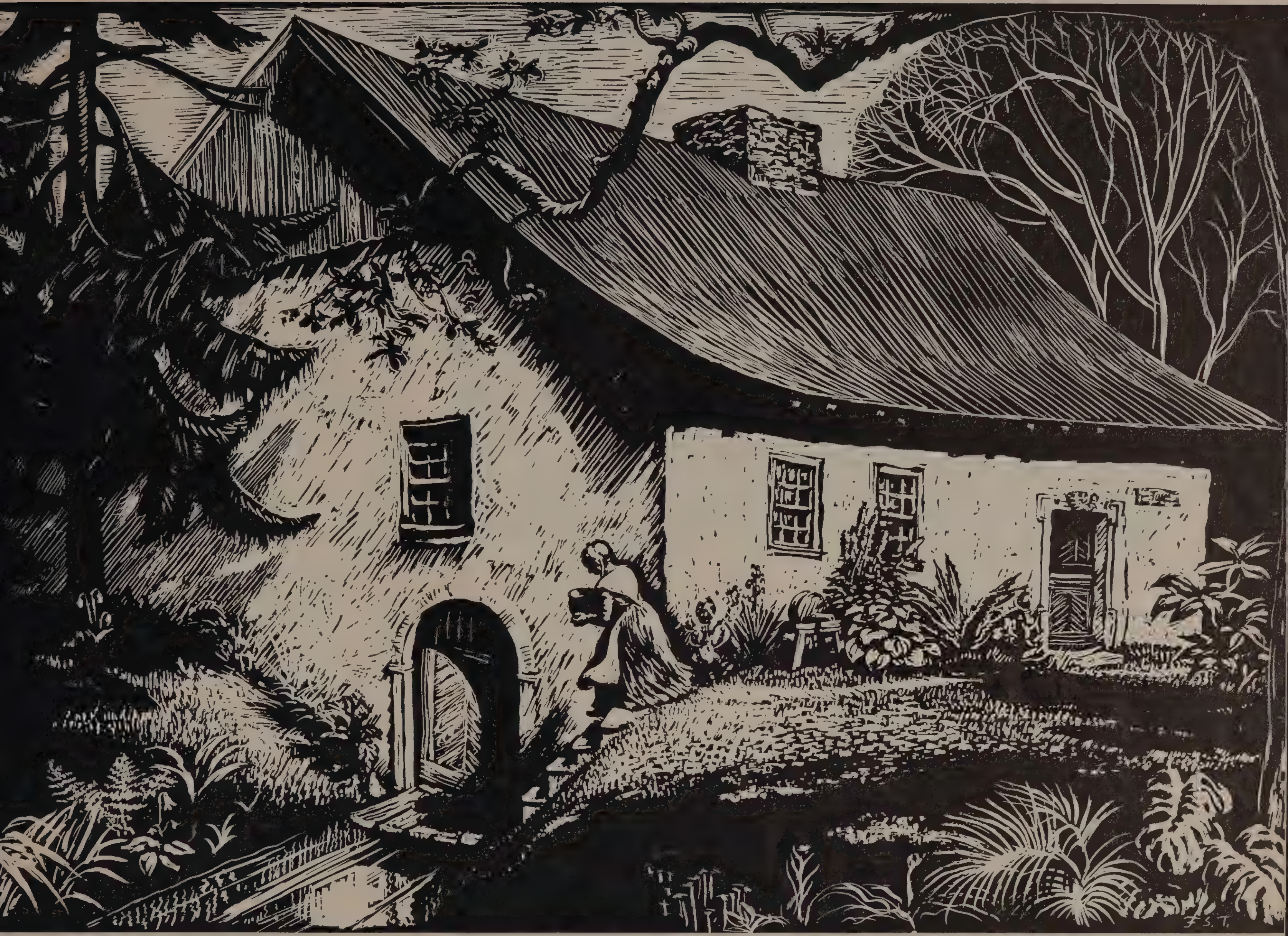
These My Brethren. A study of 1542 Negro families and 570 Negro churches in the rural South. 40¢

COVER SCENE

Near Sweet Home, Oregon, is this view of a rail loading place and the log pond which reflects the pine trees and the smoke from the railroad engine.

Next Month

A Community in Montana—Land of the Shining Mountains
Mrs. J. M. Bachman
The Home of My Dreams
Elsie Martin Gingerich
Together We Build
Mildred Witmer
Editorials
Fertilizers Help Make Organic Matter *R. E. Steffenson*
Young Community
The Deep Run Meetinghouse
Church and Community Life in Escambia County, Alabama
Elam Hollinger
A Mennonite Community of Years Gone By *Marion D. Burkholder*
Community Life
Viewpoints on World News
Carl Kreider



Springhouse

Helen Virden

The old stone springhouse leaning on the hill—
  And dappled with the sunlight through the shade—
Once held large pans of milk left there to chill,
  And pats of butter that my mother made.
The warm, dark moss creeps over the arched roof—
  Its plain flanks are covered with the green;
The icy water makes it summerproof
  And shelves of naked rock stay white and clean.

It smells of earth, of maidenhair and moss,
  The lichen clings around the doorway still.
And though the beams are rotted where they cross
  It looks as though it sprouted from the hill.
It is neglected now, its story told,
But it has garned beauty growing old.

A Lesson From the Men

Helen Good Brenneman

DURING THE past few years due to the war there has evolved a rare species of man in Mennonite circles. He is the man who stepped from his sphere of farming, carpentry work, or bricklaying, into the once female-ruled domestic world of baking, cleaning, and washing dishes. To the complete surprise of all the ladies, he did it gracefully, taking over his new duties with a diligence, precision, and efficiency characteristic only of men. I refer to the Civilian Public Service cooks and housekeepers, men who, prompted by the necessity of the performance of these domestic duties in camps made up solely of men, gave the matter scientific study and application, went through a short training course, and set up housekeeping in true masculine style.

I married a man like that. "Oh," a friend exclaims, her eyebrows arched knowingly. "You are very lucky. When you are sick or tired, your husband can cook the supper."

"Hmmm," another joins in, "I wouldn't like being married to a man who knew the reason your cake fell or your pie dough was tough."

Why Can't We "Get Through"?

It must be admitted that there are two sides to the question, and for someone who has spent more time in an office chair than behind the cookstove, there are rather embarrassing disadvantages to this housekeeping-wise type of husband. But at the same time, there are advantages, lessons to be learned from man's cool, down-to-earth philosophy.

Sometimes I think that we girls for the first few years of married life are helping to earn the living, as well as attempting to maintain small homes, have a lesser chance of survival than our more fortunate sisters who spend their entire day in the home. Yet, when we visit the long-established homes where the mother has as many as three daughters helping around the house, we sometimes hear the same "Can't get through" complaints as are turning over in our own minds. (Of course, the increased amount of work which comes with an increased family also enters into the picture here.) There is that old and trite proverb, frayed at the edges from centuries of use, "Man works from dawn to sun; woman's work is never done." Is this true because women have more work to do than men, or because women have a special aptitude for "making" work to do? According to the unanimous vote of the men, the latter is the case. This naturally puts us up on our respective feminine ears, but perhaps it wouldn't hurt us to investigate the accusation objectively and see if there is any truth in it.

Short Cuts by the Men

There was the example, for instance, recently printed in the "Reader's Digest," of a Navy husband whose job along with the other skippers, was to have that ship in shipshape at 10:00 A.M. When his wife visited the ship and commented on the swiftness and efficiency of their housekeeping, the skipper replied that in the Navy cooking, cleaning, and laundering were studied with the exactness of engineering or gunnery. The article goes on to describe how, when his wife broke her ankle, the Navy skipper applied thought and job methods to the housework, carried out a well-planned schedule daily, and marched off to work on time every morning, leaving wife and baby in good spirits. He kept house on three hours a day, half the time that the neighbors and his own wife had been doing it — and he did a good job of it, too!

But, you object (and rightly so), the skipper and the C.P.S. man did not have all the normal long-range jobs to do, such as making and altering of clothing, spring house cleaning, decorating, and care of the children that only a mother can give. This must be taken into consideration, and should any husband be reading this article and gloating triumphantly, he might do well to read "Raising a Riot," by Alfred Toombs, a book digested in the April, 1950, "Reader's Digest," for a disconcerting description of life with father alone. At the same time, my conviction is that we women would do well to think over the suggestions for short cuts offered to us by our well-meaning spouses.

Take for example any typical mom in any typical Mennonite community. For thirty-five years this mom has been laboring over her Sunday dinners, producing, it must be admitted, a most palatable and varied diet. Papa comes to the door on Sunday morning, observes Mom's careworn face, red from the steam of the oven, and kindly suggests for the one thousand eighthundred and twentieth time (35 years x 52 weeks in a year), "Oh, Mom, why don't you make Sunday dinners a little more simple? Then you wouldn't be so tired."

It is an old record, and so familiar that Mom doesn't even hear Papa. Papa sighs for the one thousand eight hundred and twentieth time and returns to his Sunday-school lesson. Of course, the man of the house enjoys the dinner, but after dinner this typical papa goes to sleep from having eaten too much, and the typical mom, having attempted to read two pages of her book, falls asleep in the rocking chair. Our Sunday dinners are just one of our un-simple practices that need to be rethought.

If Only We'd Practice Simplicity

We say that we believe in the simple life, and so we do, when simplicity seems convenient and expedient. We believe that we are stewards of all our goods and that we should not spend extravagantly, so that we will in turn have more money to give. But do we ever consider that we are also stewards of our *time,* that we ought to save it so that we will have more of it to give, too? Maybe that is why the men are constantly hinting around corners that we ought to cut down somewhere in our work. They certainly succeeded in taking up a lot of our time before we married them — and we were seldom too tired to do anything they suggested. Do we have time to be really companions to them now in the more mature activities of married life?

Recently Miss Mary Royer, the author of many of our primary Sunday school and Bible school materials

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Helen Good Brenneman's former home was in Washington, D.C., though she is now living at Goshen, Indiana, where her husband is in seminary. Following her marriage in Holland she and her husband served a year at the refugee camp at Gronau, Germany.

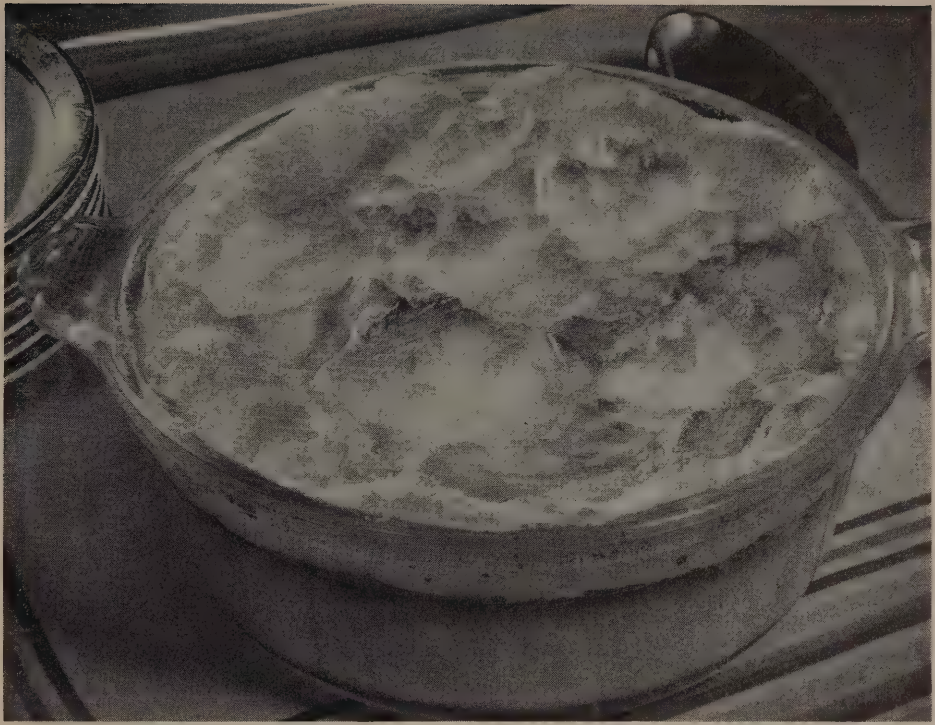
Recipes from Our Readers

CRACKER PUDDING

2 cups milk
1 cup cracker crumbs
½ cup cocoanut
2 egg yolks

Mix ingredients. Bake in a moderate oven (350° F.) until custard is set. Cool. Cover with a meringue made with two egg whites and two tablespoons of sugar. Return to oven to brown meringue. Bakes in about 40 minutes.

This recipe is an old one from Lancaster County, Pa. Contributed by Mrs. Amos Neff, Wooster, Ohio.



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and a genuine knower and lover of little children, addressed a group of young married women with these words:

"You don't realize how fortunate your children are — to grow up in homes where people are more important than things." That is a statement that we would do well to remember always, and may I also add, where husband and children are more important than a gleaming, shiny house.

"Get Ready, Do It, Clean Up"

Although men have a tendency to take a calm and scientific approach to their work, there are also many women who do as well. To Mrs. Lillian Gilbreth, the mother of the famous twelve children in the new book, "Cheaper by the Dozen," marriage and homemaking were real adventure. In a book written in 1928 entitled "Living with Our Children," Mrs. Gilbreth stated:

"Frontiers of place are disappearing, as one after another lands are being discovered, mapped, settled, and developed. But there are also frontiers of time, and these will be with us always."

While Mrs. Gilbreth believed that "Plans, like habits, are good servants but poor masters," she also believed that ". . . Successful, happy marriages result from husband and wife working and playing together, and by dint of planning to make this possible." Indeed, with a full dozen children, Mrs. Gilbreth had unbound opportunity to practice what she preached.

For one thing Mrs. Gilbreth used a device which we shall call "job methods." Since her husband was a methods expert by profession, she received many ideas from him. "In the industries we consider every job as consisting of *get-ready, do-it,* and *clean-up,*" she writes. Then she went on to explain how she combined these steps and saved time. When the family *cleaned-up* the supper dishes, they combined that job with the *get-ready* of the next morning by setting the breakfast table. Bedtime was the most practical time for the parents and older children to get ready for the next "daily march." Toys had to be put away, dirty clothes placed in the hamper, fresh clothes laid out and repaired, books and luncheon money for school made ready.

"A half hour, or even 10 minutes, spent straightening up the house at night, putting away the papers, setting the furniture in place," she further states, "means an inviting house ready for breakfast. . . . An interesting experiment in making up the daily schedule is to see how much of the *get-ready* for the coming day can be combined with the *clean-up* of the day just ending."

How to Cut Down the Number of Steps

A good example of job methods put to work in the kitchen was a Mrs. (we'll call her Jones). She took the Job Methods course seriously and began, one evening, rethinking her entire kitchen. To her surprise things were arranged much more akwardly than she had ever suspected. At this point she decided to set the table in the adjoining dining room. Picking up a pile of plates, she walked into the dining room. She returned and took the glasses from the cupboard and carried them into the dining room. Again she returned to the kitchen, taking with her the silver from the drawer in one hand and the salt and pepper in the other hand and returned to the dining room. Finally, she entered the dining room, carrying with her the bread and butter. All at once Mrs. Jones stopped dead in her tracks. Let's see, she thought, every trip I made from the kitchen to the dining room took 20 steps (20 x 4 trips = 80 steps). From that time on Mrs. Jones proceeded to the cupboard, took out a tray, and placed on it the pile of plates, the glasses, the silver, the salt and pepper, and the bread and butter. Then she walked into the dining room. (Round trip, this took only 20 steps!)

Of course, most of us don't need a Job Methods course to work out

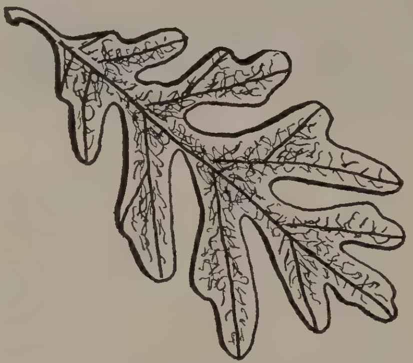
[Continued on page 32]

THE YOUNG COMMUNITY

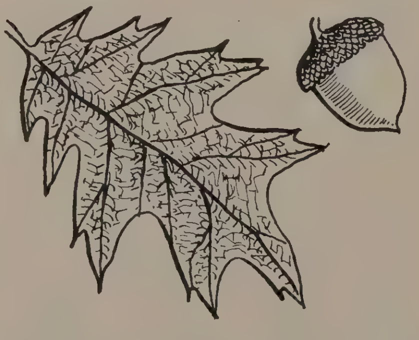
Can You Name These Trees?

Do you know the names of the trees in your yard? Can you tell what kind of a tree it is by looking at the bark or the leaves? Try to guess what trees these leaves come from. Then when you have done your best, look up the answers on page 33 and see how many you have right.

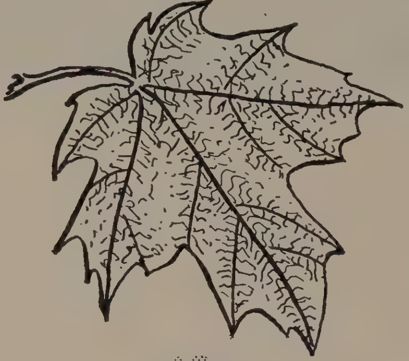
Try to guess these trees again in a few days. You will get more right, we're sure. Then start looking at the trees around your home. Can you tell what some of them are? Can you tell what trees the different leaves come from?



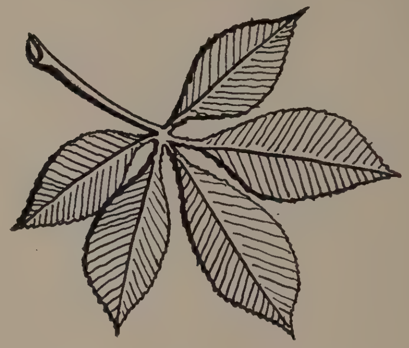
The leaves of this tree have rounded lobes and are rough and light-colored below. The tree bears acorns and often grows to be very old—three hundred years or older. We use the wood for ships because it is very strong.



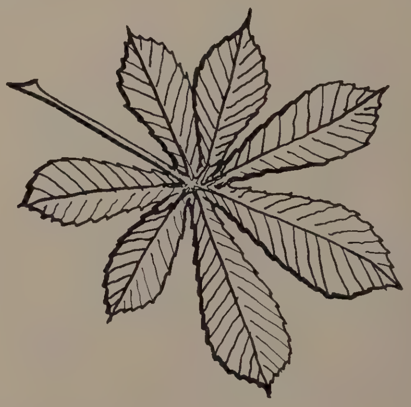
This stately tree is one that will often grow to be 150 feet high. Many people like to plant this tree in their yards because it grows quite fast. The acorns of this tree are bright brown and the cup that the acorn sets in is very shallow. The lobes of the leaves end in sharp points. The bark of an old tree has smooth and shining places between the deep furrows in the bark.



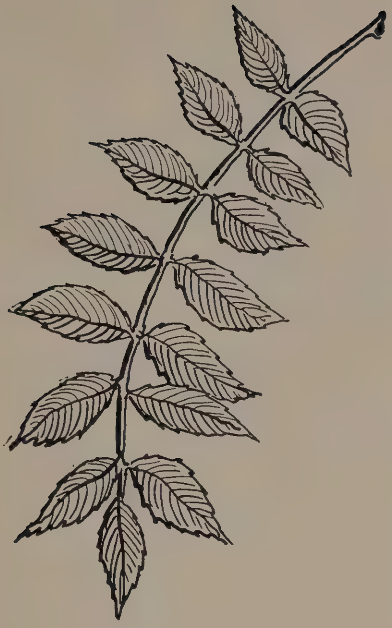
This tree is a favorite shade tree and usually has an oval shape like this picture shows. Sometimes it grows to be 100 feet high. The leaves with their five lobes are deep green in summer and beautiful colors of red and orange in the fall. The petiole or stem is long, and often has a red color. We use the wood of these trees, and we make something from the sap. It drops its winged seeds in the fall.



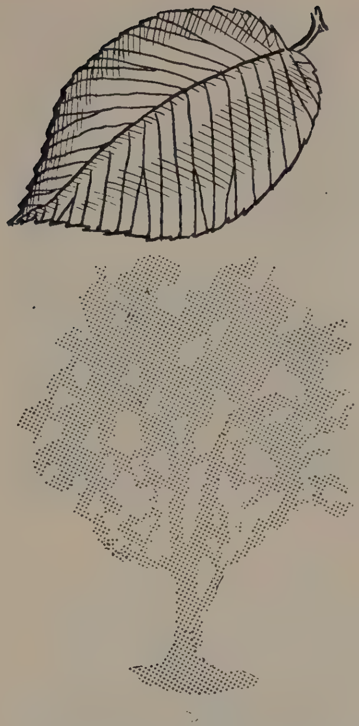
This tree is related to the tree below. It too has beautiful flowers but you can see the difference in the leaves. This tree is the state tree of Ohio.



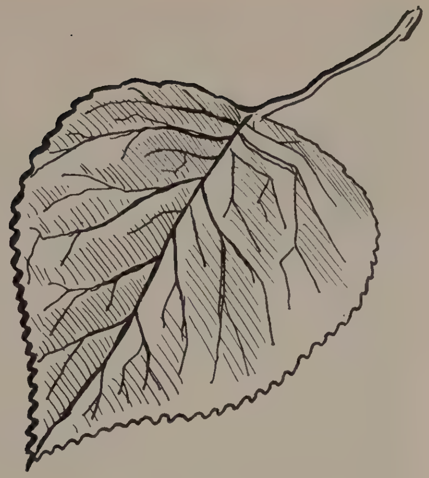
The leaves of this tree will tell you what it is. When it blooms the blossoms stand out like pinkish-white pyramids against a background of dark green leaves. The nut of this tree looks like it might be good to eat, but it isn't; even squirrels will not touch it.



The wood and bark of this tree is black. This tree bears a nut which we eat. The 13-23 leaflets of each leaf do look like the butternut tree, but the butternut tree has only 11-17 leaflets and the nut is long while this tree has a round nut.



You often see this tree along streets of cites or along the edges of fields. It is often the favorite tree of Americans. You can tell it by its shape which is often like a vase or a fountain. The leaves of this tree have saw-toothed edges just like the edge of your father's saw. They are arranged alternately on the twigs.



Many of these trees are planted in the middle west in the states bordering the Mississippi River. They grow very, very fast, sometimes five feet in one year, and they grow very tall. The other name of this tree is the Carolina Poplar. If you were planting a tree along a street in town, you should not plant this one for its roots often crack pavements and clog drains and sewers and its branches break off easily in a storm. The leaves tremble when the wind blows them, and the sound of them blowing in the wind is almost like a song. New trees often start from a twig that has broken off.

THE SELFISH LITTLE TREE

There was once a selfish little tree, which lived in the great woods. Many fine trees grew near it.

One day a man came walking into the woods.

"Oh, kind man," said the selfish little tree, "come and cut down all these other trees!"

"Why do you want me to cut down all the other trees?" said the man.

"Because they are so big," said the selfish little tree. "I want more room. I want to see the sun. I want to grow tall and big. I should like to be the tallest tree in the woods."

So the man cut down all the other trees. The little tree now stood all alone.

"How happy I shall be!" said the selfish little tree. "Now I can have all the room I want."

But the next day the sun came out, and it was very hot. There were no kind big trees to give cool shade.

"I am so hot and thirsty," said the selfish tree.

Then the cruel strong wind began to blow. There were no kind big trees to keep the wind away.

"I am afraid," said the selfish little tree. "I wish the kind big trees were here beside me. What am I to do?"

Just then the strong wind blew. At last it broke the selfish tree in two.

"Snap!" it went.

"What a foolish tree!" said all the birds.

"Now you will be sorry you asked the man to cut down all the big trees. They were your best friends. They hid you from the hot sun. They kept the strong wind away from you."

"Oh, what a foolish, selfish tree!"

—Adapted from an old Russian Fable.

For You to Do.

Leafprint Collections

How can you make a collection of the leaves you've found? If you put them in a scrap book they will dry and shrivel up. Why not make a collection of prints from the leaves you've found?

Leaf Blueprints

Arrange a leaf on a piece of blueprint paper in dim light. Lay the paper on a board, cover with a sheet of glass, and place in a bright light for a few minutes. Then wash the paper with water.

Sooted Leafprints

Coat one fourth of a sheet of newspaper with lard, wiping off the excess with a cloth. Hold the larded paper over a candle until evenly sooted. Then lay a leaf on the paper, cover with a clean piece of paper, and rub with the tips of the fingers. Now transfer the leaf to mounting paper, again cover with a clean sheet of paper, and rub until the print is as dark as you wish it to be. These prints will not smear and they show a great amount of detail.

Crayon Leafprints

Lay a leaf flat and lay a piece of paper over it. Crayon over the paper with the side of the point of a crayon. Don't let the paper slip and you will have a simple but beautiful leaf print.

Electric Fencing

S. J. Smucker

FOR CONTOUR LANES

Quickly erected electric fence solves the problem of getting stock to distant pastures. WIDE LANES ON THE CONTOUR DON'T WASH. Some farmers run electric fences through the center of their lanes to work down and re-seed them half at a time.

TO HEAL GULLIES

Raw side of gullies heal over when planted to trees. Electric fencing is an economical and swift means of protecting the banks and seedlings from livestock damage.

THE CHIEF FUNCTION of a fence is to control livestock. Our forefathers laboriously built fences of material close at hand, such as stone, stumps, and rails split from the tall, straight trees growing so profusely in the eastern part of the United States. Beginning about 1875, woven wire and barbed wire gradually became the common fencing material. Since about 1935, electric fencing swept the country almost like a flash and millions of electric fences are now in use.

The wide use of this type of fencing is an indication that it is giving satisfactory service. To get full value from an electric fence, one must know how to use it, care for it, and operate it. Rightly managed, it has many uses.

An electric fence consists of one or more strands of smooth or barbed wire strung along fence posts and electrically charged by means of an electric mechanism especially designed for the purpose. This mechanism is called the controller, and is the key to efficient operation of any electric fence.

How well an electric fence serves its purpose centers largely around the understanding, choice, and operation of the controller. Most failures can be traced to mismanagement and use of equipment not right for the job.

In selecting a controller, there are several distinct types from which to choose.

No. 1 — A six-volt battery type. This is a good type for farm not supplied with highline current or for distant fields.

No. 2 — Combination highline or battery type. Best used on the farm where the controller is operated from a highline part of the year, and from a six-volt battery part of the year.

No. 3 — 110 volt 60 cycle A.C. type. In this type there are three different systems used.

(a) Rectifier and capacitor system which maintains a constant potential on the fence and discharges when the

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Much of the material in this article, and all of the accompanying illustrations were made available to "The Mennonite Community" through the courtesy of E. D. Nunn, President of the Electro-Line Products Corporation, Milwaukee, Wisconsin, manufacturer of electric fence controllers. —S. J. Smucker.

fence is contacted. This system is not very satisfactory in moist weather or under extremely dry soil conditions.

(b) Sine wave system which transforms highline current to safe proportions to the fence. This system seems to be the least effective of all types — battery or highline.

(c) Electronic system which delivers a periodic shock to the fence wire. This periodic shock is not dependent upon ground conditions and remains reliable in all kinds of weather. It delivers from 50 to 60 shocks per second, each shock existing about 1/1000 of a second with an "off" period of about 9/10 of a second. This type of highline controller is generally the most effective and satisfactory controller under all circumstances. The cost of operation of such controllers seldom exceeds 10 to 15 cents per month even when used 24 hours a day. One disadvantage of a highline or alternating current type of controller is that it must be installed near the source of power.

When a controller is used which delivers a very short electric charge to the fence wire followed by a relatively long "off" period, the shock will not cauze "freezing" to the wire (muscular paralysis), and there will be no physical injury or undesirable aftereffect.

Homemade Devices Are Dangerous

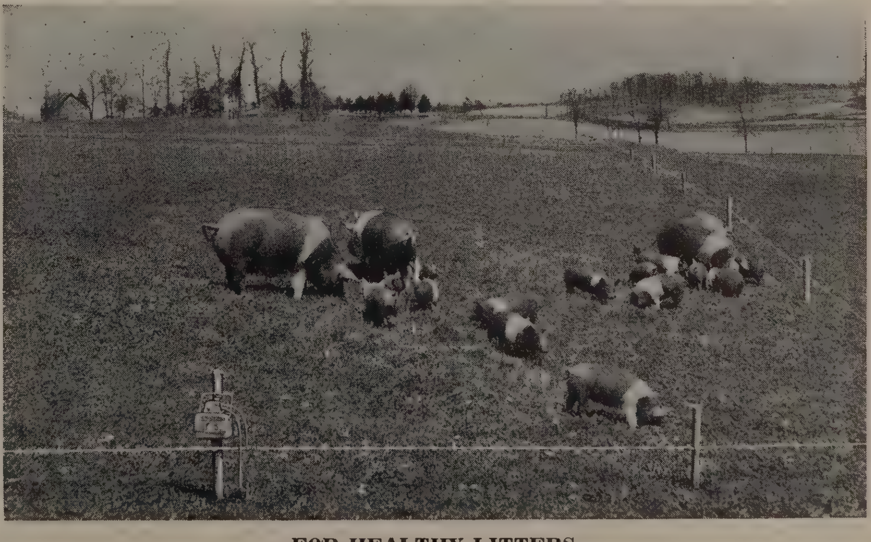
Homemade highline devices often are dangerous, and should not be used. During past years such contrivances have been the cause of a number of deaths and loss of valuable animals. It is important that only equipment be used that is known to be safe.

Most electric fence manufacturers adhere to the standards set up by the Industrial Commission of Wisconsin and the Oregon Board of Labor. A controller bearing the seal of approval of these agencies will conform to the highest safety standards of the electric fence field. Low cost should not be the determining factor in buying a controller because unsafe equipment may be cheap to build.

When installing the controller, best results will usually be obtained if the instructions furnished by the manufacturer are carefully followed. The ground rod is very important and should be correctly installed. A three-fourths inch galvanized or copper clad steel pipe or rod driven into the ground to a depth of six feet to rea-

ON STRIP CROPPED FIELDS
This flexible system of electric fencing saved this farmer many valuable hours. He is pasturing the bands of grass between the row crops on the contour.

TERRACE OUTLETS
Adequate terrace outlets are the key to water disposal system on many farms. This especially constructed outlet was shaped and seeded down before the terraces were built. The electric fence protects the terrace outlet from stock damage.



FOR HEALTHY LITTERS
Clean grazing means healthy litters. Fence a small area of your legume pasture with a portable electric fence. Use your electric fence in hogging down corn and other crops.

TO TAKE SEED CROP
Seed crops may be taken from a section of your meadow when protected from grazing by an electric fence. Divide this section from your regular pasture and allow the protected parts to go to seed.

FOR WOODLOT PLANTING
Electric fencing protects this grove of small trees from being damaged by livestock. The electric fence is the easy way to do it. Wooded lots provide a wild life shelter on the farm.

IN PASTURE MANAGEMENT
Milk and beef production can be readily increased with proper pasture management. A portable electric fence provides an economical means of dividing this grass-legume pasture into smaller fields to prevent over grazing. Note: Fence posts are slanted to allow for mowing beneath the wire in weed control.

sonably moist soil should be satisfactory as a ground. The ground wire should be fastened to the ground rod very securely.

Rules for Erecting

A good rule to follow in erecting the fence is to use one charged wire erected about two thirds of the height of the animal to be fenced. For animals of different sizes, two or more charged wires may be necessary. For very dry soils, or over concrete, or for fencing sheep and goats, an additional wire erected six inches from the charged wire and connected to the ground terminal may be necessary.

Since the shock on the fence wire is reduced by weeds that touch the wire, many farmers find that if they drive the fence posts on a slant, it is easier to mow weeds under the wire.

Either smooth or barbed wire may be used for the charged wire. Barbed wire, however, is more effective, since the barb penetrates the hair of the animal and conducts the electric shock to the skin.

Porcelain insulation must be used on every post, on the sides of buildings, and wherever the charged wire would touch a solid object. The use of the split type of porcelain insulators should be evoided.

When it is necessary to join two pieces of wire, it is very important that a tight splice be made.

The electric gate is easy and inexpensive to make and use. Your dealer can supply you with an insulated electric fence gate at small cost.

Introducing the Animals to the Fence

Animals should be "introduced" to the electric fence before being turned loose in a large enclosure. Through proper training, animals form the habit of respecting the electric fence and will avoid it. Among the best ways to train livestock is to fence off a corner of an enclosure with a charged wire and encourage the animals to touch the wire by placing fresh green feed on the other side of it, so that they will have to touch the wire when attempting to reach the feed. Another method is to tie ears of corn on the charged wire. In this manner the animal will get a listy shock each time he attempts to eat the corn and will thus learn a valuable lesson in self-restraint. Sheep and goats are best trained when their hair is short.

The electric fence is extremely flexible. It may be erected and taken down quickly — moved from place to place on the farm conveniently and rapidly. It costs less than conventional fences. The saving may amount to as much as 75 per cent over conventional types. Fence rows can be kept clean of weeds, since the fence can be taken out when adjoining fields are being worked. It can be used to supplement a conventional fence in poor condition and to keep livestock from riding down or pawing a good woven wire fence out of shape. In conservation farming, it is easily erected along contour line, making pasturing of irregular areas and strips a simple matter. It is also useful for protecting terrace outlets and raw gullies being healed, and for rotating the grazing of pastures which materially increase the total amount of forage produced from such pastures. It also has other uses, some of which are illustrated in the accompanying photographs.

Properly installed controllers should satisfactorily charge ten or more miles of wire. The Department of Commerce states that the average farm electric fence is 2.5 miles in length.

The electric fence, however, is not a universal fence. It complements the conventional fence. On most farms, both types may be practical in a well-managed livestock program. Neither is the electric fence recognized as legal border fencing in most states. It must be inspected regularly to insure satisfactory operation. And like all mechanical gadgets, it may fail at times for the same reasons that mechanical gadgets sometimes fail.

According to figures released by the United States Department of Agriculture, the average farm border fence costs the farmer about $58.00 per year, to keep in repair. This figure was reduced to an insignificant expenditure when the fence was protected with an electric wire.

FINDING LAND FOR A GROWING COMMUNITY

[Continued from page 15]

and help them rent farms and equip them, it would help them to get a start. Again, perhaps it would be possible to go out into some outlying section where land is cheaper, or not so hard to rent, and there establish a small branch congregation from the mother church. We have such a possibility in our own community. To the southeast there is a community in which there is now an empty church building. It is possible we might be able to rent or buy the building in the future. In this way we could form the beginning of a small congregation there. There are members who live not so far away at present, and if this work was started it would be an incentive for others to move in that direction.

Another answer to the problem might be for folks to move where there are already small congregations established. Constant pleas are being made for help in their fields of service. In a late issue of the *Gospel Herald* there was an appeal made for some one to move in to help them. This would be an opportunity for those who have a conviction for service, and would be willing to move in a community where there is a small church, if favorable farming conditions could be met otherwise. Then we have the idea of mass colonization. Just now the government is interested in improving a large section of country by providing it with irrigation or other methods of farming. Perhaps this might be a solution for some who are seeking land that is cheaper and at the same time under cultivation.

Pioneering May Be Necessary

Some of these might not be easy projects; it might mean a sacrifice of our twentieth-century modes of life, and the adoption of some of the spirit of our earlier pioneers. I think they would be worthy of our consideration if truly and sincerely we have several goals in mind. First, and I think supremely, to render some service to our Lord and Saviour Jesus Christ, and to enhance our own spiritual growth and development. And secondly, the acquirement of, and a life on, a farm.

I would like to suggest a few cautions along the line: Never let our ambitions to own a farm or a home get between us and our relationship with God. I think this with its variations could be well thought of in this connection. Again, never allow ourselves to become separated from a body of believers of like faith and lose our families for Christ and the church. This is what has happened time and again when people allow themselves to become isolated from the church. Let us remember it is no disgrace to do an honest day's work for a living. Someone has said, "Living from hand to mouth is not so bad, if it is God's hand and our mouth." Let us always maintain our implicit trust in God, who is the giver of all, whether we farm or whether we work with our hands or whether we have a business of our own.

Do you live in "The Magic Circle"?

Iowa, Nebraska, Kansas, Missouri, Oklahoma, Arkansas, and Northeastern Texas make up the "Magic Circle, the richest 400-mile radius for agriculture on earth." So says Roger Babson in a recent news story.

This area is the greatest of the seven breadbaskets of the earth. It produces vegetables, fruits, eggs, hogs, poultry, alfalfa, soybeans, and dairy products. Its mineral deposits include gypsum, salt, oil, bauxite, and aluminum.

Fifteen million people live in this "magic circle." Selective Service records show these Prairie States to be the healthiest in the United States. Quoting Babson: "People there think more about God and try harder to live by the Ten Commandments and the Sermon on the Mount." In this territory is "the world's best transportation system, consisting of 2,000,000 miles of highway and 165,000 miles of railroads."

Yet from 1930 to 1940 more than a million and a half people moved away. Only the birth rate saved them from having a net loss. Greatest loss was the many energetic young people —"the topsoil of energy, imagination, ability, and enthusiasm." The "Magic Circle" lacks the industries it needs to give opportunity to its youth. Here is what happens in the "Magic Circle":

Wheat is sold for $75.00 a ton and is brought back as shredded wheat at $500.00 a ton. It "gives away" cowhides at $10.00 a hide and buys fancy leather goods at $100.00 a hide. It does likewise in the oil, straw, hay, salt, and gas that it "gives away."

Concerning the Federal Farm Program

J. Howard Kauffman

It is not likely that our government will arrive at a "permanent" farm program.

HOW DID the present farm program develop and what are its current provisions? The succession of farm bills and plans that have been served up to the American public in recent years confuse rather than clarify the answer to this question.

As of January 1, 1950, the most recent price-support program became effective. This program was passed by a Democratic Congress in October, 1949, and was known as the "Anderson Bill." A year earlier a Republican Congress passed the "Aiken Bill" which died before it was fully born. Its price-support provisions were to have gone into effect on January 1, 1950, but the Act was replaced by the present law. In addition, there is the Administration plan, the "Brannan Plan," which was sidetracked in 1949, but which will probably be considered by Congress again this year.

A Look Back

To understand the current program it is well to review briefly the earlier farm programs. The first attempt to tackle the surplus problem was in the mid-1920's. The controversial "McNary-Haugen" bills were designed to reduce surpluses by dumping them abroad at lower than domestic prices. Twice these bills were passed, but in both instances vetoed by President Coolidge. Thus the bills never became law.

In 1929 the new Hoover administration dove into the farm problem and came up with the "Federal Farm Board," a government agency empowered to buy up agricultural surpluses and store them until needed. The Board enjoyed a few initial successes at raising certain commodity prices, but the full impact of the depression, and the large crop year of 1931, left the Board in possession of large surpluses at tremendous financial loss.

With the advent of the Roosevelt administration in 1933, the A.A.A. was born. The central theme of this new program was the elimination of surpluses by keeping them from accumulating in the first place. Mr. Wallace's program of killing little pigs and plowing under crops met with mixed praise and condemnation. With the timely aid of a couple seasons of drought and the general rise in consumer purchasing power, the surplus problem was somewhat alleviated. In January, 1936, the Supreme Court declared the Act unconstitutional, holding that the Federal government is not given the right to control prices and production, in particular, to tax the public to support such a program.

Shortly after the Court decision a new act was passed, incorporating some of the provisions of the 1933 A.A.A. and basing the whole program on soil conservation. General dissatisfaction over the impotency of this act led to the formulation of a whole new program which was passed by Congress as the Agricultural Adjustment Act of 1938.

Most farmers are familiar with the provisions of the 1938 A.A.A., which continued as the farm program throughout the war period. Due to wartime demands and high prices, however, many of these provisions became inoperative. The main provisions of the Act were:

(1) Continuation of the Soil Conservation program.

(2) Acreage allotments to control production. Benefit payments were made to those who did not exceed the allotment.

(3) A crop storage program to be carried out by the Commodity Credit Corporation by storing grains in farmer's granaries and in elevator bins and releasing the grain in periods of low supply. This program was known as the "Ever-Normal Granary" provision. It is believed by many economists that only war-induced demands saved the C.C.C. from a fate similar to that of the Federal Farm Board of 1930-32.

(4) Marketing quotas on major commodities in areas where two thirds of the farmers vote to establish such.

(5) Crop insurance, beginning with wheat in 1939.

For the Sake of Parity

The entire program was designed to help agriculture achieve "parity" with nonagricultural industries. Parity exists when the prices which farmers receive for their commodities hold the same favorable relationship to the prices which farmers pay for the things they must buy as they held during the base period (1910-14 in this case). In other words, parity exists when farm income holds the same purchasing power which it did in the base period.

As a practical method of achieving parity for farmers the concept of "parity price" has been used. That is, a parity price is determined for each separate commodity such as corn, wheat, cotton, etc. A certain per cent of the parity price is guaranteed to the farmer through the crop-loan system. For example, for each bushel of wheat stored, the government will loan a co-operating farmer an amount of money equal to 90 per cent of the computed parity price. As long as the market price of the commodity remains above 90 per cent of parity, the farmer will sell his wheat on the market. When the market price drops below 90 per cent of parity (the support price), the farmer may get the loan. When the wheat is ultimately sold, the government assumes any loss arising from the difference between the loan (support) price and the lower market price.

A major portion of the present controversy deals with the price-support system—how it should be altered to meet changing conditions. To date no fundamental changes have actually taken place in the price-support program. By Congressional action in 1942 price supports for basic commodities were guaranteed at 90

J. Howard Kauffman of Goshen, Indiana, continues with a discussion of the government farm policy. He summarizes here some of the materials which he presents to his classes in rural sociology and rural economics at Goshen College.

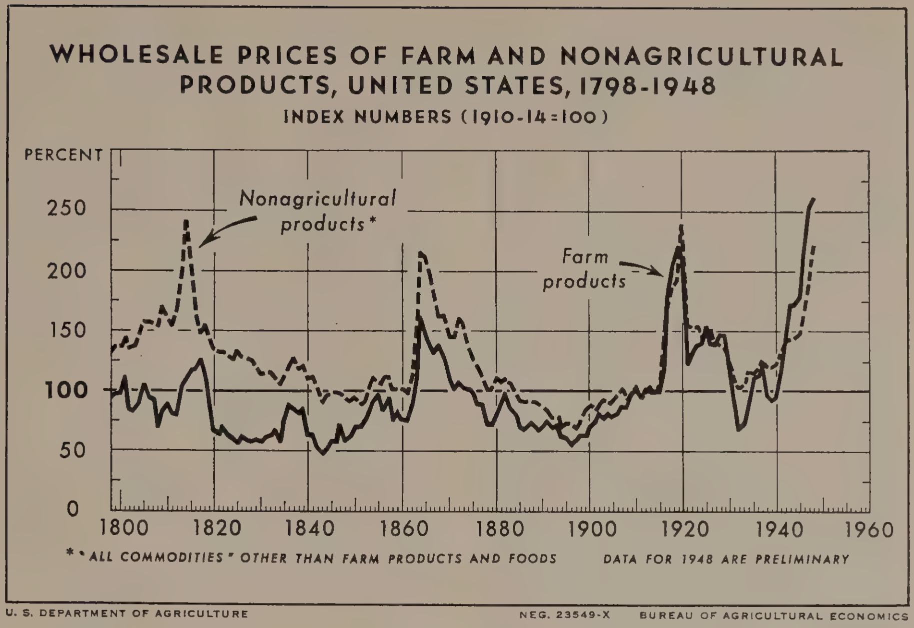
per cent of parity for the duration of the war and for two full years after the President's declaration of the end of the war. Actually this two-year period ended on January 1, 1949.

The Act of 1948

The Agricultural Act of 1948, known as the "Aiken Bill," had three major provisions:

(1) The extension of the 90-per cent-of-parity price-support level for one full year (to Jan. 1, 1950). One exception was made in the case of potatoes, which during 1949 had its support level dropped to 60 per cent of parity.

(2) Revision of the method of computing parity in order to adjust for changes in the relationship between the prices of the several commodities. For example, if two bushels of wheat were equal in value to 100 pounds of milk in 1910-14, it does not follow that the same relationship should hold in 1950. Actually the cost per bushel of raising wheat is less and the cost of producing top grade milk is more now than in the earlier period. Hence the support price of wheat should be lower and the support price of milk higher now than in the base period. By using the most recent ten-year period for computing price relationships, parity price for grains, eggs, potatoes, and cotton would be lowered and the parity price for meat products, dairy products, soybeans, and some fruits and vegetables would be higher. The general price level of all farm products would not be changed, however.



WILL THERE BE ANOTHER DEPRESSION?

Note the depressions that followed the War of 1812, the Civil War, and World War I. Will there be another one following World War II? Government farm policy is intended, among other things, to "cushion" depressions for farmers.

(3) A sliding scale of support levels, to go into effect on January 1, 1950. Under this provision the Secretary of Agriculture was empowered to adjust the support level for a commodity at any point between 60 and 90 per cent of parity. As the size of the crop rose, the percentage would be lowered. Potatoes was the only crop ever affected by this provision.

Since it was replaced by the Act of 1949, the main provisions of the 1948 Act never really became operative. It served merely to extend the life of the 90-per-cent-of-parity support level for an additional year.

The Act of 1949

The Agricultural Act of 1949, known as the "Anderson Bill," was passed last October and became effective on January 1, 1950. In general this Act reflects the Democratic party policy of maintaining high supports. The Republican-sponsored Act of 1948, if operative, would support

[Continued on page 32]

IF THE GRAIN ELEVATORS REMAIN FULL

Surplus grain from year to year undermines the price for the farmer. Price support by the government is offered as an answer. Here is a view of the Wiesten Grains Co. at Manson, Iowa. This company is owned by Edwin Swartzendruber and managed by his son Glen.

Community Life

Two Recent Developments Will Bring Changes in the Conestoga Valley

When Conestoga Valley was a home of American Indians, its only roadways were Indian trails. Less than a century after William Penn invited the Welsh ironmasters (about 1730) to develop the Caernarvon ore deposits, a toll highway, Conestoga Turnpike, was built for rapid stagecoach travel, dotted with inns and toll gates. Toll fees were collected until the beginning of this century. By and by horseless carriages required a macadam surface. After two and a half decades of such highways a "dream highway" is crossing the valley—the eastern extension of the Pennsylvania Turnpike, scheduled for completion in October, 1950.

Although less than four miles of this super-highway lies within the valley crossing north of Morgantown and south of Elverson, its presence is made significant by the placement at Morgantown of one of nine toll gates and clover-leaf intersections east of Harrisburg. Local labor is not sufficient for the needs of the contractors under the Pennsylvania Turnpike Commission. The road-building operations have brought us new neighbors, temporary residents living in apartments and trailers. A larger and better highway to Reading is planned to replace that built under the Works Progress Administration. In terms of transportation time, metropolitan Philadelphia is brought closer.

Along the Reading (pronounced "Redding") road near the valley four drills operate day and night collecting ore samples. The last day of September, 1949, *Reading Times* featured these headlines: "Boring Hints Uranium in Berks." The Lancaster *New Era* headlines read: "Uranium Test Rumors Grow at Morgantown." Mystery surrounded the purchasing of farms at highest prices. Rumors of the buyer's intentions were quite confusing. Recently, the Bethlehem Steel Company disclosed it was the buyer of the 1500 acres of property including farm and wooded areas.

Near this area there are a number of abandoned mines and furnaces. The Jones' mines near Joanna Furnace were the most successful. They were in operation before the Revolutionary War. It was to these miners that Baptist circuit riders and evangelists brought the Gospel while valley residents busily tilled the soil. In 1806 the ore was mined for its copper content instead of iron because of discovery of more extensive beds in Berks and Lebanon counties. Discontinuation in 1882 was due in part to the competition at Cornwall, now famous for its mines. The ore at Cornwall is also worked for iron and copper.

It is reported that a number of holes have been drilled for Bethlehem Steel Company. Occasionally overflowing water has been piped from one casing to a new drilling for cooling the bits. One of the lower drillings, 638 feet above sea level, is an artesian well supplying a hundred gallons of water a minute. The attempt to purchase a valley farm highly desirable for limestone quarrying may be indicative of the future.

The turnpike and the ore industry will produce important changes in the formerly quiet countryside. The ore industry may return once more to the Conestoga Valley.—Elam Kurtz, Elverson, Pa.

OLD LANDMARK OF CONESTOGA'S IRON INDUSTRY

Standing inside the covered bridge just west of Churchtown, Pa., one can look out on the old road that winds through Pool Forge. The road passes one of the old buildings which were once part of a thriving iron works. Ore was brought here from the hills of the Conestoga Valley by Welsh ironmasters who came to America in 1750.

Farm People Make Increasing Use of Advice by County Extension Workers

Farmers in greater numbers than ever before are calling on county agricultural agents for help in adopting practices that make for conservation, grassland, livestock farming. Farm women are asking county home demonstration agents for more help with the problems of buying the things needed for better living. These agents of the Co-operative Extension Service, located in 3,000 counties over the country made record use during the last year of meetings, radio, and other educational methods that reach many people.

With growing concern about surplus crops, extension agents spent 40 per cent more time helping farmers with soil conservation and feed crops and 21 per cent more time with livestock problems, than three years earlier. Pastures are basic to conservation and livestock farming, and extension agents during the year helped 59 per cent more farmers with pasture fertilization, 125 per cent more with selecting improved pasture grasses, and 44 per cent more with controlling pasture weeds than in 1945.

The number of homes helped by county home demonstration agents with problems of selecting household furnishing and equipment, buying clothing, and improving their kitchens greatly increased. There was also much greater interest in good buying of foods, freezing of foods, home sewing, and the problems of child development and guidance.

—Bulletin from Department of Agriculture.

Are You Looking for a Better Way to Wash Dishes?

Does dishwashing seem like a dull chore that takes too much time and energy three times a day? If it does, think a moment about your work procedures. Perhaps you can arrange equipment to make dishwashing a speedy and efficient job.

By choosing suitable equipment and work space, and working with both hands instead of only one, you can keep your time and motions to a minimum, says Miss Catherine M. Sullivan, home management specialist, University of Illinois College of Agriculture.

Study your dishwashing job. Ask yourself these questions: Do I have the equipment I need? Some of the items may be a rubber scraper, a dish drainer, and washing and rinsing pans. Is the equipment conveniently located in relation to the rest of the sink area? One change in equipment location saved an Illinois homemaker about 36 steps each day. She moved the soap flakes from the pantry to the cabinet below the sink.

Similarly for convenience, dishcloth and towels should be stored close to the sink. The dishcloths should be stored at the right of the dishwashing area, and towels at the left.

Arrange equipment so that the work progresses in a line without needless trips back and forth. If you are right-handed, the work should usually progress from right to left—from the stacked dishes, to the washing area, to the rinsing space, to a cabinet surface, and then to storage on the shelves.

However, if your equipment is arranged so that work must progress from left to right, it is possible to learn to develop a smooth left to right process. You can learn to hold the dish with the right hand and wash with the left. This avoids the longer reach necessary if you washed them with the right and transferred the dish into the drainer with the left hand.

Book Review

ELEMENTS OF SOIL CONSERVATION, H. H. Bennett, McGraw-Hill, Inc., New York City. 406 pages. 1947. $3.20.

"Elements of Soil Conservation" tells in a direct, simple style, the story of soil conservation. It tells its extent, causes, and effects. It suggests the techniques of good soil management and erosion control.

The book is carefully outlined. The subject matter is well chosen. There are no involved or technical phases of soil science. The fundamentals necessary for understanding erosion and its control are presented plainly. They are told in such a way that you don't need chemistry or physics as a background for understanding the text.

The book tells of the scope of the erosion problem in the United States. It points out the extent and seriousness of erosion. It stresses the effects of erosion.

Then it explains how erosion takes place. It lists the factors affecting it. These include such things as the slope of the land, the vegetative cover, the kind and type of soil, planting and cultivating practices, and climate.

The benefits of a national program of soil conservation are outlined. Techniques of erosion control are considered under the following headings: farm planning, the proper use of vegetation, contouring, terracing, channels and outlets, gully control, stream control, water spreading, small dams, stubble-mulch farming, and the use of trees and shrubs. Other topics included are wild life conservation, farm drainage, and farm irrigation.

This book attempts to list briefly the more important aspects of soil wastage and methods of soil conservation. It should be well suited for general reading by farmers and for high-school use.—J. B. PETERSON, in *Iowa Farm Science.*

Community Night at the Warwick River

To the moderately late-comer it was an intriguing sight that met the eye as he rounded the last bend and looked down on the scene below. In the foreground were scores of cars, many in various stages of unloading. To the right was a glowing heap of embers for the indispensable wiener roast; beyond it, tables loaded with the makings of a delightful supper, and, everywhere, happy laughing groups of people, big, little, and middle-sized.

Yes, it was Community Night, and again the hospitable Powells had opened their spacious grounds on the bank of the Warwick to the influx of neighbors who had come for an evening of get-together-ness. Gleaming in the rays of the setting sun, Warwick River formed an appropriate background for the cheerful scene.

Six o'clock was the supper hour set for the children, after which they were free for play while the grownups ate. . . . Only consider the plight of one couple who did not know there was to be anything but pie, and so ate a hearty supper at home!

The program, likewise, was arranged so that the school groups were first to give their part. L. A. Burkholder was our capable master of ceremonies. Brother Truman opened with prayer, and Bro. Carper led several songs. Then all enjoyed the interesting and well-prepared songs and recitations by the students.

Appropriately enough, one of the first quartets on the adults' program was, "Brightly Now the Moon Is Beaming." Emphasis belonged on the "now," for that had not been true of the fore part of the evening. Twice it had seemed we would have to go to the church for our program, on account of rain, but then the weatherman relented, the clouds scattered, and the "moon beamed."

The two choruses each rendered several excellent selections. "Don't Forget the Old Folks," was one of the numbers sung by J. Harvey Yoder, Henry M. Shenk, Levi Shenk, and Luman Yoder. We weren't quite sure whether this quartet was feeling so youthful that they felt the sentiment applied to them, or whether they were making a plea for themselves as present occupants of the "Amen corner." In the last number, the four above

[Continued on page 33]

Viewpoints on World News

Communists in the Government Service

Carl Kreider

During the past five months a tremendous amount of time has been spent by members of Congress individually and in committees in seeking to discover the extent to which members of the Communist party have been influencing governmental policy. Although the controversy is still proceeding at the time of writing of this article, it will be well to inquire concerning the nature of the charges that have been made and of the net impact of these charges on the American government's fulfillment of its responsibilities to the world in these critical times.

The Charges Made by Senator McCarthy

On February 9, 1950, Senator Joseph R. McCarthy of Wisconsin stated in a speech delivered at Wheeling, West Virginia: "I have in my hand fifty-seven cases of individuals (in the State Department) who would appear to be either card-carrying members or certainly loyal to the Communist party." This statement naturally created quite a sensation in the press (always on the alert for sensational news) and in Congress, and the Senate promptly ordered a complete investigation by a special subcommittee. The investigation has continued since then, and hours of time have been spent in listening to a multitude of charges and countercharges, testimony and denial.

Senator McCarthy's charges have had an elusive quality. His figures for the number of communists or "procommmunists" in the State Department have varied from 57 to 205 and down again to 81. Included in these categories have been nation-wide figures such as Professor Philip C. Jessup of Columbia University and Owen Latimore of Johns Hopkins University.

The Democratic administration has denied vigorously the truth of the charges made by Senator McCarthy. President Truman who usually does not allow statements made at press conferences to be quoted directly departed from his policy to state that the McCarthy charges were "the greatest asset that the Kremlin (Russia) has." Conclusive evidence that the charges are false, however, has not been released.

Are the Charges True?

During World War II the attitude of the people of the United States toward communism and communistic Russia underwent some marked changes. Just before the outbreak of the war Russia had concluded a nonaggression treaty with Germany, and soon after the war began Russia launched a military attack on the small country of Finland. Both of these acts heightened the long-standing antipathy which many Americans had for communistic Russia. The Russo-German agreement seemed to give Germany a free hand to defeat the Western powers without the fear of a Russian attack from the east. Americans resented this because they regarded it as one of the most important factors explaining the relatively easy way in which Germany defeated the Western powers of Netherlands, Belgium, France, and Norway early in the war. The Russian attack on Finland was particularly obnoxious because Finland was small and it was the only European country that consistently had made payments to the United States on its debt for World War I.

In the summer of 1941 Germany broke its treaty of nonagression with Russia and launched an attack upon Russia. American opinion toward Russia changed almost over night. In December of 1941 America declared war on Germany and from that time until the end of the war Russia was "our gallant ally." At the conclusion of the war Russia seemed to become difficult to handle in the various peace conferences that were held. These difficulties mounted when Russia refused to allow motor or rail shipments into Berlin and the United States countered with its famed "air lift." Relationship between the two countries thus changed from one of deep suspicion and mistrust to one of cooperation and finally to one of "cold war" during the course of less than a single decade.

This historical background has been given to show that there are relatively few people in this country who have not been friendly with Russia at some time during the past ten years. That the wartime friendship, supported by Democrats and Republicans alike, should produce some governmental officials who were overzealous in helping Russia during the period of Russo-American friendship, is not surprising. This is quite different, however, than to charge that these individuals are "card-carrying Communists."

Our Christian Attitude

Christians should be concerned about these events in Washington because they illustrate the type of difficulties that arise in governments that are operated by unregenerate men. The Republicans are to be censured because they have used the cloak of Congressional immunity to issue statements that are not well supported and, if false, are clearly libelous. It is also clear that the statements are being made partly at least for the purpose of promoting a popular issue which would give the Republican party a political advantage. The Democrats are to be censured because they seem to be more interested in using the charges to discredit the Republicans than in giving concrete proof that would assure us of the extent to which they are true or false.

Other undesirable results follow this type of activity. While Congressmen are spending hours on work of this kind they are not spending their time in the important aspects of running the government. When well-known men are subjected to attacks of this kind it becomes difficult to secure the services of the most competent individuals who fear that they may be defenseless before the unwarranted attacks of irresponsible legislators. Furthermore, the United States becomes the laughingstock among for-

[Continued on page 33]

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A LESSON FROM THE MEN

[Continued from page 19]

short cuts in our own homes; this often comes to us naturally. But the above illustration is a very trivial example of our frequent failure to think through the jobs that we do every day, to analyze and improve our working habits.

Once job methods get into one's system, the housework phase of homemaking can become a game instead of drudgery, but all the job methods in the world won't help us if we never know when to stop. "Women's work is never done." Well, of course it isn't. Is man's work ever done? As soon as we get one goal accomplished, we have another one to attain. This is wholesome and is as it ought to be, but the most difficult lesson for us ladies to learn is when to quit. Vance Havner, a minister who wrote several quieting, devotional books, put it this way: "The devil is clever: he has divided the saints into two camps, those who undertake nothing and those who undertake too much."

Finally, It Is a Spiritual Matter

Actually, when we come right down to the heart of the problem, we are faced with our sense of values. Jesus said, "Mary hath chosen that good part." Now there was nothing lazy about Jesus, who "set his face to go to Jerusalem" and who worked all day and sometimes prayed all night. In fact, He would not have approved at all if Mary had wanted to sit at His feet all the time. The point He made was that there is a time to work and a time to sit at His feet and be spiritually blessed. There are times when the Marthas must let their materialistic potatoes burn in order to sit at the feet of Christ or to work for His spiritual kingdom.

One of the happiest combinations of Mary and Martha in my acquaintance is Elsie. Elsie has a lovely farm home, but the house was made for Elsie, and not Elsie for the house. The house was made for the family, and not the family for the house. Elsie keeps a clean house, but she has time to play imaginative games with the children, direct a sewing circle, teach a Sunday-school class, sing for and visit the sick, make scrapbooks for old and invalid friends, write homey letters to loved ones far away. She has time to "visit with" her husband. Why? Because Elsie has learned to match values—she believes that people are more important than things.

Whether we are voices of experience or inexperience, whether we are being carried over the threshold of a new home or are cutting our fiftieth anniversary cake, we should be continually learning new ways of managing our work, applying the principle of simple living to every phase of our lives, and appropriating time to enjoy and make happy the ones we love.

CONCERNING THE FEDERAL FARM PROGRAM

[Continued on page 27]

prices at lower levels. The 1949 Act provides that:

(1) The 90 per cent support level for basic commodities should be maintained throughout 1950. After 1950 sliding scales would go into effect. The minimum support level for 1951 would be 80 per cent of parity; for 1952 and 1953, 75 per cent of parity. These support levels are mandatory only if acreage allotments or marketing quotas are in effect.

(2) The parity formula should be revised, using the most recent 10-year period in a manner similar to that provided in the Act of 1948. Effects on parity prices of specific commodities will be similar to that explained above. However, the Act of 1949 specifies that until the end of 1954 the parity price for any basic commodity shall be the highest price computed by either the old or the new parity formula.

Brannan Plan

Because it is the farm plan sponsored by the Secretary of Agriculture, and endorsed by President Truman, the Brannan Plan is likely to be aired again in the present session of Congress. The bill represents a rather marked change in agricultural policy. In general, the plan proposes that there be a minimum of government controls in the areas of production and marketing. Farmers should be permitted to produce as much as they want to. If large crops result, let prices drop as far as they will. This will favor all consumers who will pay less for their food and consequently be able to buy more of the better foods. To make up for the low prices, let the government pay each farmer an amount that will bring his total income up to what would be considered a fair return. A minimum of production and marketing controls might be retained to care for any unusual surpluses that might arise.

The likelihood of the passage of the Brannan Plan is not great since there is considerable opposition to it. The American Farm Bureau Federation and other farm groups oppose the plan. Since the plan would directly benefit low income consumer groups, some labor unions have come out in favor of the bill. Most of the Plan's opposition centers on the belief that the program would cost too much. Since the benefit payments would be paid out of Congressional appropriations, some fear that Congress might thwart the program by refusing to appropriate sufficient funds. Consequently there is strong sentiment in favor of retaining the present method of making benefit payments on the basis of individual commodities under the parity price system.

Conclusion

In conclusion, several observations may be made concerning the present farm program:

(1) First of all, it appears that a majority of American farmers favor an extensive government farm program. The 1948 election indicated a shift in favor of the Democratic program of high subsidies for agriculture. Gone are the days in which the farmer resisted government interference in agriculture.

(2) A rather permanent farm program seems to be desired. Even in the most prosperous years there appears to be little desire to set aside the price-support provisions. A general distrust of the possibility that prices will remain high for an indefinite time leads farmers to demand the security of a price floor below which they can feel the price dare not drop.

(3) If a substantial decline in farm prices should occur, one of two things will happen: (a) either the cost of the farm program will mount tremendously, or (b) because of failure of Congress to appropriate sufficient funds, farm price floors will have to be lowered. A price-support program has yet to meet its first test of a major decline in farm prices.

(4) Finally, the likelihood of arriving at a "permanent" farm program is not great. It appears that we can expect frequent changes, possibly annually, in the program in order to

suit the fancy of a different Congress or the vagaries of the business cycle. Each new law represents a temporary expedient, and the permanent features of a mature program are postponed until a later year.

(Editor's Note: THE MENNONITE COMMUNITY welcomes letters stating convictions and opinions regarding the Federal Farm Program. What should be the attitude of the Christian farmer? With what can he cooperate and with what must he refuse to co-operate?)

COMMUNISTS

[Continued from page 30]

eign countries who are faced with really serious problems of communists in their midst. There are, for example, more Communist party members in France and Italy than in Russia. These countries have the right to expect that the United States will give the leadership which international policy so sorely needs, rather than to indulge in indiscriminate name-calling.

Communism is a serious force in the world today. At the present time it threatens to become the most powerful force in the world, and one which is certainly a source of trouble for both capitalism and Christianity. Most of the tremendous controversy over communists in government offices which has been so widely discussed in the press, however, misses the real problem. It tends to deal with the symptoms of the disease rather than the basic disease itself. The real sources of communism are materialism, secularism, and militarism. The only force in the world which can effectively meet these threats is not Congressional investigations and not a greatly expanded Federal Bureau of Investigation with scores of G-men, but a greatly expanded Christian Church with thousands of earnest Christian workers who will help to bring the love of Christ into the hearts of men who are faced with an utterly devastating confusion.

A careless perusal of current newspapers would lead us to believe that communism comes to a country as a result of the gradual infiltration of a few traitors in high government offices and of a gradual increase in power of the national government. The experience of the past three decades and especially of the past five years shows clearly, however, that communism thrives upon confusion and particularly upon the chaos created by modern war. The Christian will, therefore, work for peace and reconciliation between men and not add fuel to the fire of hate and confusion by joining others in the promiscuous use of derogatory epithets.

WARWICK RIVER

[Continued from page 29]

mentioned were joined by Morris Yoder, Michael Shenk, John Shenk, and Amos Yoder, to form a father-son octet. (Incidentally, we think this ought to become a permanent institution!) To at least one small boy, the arrangement was most impressive. He sized up the situation for a moment, and then came up with this classic observation: "You know, Mrs. Carper, every one of those has a father!"

Here and there throughout the groups, intriguing little scenes were taking place. There was the tiny neighbor child who was so delighted to see "Richie" (Weber) on the floor, that he broadcast the information in clear, carrying tones. And the matron who suddenly awoke to the fact that she was holding a strange man't hat on her lap. Whose it was, or how she had acquired it, was entirely beyond her! It was inevitable, of course, that at least one child should fall into the river. However, the mother was prepared for just such an event (a precaution born of experience); so the day was saved.

The gathering was dismissed with prayer by Bro. John H. Shenk. Cushions, blankets, pie plates, and other belongings were gathered up and the happy crowd dispersed, feeling a little closer "the tie that binds," and one in our determination to have another "Community Night" next year.—*Warwick River Tide.*

Child Labor Law

Children under 16 years, according to a new provision in the Federal Wage-Hour Act, may not be employed in agriculture (except for their parents on their home farms) during school hours.

This is probably the most important child labor measure enacted in the last ten years. If well enforced, it will protect many thousands of boys and girls all over the country, including the children of migrant farm families, who stay out of school to help cultivate and harvest the crops.

The Federal law does not require them to go to school—that is up to the States. But it will stop their employment during school hours, which is the chief reason for their non-attendance.

The inspectors of the Wage-Hour Division cannot possibly visit all the farms in the country whose products, immediately or after processing, go into interstate commerce.

Enforcement of the law does not necessarily mean prosecution of violators. The immediate task is to educate the farmer rather than bring legal action against him.

—National Child Labor Committee

Did You Name These Trees Correctly?

Answers to pictures on page 20-21

1. White Oak
2. Red Oak
3. Sugar Maple
4. Ohio Buckeye
5. Horse Chestnut
6. Black Walnut
7. American Elm
8. Cottonwood

SORRY!

East Earl, Pa.
July 7, 1950

Dear Brother:

This is to correct the note on Alleghany Church in July of THE MENNONITE COMMUNITY.

As far as I know Alleghany has never been closed but for many years there was church service there without Sunday school every four weeks. For the past few years we are having Church and Sunday school there every two weeks. A summer Bible school is planned to be held there this summer.

Fraternally,
J. Paul Graybill

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Mennonite Community Cookbook

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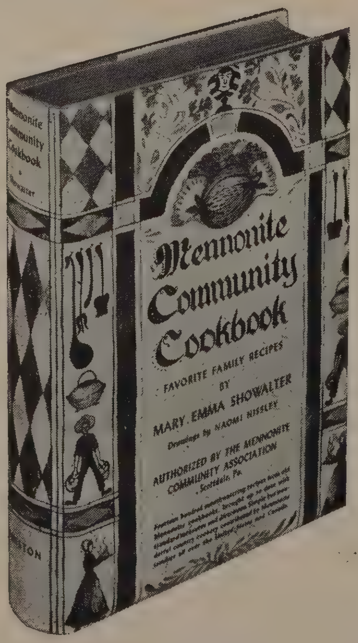
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by
Mary Emma Showalter
Authorized by the Mennonite Community Association

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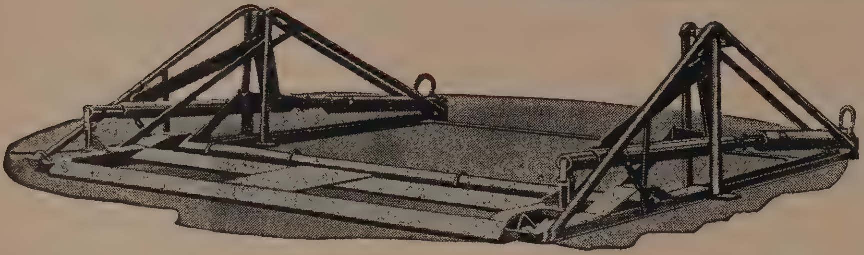

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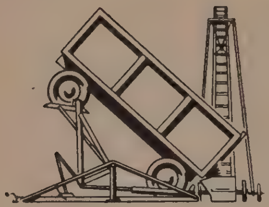

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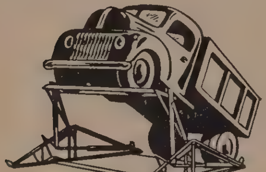

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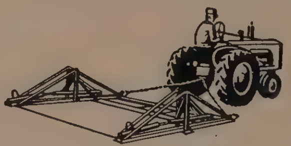

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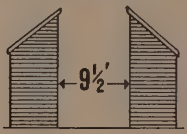

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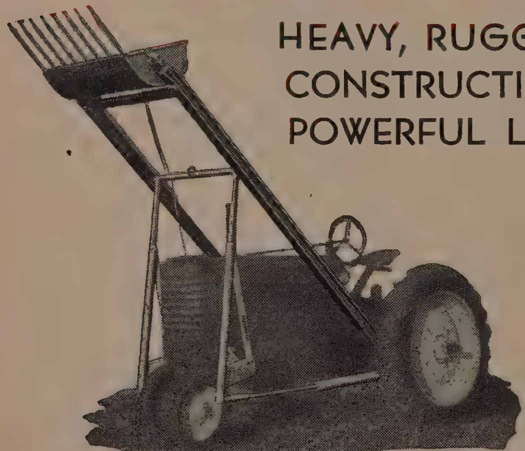

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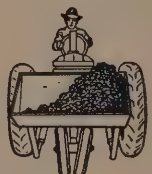

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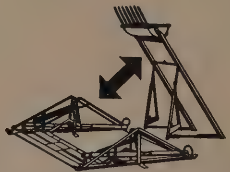

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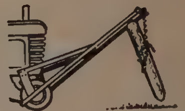

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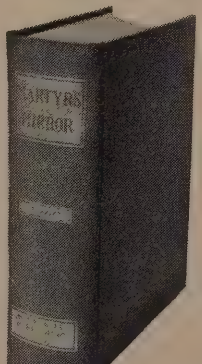
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Our Churches

The congregation at Creston, Montana, gathers to worship on Sunday mornings in a simple building with the beautiful Rocky Mountains as a backdrop. When families moved to this part of Montana from Oregon and Nebraska they first worshiped in a schoolhouse. In September of 1913 a new building was dedicated for worship and it has since been enlarged to the present size.

This congregation is the only Mennonite settlement in Montana that is west of the Rocky Mountains. It is near large railroads and highways, however, and travelers from other parts of the brotherhood are often welcome guests in this friendly congregation.

Ministers are: John G. Hochstetler, D. D. Brenneman, and Carl Kauffman. The church is part of the Alberta-Saskatchewan Conference and the nearest sister congregation is at Stirling, Alberta, 150 miles away.

Mennonite Community

SEPTEMBER 1950

Volume 4 Number 9

EDITOR

Grant M. Stoltzfus

ASSOCIATE EDITORS

Paul Erb, Scottdale, Pa.

Guy Hershberger, Goshen, Ind.
John A. Hostetler, Lemont, Pa. Substituting for Guy Hershberger during the latter's European service.

Olive Wyse, Goshen, Ind.

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Contents

"Man Goeth Forth Unto His Work" 4

A Community in Montana—Land of the Shining Mountains 6
Mrs. J. M. Bachman

The Home of My Dreams 12
Elsie Martin Gingerich

Together We Build 14
Mildred Witmer

Editorials 16

Fertilizers Help Make Organic Matter 18
R. E. Stephenson

Young Community 20
Winifred Paul

Vegetable Growing and Marketing 22
Harry G. Brackbill

Church and Community Life in Escambia County, Alabama 24
Elam Hollinger

A Mennonite Community of Years Gone By 26
Marion D. Burkholder

Community Life 28

Viewpoints on World News—The War in Korea 30
Carl Kreider

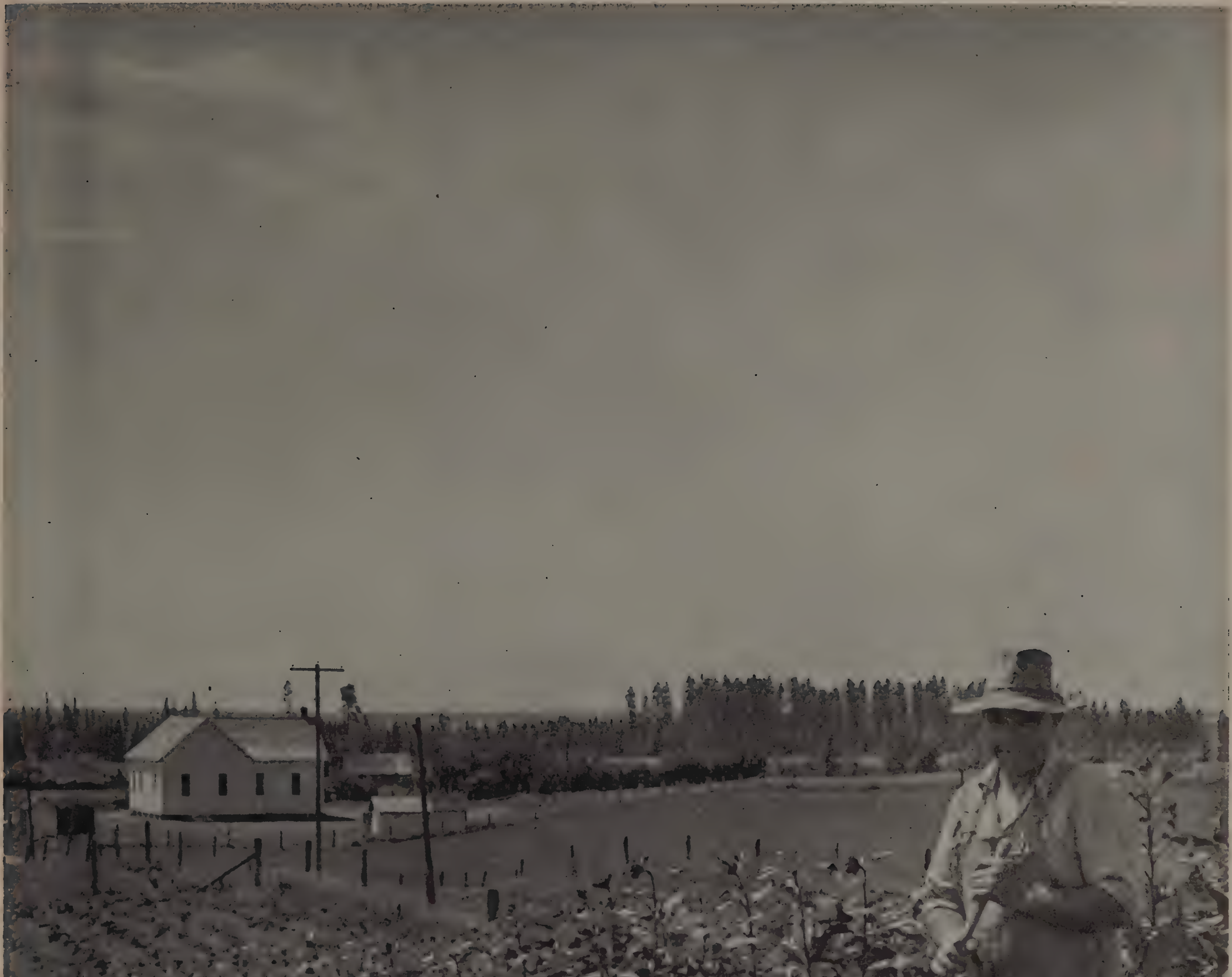
"Man Goeth Forth Unto His Work"

The trees of the Lord are filled with moisture,
 The cedars of Lebanon, which he hath planted;
Where the birds make their nests:
 As for the stork, the fir-trees are her house.
The high mountains are for the wild goats;
 The rocks are a refuge for the conies.

He appointed the moon for seasons:
 The sun knoweth his going down.
Thou makest darkness, and it is night,
 Wherein all the beasts of the forest creep forth.
The young lions roar after their prey,
 And seek their food from God.

The sun ariseth, they get them away,
 And lay them down in their dens.
Man goeth forth unto his work
 And to his labor until the evening.

–Psalm 104:16-23



AT WORK IN A GARDEN

Carl Kauffman, deacon of the Creston congregation, took time out to pose for this picture which shows the Mennonite Church in the distant background.

Montana

Mrs. J. M. Bachman

In a valley of the Rocky Mountains a church and community have grown and prospered.

MONTANA means "mountainous" and that is how the territory, later the state, got its name. The Indians called it the Land of Shining Mountains. They gave it that name because of the peculiar glistening of the high peaks, white with snow.

Under the towering peaks are many beautiful, blue lakes, some large, some small—and numerous mountain streams.

The state of Montana, known as the Treasure State, is five hundred and forty miles long and two hundred and seventy-five miles wide. East of the Rockies there are vast stretches of plains, but the section we are especially writing about—Flathead Valley—is amongst these towering mountains.

Developing a New Country

Just a little more than a century ago, the first white explorers came here and marveled at the new country and its resources. After reporting their findings, they were soon followed by the trapper, the trader, the hunter, prospector, cowboy, and merchant, coming for adventure or for gain.

TOWARD THE MOUNTAINS

Looking across the level acres of Flathead Valley to the mountains one can see the white church building where members of the Creston Congregation worship.

PLOWING THE LONG FIELDS

Marvin Kauffman, son of Carl Kauffman, plows a field on the last day of July. Note the tree-covered ranges in the Continental Divide in the background. The level land extends to the base of the mountains.

Mrs. J. M. Bachman is the former Rosella Mary Shetler who was born near Johnstown, Pa., where she lived until her marriage. She writes: "I am a housewife, mother, and grandmother." She has been active in Sunday school and music work in her congregation.

Land of the Shining Mountains

Each has played an important part in civilization's advance.

Homesites were chosen, cabins built; they tilled the soil and started towns. A treaty was made with the several tribes of Indians in which they were to keep part of their territory as a reservation, known as the Flathead Reservation, located about fifty miles south of Kalispell.

The only means of transportation in the early days, to the local area, was by boat and by stagecoach. Flathead Lake was the gateway to the outside world. But rapid strides were made in transportation development. The Great Northern Railroad began to build through Marias Pass in 1891 and the Roosevelt Highway has followed the railroad through this pass.

Over the Great Northern Railroad daily, run two transcontinental streamlined passenger trains, air-conditioned and with every refinement concomitant to luxurious, safe, and comfortable traveling. They are called the Empire Builders, in honor of Jim Hill, who built the railroad to the coast. A branch line runs from Columbia Falls to Kalispell. Whitefish is a division point. Both these towns are about fifteen miles from Kalispell.

Early in the year of 1949 the Northwest Airlines began making regular flights through this valley. The airport is located seven miles north of Kalispell.

The first church in Kalispell was built in 1890 and was interdenominational, but later was taken over by Methodists. This building is still standing.

Mennonites Moved Here in 1903

The first Mennonite people that moved into this territory were Jacob Roth and family from Albany, Oregon, and Lee Neuschwander and family from the same place. These all moved in October, 1903. These were followed by Peter Sutter and family and Samuel Sutter and family in February, 1904; Joseph Murer and Edward Ruckdashel and family, 1905; Andrew Bachman and family, September, 1908. These families moved here from Nebraska. Later the Roy Kauffman and Peter Eymen families moved here from Iowa.

In the spring of 1904, Sunday school was organized in the homes of our brethren and preaching services were held every two weeks in the German language. Prior to this, Jacob Roth conducted preaching services once a month.

Four different buildings were used for church and Sunday-school services before a permanent place of worship was built. One of these places was the Mountain Brook schoolhouse where English services were conducted. In the meantime other Mennonite families moved into the vicinity. As the congregation grew in number a real need was felt for a church building.

At a meeting held May 7, 1913, the brethren D. D. Kaufman, Frank Roth, and Andrew Bachman were appointed a committee to secure a suitable location for a church building. On May 20, 1913, the committee reported that an acre of ground could be purchased for $150.00. The report was accepted and the brethren John Whitaker, Samuel Hoylman, and Jacob Roth were elected trustees. At this meeting it was decided to build a church 24 x 40, on the ground selected.

The new building, named Mountain View, was dedicated September 20, 1913. I. S. Mast of Minot, North Dakota, preached the dedicatory sermon and remained with the congregation for a revival meeting which resulted in five confessions and applicants for church membership. At the urgent request of Jacob Roth, S. G. Shetler and family of Johnstown, Pa., stopped with the congregation on December 5, 1913. Bro. Shetler held services in the English language and baptized the applicants. The number of charter members was twenty. The total number of members at this present time is ninety-one.

A SAWMILL AT HUNGRY HORSE

Many of the logs of this area are made into railroad ties. In the Birky sawmill located at Hungry Horse, Paul and Ezra Birky watch a log as it is sliced into boards.

HOME AMONG TREES

Tall trees frame the home of Paul Kauffman. Though the growing season is rather short, home gardens have the common variety of vegetable.

The building has since been enlarged and a basement added. It is located two and one-half miles northeast of Creston and eight miles east of Kalispell. Creston has a post office, general store, and school. Kalispell has a population of approximately twelve thousand.

The following ordained brethren have served in this congregation: Jacob Roth, D. D. Kaufman, Joseph Whitaker, Chris Snyder, John W. Oesch, John G. Hochstetler, D. D. Brenneman, and Carl Kauffman. The three last named are the present ministry staff. This congregation is a part of the Alberta-Saskatchewan Conference.

The first Bible Conference was held at this place in January, 1917, with Sanford C. Yoder as instructor. The next one was held in the spring of 1919 with J. P. Bontrager as instructor, and in the fall of the same year another was held by N. B. Stauffer.

The Mountain View Church is the only Mennonite settlement in the state west of the Rocky Mountains. While in a sense we are isolated, yet, since we are located only fifteen miles from the main line of the Great Northern Railroad and with good highway connections, we are privileged to enjoy many ministers and others traveling through, to and from the Pacific Coast.

Also we are located thirty-five miles from Glacier National Park which each summer attracts many tourists and our Mennonite folks often avail themselves of the opportunity of attending our services.

An Active Church Life

Activities in connection with our regular church program are a literary amongst the young people, organized about twelve years ago, a youth missionary project, summer Bible school at the home base and a year ago another was held about thirty-five miles from here in the Ferndale district. These were mostly attended by non-Mennonites and good interest manifested. Closing programs were always well attended by the parents of these children. Winter Bible school also is held each year, usually by brethren in the conference district.

Song services had been held at the Soldiers' Home at Columbia Falls for a time and then dropped, but again this work has been resumed. Jail services have been conducted every two weeks in Kalispell the past year with encouraging results.

Two families from our congregation have located at Seeley Lake, sixty miles from here, and are connected with mission Sunday schools there.

A C.P.S. camp had been located at Belton (now known as West Glacier), the west entrance to Glacier National Park, and during that time regular services were held at that place by our home ministers and visiting ministers.

A sewing circle is held once a month by our sisters.

At present some of the young people are attending our church schools at Hesston and E.M.C. Two of our young women are taking nurses' training.

The Valley of Flathead

The valley of Flathead (named after an Indian tribe), which is the important agricultural area in the country, is about twenty-five miles long by fifteen miles wide and slopes from north to south at low uniform rate. The elevation at Kalispell, the county seat, is nearly 3000 feet above sea level. Flathead Lake, lying in Flathead and Lake counties, is one of the largest natural fresh water lakes west of the Mississippi. This valley has long been famous for the fertility of its soil and for the beauty of its surroundings.

The climate of Flathead County is less variable and not so severe as that found east of the Continental Divide. Local weather conditions depend largely upon the elevation and sheltering influences of the adjacent mountains.

Crops in the Flathead Valley

Crops raised here, in order of their importance, include winter wheat, alfalfa, barley, dry field peas, oats, and potatoes. Winter wheat is grown extensively, though many farmers grow spring wheat. Alfalfa is the principal hay crop. However, some wild hay is put up each year and in parts of the county is the only hay produced. This valley produces an excellent quality of seed potatoes, which are generally marketed through local buyers.

Sweet cherries are an important crop on the east shore of Flathead Lake. While most of these cherries are grown in Lake County, Flathead County Cherry Growers' Association maintains a warehouse in Kalispell

NEAR COLUMBIA FALLS

Long rows of potatoes are cultivated by George Lapp. More and more land in this area is being irrigated and brought under cultivation.

IN A CHERRY ORCHARD

Lois Gibsen picks a few cherries in her father's orchard. Flathead Valley produces many carloads of high quality cherries each year.

ON A DAIRY FARM

Jeff Buller milks cows while Larry Gibsen looks on. Togther with his father-in-law, Silas Mast, he operates a dairy farm and when this picture was taken in 1948 they were milking 18 cows.

A MACHINIST AT WORK

Enos Detwiler is a member of the Creston congregation and works for the Sapcrior Lumber Company. In the summer many men work in state and federal forests.

and markets the cherries from the upper end of the cherry-producing district. This fruit is of highest quality, including varieties such as Lambert, Bing, Royal Anne, and others. Many carloads are shipped to other points each year. Apples and a variety of berries and other fruits are also grown here, mainly for local consumption.

On account of climatic conditions our growing season is very short, but things mature rapidly and we are blessed with a variety of garden vegetables that are commonly found in gardens in any locality. Occasionally there are late frosts in the spring and early in the fall, but generally speaking there is an abundance of vegetable produce.

Irrigation Offers Opportunities

Practically all crops are at present being produced under dry land conditions. Proposed multiple use water development on the South Fork of the Flathead River would greatly increase the opportunities for irrigation and in turn would result in considerable change in the type of farming and methods of farm operation.

Beef cattle, dairy cattle, and sheep are the most important livestock enterprises. The production of dairy products is being steadily increased and is expected to be of major importance as more land is irrigated. Hogs and poultry make good use of surplus milk and are important sources of additional income on many farms. The turkey-raising industry has grown, and hundreds of choice birds were shipped from Kalispell and the Intermountain Empire in the last few years.

For years logging and lumbering have been among the industries of the local area. Many of these logs are made into railroad ties. One of the largest logging jobs is now being accomplished at the Hungry Horse Dam reservoir area on the South Fork River.

During the summer months, hundreds of men are employed by the state, federal, and association forestry officials. The chief occupations in which our Mennonite brethren are engaged are logging, lumbering, farming, carpentry, and mechanical work.

The Hungry Horse Dam, twenty-five miles from Kalispell, is now under construction and when it is completed and the power installations are made it will furnish power which is likely to attract more industry to the local area. It will be the fourth largest dam in the world and the third highest.

Standard grade schools are maintained in rural areas and Flathead County High School is located in Kalispell.

The Flathead Electric Co-operative, Inc., has brought power to Northwestern Montana farms that were previously unserved.

Come Here for Your Vacation

This area is often referred to as Vacation Wonderland. We are truly blessed with scenic splendor in Northwestern Montana. Of much interest to many is the wild animal life, fishing, boating, skiing, etc. There are hundreds of acres of land (particular-

SOME MEMBERS ARE CARPENTERS

Jake Birkey works at a new house. As more electric power comes to this region more industries and houses seem likely to be established.

HOME NEAR CRESTON

The home of John Boss has a garden in the foreground. The growing season is very short in this part of Montana but the commom variety of vegetables are found and they mature quickly.

ly in the Park and forest reserves) which is yet in its primitive stage.

Going-to-the-Sun Highway is traversed each year by thousands of visitors to the Park, coming from every state in the Union, Canada, and numerous foreign countries. There are a number of hotels and chalets in the Park which afford first-class accommodations to the visitor. Also there are nicely equipped campgrounds for those who desire camping and picnicking. There are many hiking trips one can take to places of beauty that cannot be reached by car. Here you have an opportunity of seeing wild life in its natural habitat. Amongst these are mountain goats, sheep, moose, elk, bears, deer, and smaller animals. The bears at the camp grounds and highway are quite an attraction to the tourist.

Many beautiful wild flowers are found in this valley and high in the mountains. Two that are perhaps uncommon in many localities are the bear grass flower and the Indian moccasin. The bear grass is a cone-shaped flower with a rich creamy color. Looking across large patches of them gives the appearance of ice-cream cones on top of tall stems growing out from grassy foliage. The Indian moccasin is self-explanatory as to its shape, for it does grow true to its name and is also cream color. Also worthy of mention is the glacier lily, which grows in

TWO GIRLS AND A SWING

Patty and Caron Hooley, daughters of Hershal Hooley, were playing with a swing when this picture was taken on a July day in 1948. The Hooley home is near Kalispell which is the county seat of Flathead County.

high altitudes and vast carpets of these are seen in midsummer, many of them blooming through the snow.

A handsome pink flower of the Rocky Mountains, known as the bitterroot, has been adopted as the state flower of Montana. The roots of this flower which have a slightly bitter taste, were used by the Indians for food; hence the name bitterroot.

As we attempt to give a glimpse of our church and the beauty of its surrounding, may we not forget that our work and privilege is to be a lighthouse to those "sitting in darkness."

We welcome you to the Land of Shining Mountains.

LAKES FOR ROWING AND FISHING

Trees and mountains are mirrored in this lake near Creston. Clifford and Delbert Brenneman are fishing in the boat. Delbert Erb is rowing. Montana is vacationland for many tourists.

IN THE GLACIER NATIONAL PARK

From the Going-to-the-Sun Highway one can see this mountain peak on the Continental Divide.

The Home of My Dreams

Elsie Martin Gingerich

"What a friendly hostess, what an efficient homemaker, what a capable mother, and what a loving wife!"

SHE WAS CLAD in a cheery print frock. Her shoes, although far from resembling one's Sunday best, had evidence of an attempt at being polished. The cheerful, sunshiny smile on the unpowdered face needed no rouge to make it the more attractive. As she embraced me, the fear of having been an old forgotten friend immediately left me. No, she hadn't changed in all these years. Apparently from the aroma which came to greet me she was as good a cook as ever, although I was an unexpected noonday guest.

Her china was not the most elaborate. The silverware was the set her mother used for years, but the table had the appearance of having been set for the king himself. The food tasted that way. Her husband and three children acted that way. They seemed so glad to have Mother's guest among them, ignoring the fact that none of them had seen me before.

While we were washing the dishes in the modern kitchen with its many cupboards and conveniences I expressed my approval of her workshop. "Yes, John insisted that I have a convenient and time-saving kitchen." He said, "That's where you'll spend most of your time, Amy. The other rooms can be comfortable and cozy without being modern, and another thing, Amy, I do like good food." She went on: "The Lord has certainly blessed me with a sincere Christian husband. He desires as much as I do that our home and family will at all times be Christian in environment, appearance, and in extending hospitality."

That afternoon we spent in the living room. We chatted about our school days and the ideals we had so often discussed. As we talked she finished the last of the weekly mending, thus stretching the clothing dollar. The family budget did not allow for new clothes every time the threads broke in a garment.

While we sat there together I studied the furniture in this comfortable but not at all elaborately furnished room. Then I walked across the polished floor, never slipping on the home-braided mats. Amy had wisely rubber-studded them for the safety of the family which she so much loved. She never wearied in doing the "little things that count" for them.

The open-faced bookshelves on the east wall appeared to contain children's books and games. On either side of the south window were crayon-colored pictures, a production of little Ruth Ann's. Amy informed me that this was the children's corner. "They love it," she said; "it's their own little room. They do their homework on this little table, they play their games here, and their daily stories are read to them in this little corner."

That evening I joined the family in their family worship. It was quite evident that the children looked forward to this quiet time. Apparently Daddy had a way all of his own to tell stories. Ruth Ann, Donnie, and Larry sat in their usual chairs, their big open eyes watching their father's every move and expression. "Oh, Daddy! you mean they really put the boys into the furnace, and the fire didn't burn them?" "Exactly, Donnie, and why do you suppose the fire didn't touch them?" "Because God was in the furnace with them," whispered Larry. "Yes, if we love and obey God, He will always be with us," Daddy answered.

As I crawled into the high four-postered bed and snuggled between the soap-scented sheets I thanked God for this island of peace and security. This was a home where husband-wife, mother-father, brother-sister relationships were fully understood. Here, too, God was undoubtedly the intimate friend of each. Thus I fell asleep to the patter of the raindrops against my windowpane.

As I awoke the next morning the warm sunshine streamed through the slightly opened window into my room. What! have I really slept in! My hostess had insisted that I sleep late because I needed to rest after much traveling. What a friendly hostess, what an efficient homemaker, what a capable mother, and what a loving wife!

All too soon it was ten-thirty and by eleven o'clock I must be away. Amy and I walked slowly down the cobbled stone path. Beyond the sweetly scented flower beds which were nestled among the Spiraea I saw the white picket fence and the waiting car. I looked at my shadow sticking closely beside me and whispered, "Elsie, this is the kind of home you want."

Elsie Martin Gingerich is a registered nurse and is married to a minister. Her home is at Zurich, Ontario, though at present she is again a student at Eastern Mennonite College, Harrisonburg, Va., where she wrote this article during the previous school year.

Household Hints

A Soft Dishcloth

An orange mesh bag when washed, makes a nice soft dishcloth. It may be chloroxed if you want to remove the color.

Sent by Mrs. Roman Miller, Portsmouth, Virginia.

To Warm Leftover Biscuits

To warm leftover biscuits and buns without heating the oven, use the double boiler. They will stay warm during the meal too.

Sent by Mrs. S. N. Leitner, Sterling, Ohio.

Use for Celery Leaves

Instead of discarding leaves from celery, cook them, chop fine, or mash through a sieve, and use a small amount in a thin white sauce for cream soup. You may like to dry the leaves thoroughly, store in a jar, and mash fine to use in soups, meat loaf, or dressing.

Sent by Mrs. Andrew Hershberger, Harper, Kansas.

Storing Peanut Butter

Put the jar of peanut butter upside down in the cupboard between meals to prevent the oil coming to the top of the jar.

Sent by Mrs. Maurice A. Yoder, Hesston, Kansas.

Recipes from Our Readers

Old Fashioned Cream Pie

Mrs. Raymond Nafziger
Archbold, Ohio

2 cups cream
6 tablespoons brown sugar
¼ cup flour (4 tablespoons)
½ teaspoon maple flavoring
Mix the flour and sugar.
Add cream and flavoring. Blend thoroughly.
Pour into unbaked pastry shell.
Bake at 450°F for 10 minutes.
Reduce heat to 350° and continue baking until set (20-30 minutes)

Homemaking Editor's note: For city dwellers who find whipping cream very expensive, try two cups of "half and half" or one cup of cream and one cup of milk. Two cups of "half and half" as sold by the Goshen Farms Dairy make a very delicious pie. It is less rich than the old-fashioned heavy cream pie, but still retains a creamy flavor!

Milk Pie

Substitute 2 cups milk and 1 tablespoon butter for the cream in the above recipe. Omit maple flavoring.

Milk pie is a very old recipe. It is sometimes called "love pie."

"My mother used to make milk pie for us children when we came home from school"—Mrs. William Lewis, Jr., Perkasie, Pa., R.F.D. 3.

Together We Build

Mildred Witmer

"Parents who help their children to know the teacher as a person and a friend have done both the children and the school a service."

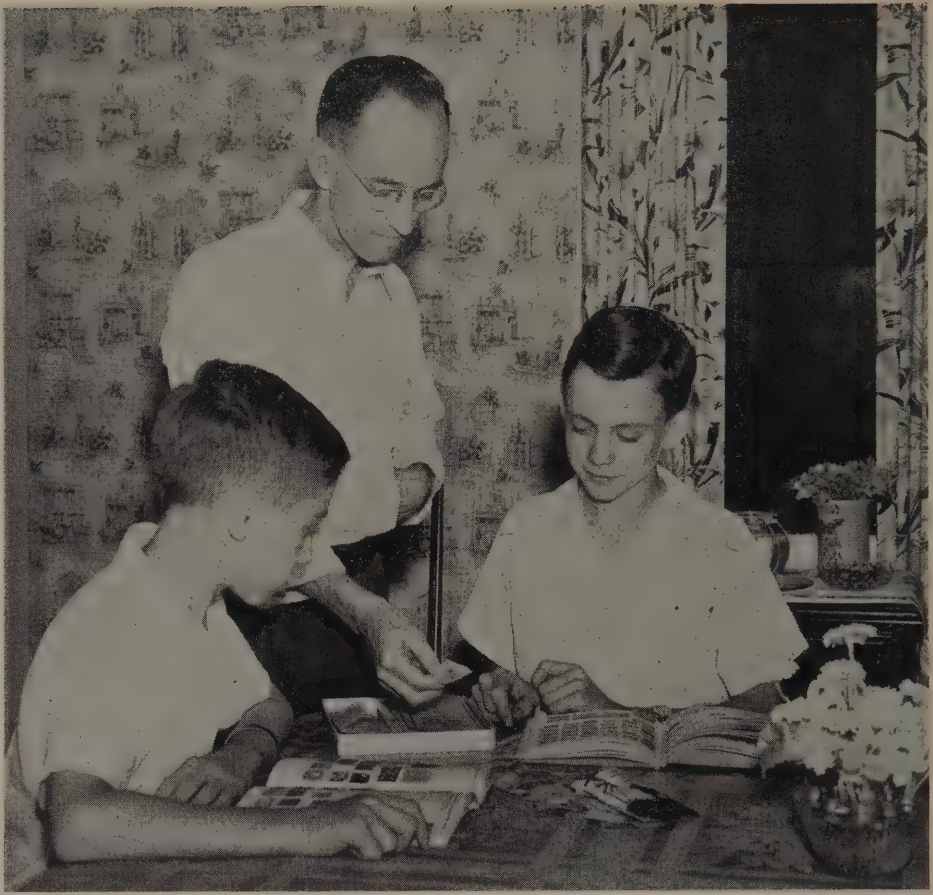
GOING to school is one of the great adventures in the life of a small child. His day is divided between home and school, two institutions which are trying to aid and direct his growth. Obviously, their efforts must point in the same direction, toward the same goals, or the result will be confusion.

When we consider that the home and the school are striving toward the same goals, it is amazing that frequently they know so little about each other.

I see the problem from the school's point of view. Every day there are evidences of the interest or indifference of parents; co-operation or antagonism. Some of these evidences are major problems; some seem insignificant. Great or small, they all add up to the final success or failure of our task.

The following incidents will illustrate this fact. Many of them seem to be such small, unimportant parts of the day, but they are the kind of incidents which make or mar a child's school experience. Each one tells its own small story of interest or neglect. All might have happened during a typical day at school.

Mildred Witmer writes on school and home from experience as supervisor of elementary schools in Goshen, Indiana, and as a summer Bible school teacher. Her travels have taken her to Mexico where she observed the life and habits of Mexican families.



PARENTS CAN ENCOURAGE

When parents help children to cultivate good hobbies at home they encourage habits of learning. Ellrose Zook of Scottdale, Pa., looks over the stamp collection of his twin sons, Merlin and Mervin.

Joe dashed into the schoolroom one morning, excited and out of breath. "Look, Miss Miller! Here're a French postage stamp and some pictures. They're from my uncle who's over there now. Father thought maybe you'd like to have me show them to the class since we've been studying about France."

"That's splendid, Joe," said Miss Miller. "It was very kind of your father to think of us. Suppose we plan to look at them just before recess."

Joe went to his desk with eyes alight, anticipating his chance to share something with the others. The parent's interest and co-operation with the school program was reflected in an eager, interested child.

Sara June came in very slowly. Miss Miller watched her disappear into the cloak hall. Suddenly the sound of loud voices was heard and Miss Miller crossed the room to investigate.

"You did so knock it down on purpose" was what Sara June was shouting as Miss Miller stepped into the cloak hall.

"What's the trouble, Sara June?"

"Betty knocked my coat right off the hook," declared Sara June vehemently.

"But I didn't mean to, Miss Miller, really I didn't," cried Betty.

"Where is your coat now? I don't see one on the floor," Miss Miller remarked.

"Oh, Betty hung it up again," explained Sara June.

Miss Miller looked at Sara June thoughtfully. "Did you thank Betty for brushing it off and hanging it up? Did you tell her you knew it was an accident, and that it was all right?"

Sara June grew very red. "No, I wasn't at all polite," she confessed. "I'm sorry, Betty. It wasn't your fault."

As Sara June turned to go into the room, Miss Miller said, "There is something troubling you, isn't there? Usually you feel happier than you do this morning?"

"I guess I'm just tired. I feel cross," admitted Sara June soberly. "I went to bed late last night."

"You must have done something special."

"No, we just played games."

"Perhaps next time the games can wait until Friday night. If you tell Mother what happened today, I'm sure she'll help you remember to go to bed early on school nights. Then you won't spoil any more days for yourself because you are tired and sleepy."

Every alert teacher sees daily the toll taken by late hours and too many outside activities. Children who would normally do good work are robbed of success by thoughtless parents who neglect the children's physical welfare in just such seemingly small matters.

In Miss Rickert's room the children were working their arithmetic lesson. Susan's brown eyes were filled with tears as she raised her hand.

"Miss Rickert," she choked as the teacher bent over her desk, "I'm all mixed up. Yesterday I could almost do this kind of problems. Last night I took my book home to practice and Daddy helped me, only he does them a different way. Now I can't remember either way; so I can't work them at all," and two fat tears rolled down Susan's cheeks.

"We can take care of that," said Miss Richert. "When you go home for lunch you ask Mother if you may stay after school tonight. Then I'll help you with this lesson. I'll write a note to your father telling him how we work these problems; so when he helps you he can work them the same way we do at school. If we do that, you'll soon understand them.

"Oh, yes," sighed Susan, greatly relieved. "Thank you."

Miss Moyer's class was ready for reading. That is, everyone was ready except Tim, who was looking most uncomfortable.

"What is it, Tim?" asked Miss Moyer. "Where is your book?"

"At home," mumbled Tim. "I forgot it."

"I'm sorry," said Miss Moyer. "That is the second time this week, too. Can any of the rest of you children think of a way to help Tim remember to bring his books?"

"He could do as I do," volunteered Carl. "I have a special place where I lay everything I want to bring to school. Then in the morning when I'm ready to start I know just where it is. At first Mother had to remind me, but now I remember myself. It's a habit, I guess."

"That's a good habit, Carl," Miss Moyer approved. "Thank you for telling us about it."

"I'll ask my mother where I can lay my books," said Tim. "Maybe I can learn the habit, too."

It was recess time. As Miss Jackson buttoned her coat, she noticed Billy standing near the door. "Was there something you wanted?" she asked him. Billy handed her a note.

"Dear Miss Jackson," it read, "Please let Billy go to the grocery at recess time so he can get something to eat. We didn't get up in time to have breakfast this morning. Mrs. Smith."

"You may go, Billy; I'm sure you must be hungry. Perhaps you can buy some graham crackers and an apple."

As she went out to join her children on the playground, Miss Jackson wondered whether Billy's mother would ever realize that giving a child money and caring for him were two very different things. It was no wonder that Billy hadn't felt like working.

After all the wraps were on, the children left the room, pausing at the door to say good night to Miss Barton. They were all carrying their pictures which they had drawn in art class. They had been eager to take them home to show, for it had been such fun to try to draw chicks after having had real live ones at school to look at and cuddle.

But no, here was Keith, empty-handed as he said good night.

"Aren't you taking your picture home, Keith?" queried Miss Barton.

Keith shook his head. "I can't draw. My picture wasn't any good."

"Why really, Keith, I thought it was one of the best you've drawn all year."

"Yes, but it still isn't good. My sister Nancy can make them ever so much better."

"But Nancy is in high school, Keith, and she has had special lessons in drawing. Can you work arithmetic problems as hard as the ones Nancy does?"

"Why, of course not," laughed Keith.

"Do you read the same magazines and books?"

"Oh, no," gasped Keith. "I look at some of hers sometimes, but they don't have as many pictures and some of the words are so long I can't figure them out at all."

"And that doesn't bother your father and mother at all, does it, Keith?"

"Doesn't seem to."

"Then suppose we make another try at taking home some art work. You can pin it up in your room where you can see it."

"Well—ll," said Keith doubtfully as he went back to his desk and rescued the chicks from under a pile of books.

Keith went on his way home and Miss Barton hoped fervently that this time there would be someone who appreciated a little boy's little-boy efforts.

In Mr. Park's room, Ruth lingered after the other children had left.

"Mr. Park," she began shyly, "is it all right for my mother to visit school someday? Mothers don't seem to visit much in sixth grade, but I'd like to have mine come."

"It certainly is all right, Ruth. I wish more mothers could find time to visit. It is true that not so many visit in sixth grade, but I think we do some things that are just as interesting as the work the little children do, don't you, Ruth?"

"Oh, yes. My mother says she'd like to come because she will have a better idea of what I am talking about when I tell what we do in school each day. She'll see all of the boys and girls and the room we work in and where I sit."

"Tell your mother we will be very happy to have her come whenever she can. She is right; we do need to learn to know each other better. I am glad she wants to come."

Schools exist for the purpose of teaching children. Those of us who are a part of the schools want to do our work well. If a child is eager, interested, and happy, the task of learning becomes easier for him. If he feels that the teacher is not only a teacher but also a friend, he will find school more pleasant. Parents who help their children to know the teacher as a person and a friend have done both the children and the school a real service.

We as teachers appreciate the help which the parents can give us and we are made glad when we know they understand and appreciate our efforts in behalf of their children.

Editorial

Rules for Reading

More newspapers and magazines fill the racks and litter the rooms of modern homes than ever before. It is common for a home to receive twenty or more periodicals—daily, weekly, and monthly.

Small wonder that a writer recently said that a mark of the simple life might be to subscribe to fewer papers and to keep ourselves "clearly and cleanly" informed by reading only what is best.

Certainly the Christian cannot be indifferent to the advertisements that he sees or his children see in periodicals. What gets your attention finally gets you. Upright businessmen plead for honesty in advertising, yet a study of one magazine showed that only twenty-eight per cent of the advertisements made statements that were actually true. The rest were misleading if not downright untruthful.

It is a sign of a mature Christian to be as well informed as possible. What are some rules to guide him in his general reading?

1. Remember that newspapers do more than just report news. They definitely reflect a point of view—that of the owner or publisher.

2. Newspapers tend to stress what is interesting rather than what is important. A "good" murder story does more to help circulation than a report on how a displaced family is given a home in clean and hopeful surroundings.

3. Read as much as possible on both sides of a question. While many papers appear to tell the story of both sides it is expecting too much of human nature to think that they actually do so every time.

4. Newspapers and magazines will respond to the opinions of readers. If unfair or untruthful statements are made, the reader who knows the truth can make his influence count for good by writing to the editor and giving the other side.

HOW "GOOD" IS RURAL LIFE?

Poets and their kind like to tell of country streams, the blue sky, and of how farmers wake up to the singing birds. Rural people are neighborly, we have been told, and because they co-operate with the God of nature they tend to become godly themselves.

Much as we'd like to believe this there are some facts that make it hard to do so. Take, for example, the matter of neighborliness. Are rural people as neighborly to *everyone* as we like to think they are? Or is it just to their own kind? In the "good old days" when everyone knew his neighbor it may have been better than now, but old-timers can tell of quarrels and greed too in the years gone by. Today many people move into the rural community as neighbors, but are they really accepted as neighbors? Does the church open its door sincerely or is the following statement by a New York farmer also to the point for our Mennonite communities? Said this layman:

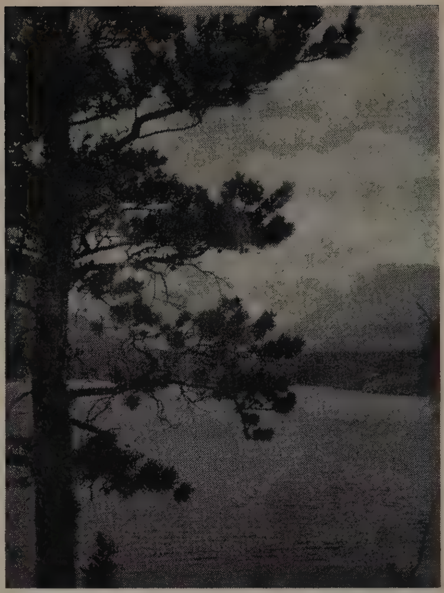
"Of course we want to see our church prosper and grow, but it's mighty hard to welcome city people. Ours is a farmer's church and we're all alike. Now if the city folk come—and they are welcome, of course—why, we just naturally can't help feeling that they're different. After all, you like to be with people you're like—nobody can blame you for that; it's just human nature."

What Does It Mean to Be a Christian Dairy Farmer?

Dairy farmers in a Congregational Church in Wisconsin recently met to discuss this question. They began by meeting once a month, then twice a month, then each week, and at the end they met twice a week to work on this problem. It must have been a fine example of people taking their religion seriously. They discussed:

The Farmer and the Land, The Farmer and His Community, The Farmer and Marketing Practices, The Farmer and Government, The Farmer and Other Economic Groups, The Farmer and International Trade and Welfare.

Copies of the final statement they drew up can be secured from Mr. Shirley Greene, Merom, Indiana. We suggest you send a few stamps to cover printing and mailing costs. The statement is a humble and sincere effort by Christian farmers to say what it means to put the Christian faith into real practice. The statement has received wide and favorable recognition and should be helpful to Mennonite farmers.



IN MONTANA'S GLACIER NATIONAL PARK

September's cover is a scene near Kalispell, Montana, and shows St. Mary's Lake in the Glacier National Park. This lake with its surrounding mountains is considered by many to be one of the most beautiful spots in America.

Next Month

A Church That Built A Community But Failed Its Purpose —*James A. Steiner*

The Small Business—*Tom E. Shearer*

I Married a Minister—*Mrs. J. A. Holsopple*

Fire Prevention—*F. R. Willsey*

Young Community—*Winifred Paul*

Deep Run Church

There Is Joy In Motto Painting—*Luella Shoup*

Flowers in a Landisville, Pa., Home —*Elizabeth Smithgall*

Viewpoints on World News—*Carl Kreider*

Harvest

A digger with bagger attached takes up potatoes near Preston, Ontario.

Tomatoes are brought from the fields around Kokomo, Indiana.

Arthur H. Reed combines soybeans on a farm at Roanoke, Illinois.

In mid-August Calvin Slaubaugh combines oats at Wolford, North Dakota.

Acres of peas are hulled by the pea viner on Clarence Ramer's farm at Duchess, Alberta.

Fertilizers Help Make Organic Matter

There is need to see "the importance of both organic materials and commercial fertilizers for improving and conserving the soil. . . ."

WHEN SOILS LOSE ORGANIC MATTER

When plant and other organic matter is not returned to the soil fields become bare and erosion sets in. Rills like these may be plowed over and forgotten but the loss of topsoil is serious.

R. E. Stephenson

SOILS ARE PUT under cultivation to obtain economic returns from crop harvests and not primarily to improve the fertility. Not only does tillage operate to speed the decomposition of organic matter and loss of fertility that has accumulated over the ages past, but nutrients are removed in the harvested crops.

The situation is not helped by the too often completely bare fields left to leach and sometimes to erode through the long winters. A lifetime of such practices may seriously impoverish the soil and sometimes results in complete destruction. Prevention is much easier, quicker, and less expensive than to effect a cure for the trouble after the damage is done.

In proportion, as the destructive processes are allowed to go on, yields drop, sometimes to 50 per cent or less of the virgin capacity of the soil to produce. Sooner or later the farmer finds it necessary to use commercial fertilizer and to adopt other good practices, the response from which depends, among other things, upon how well he provides for humus renewal at the same time.

The tendency in developing a fertilizer program is to apply fertilizer to the cash crop, which is good, and to neglect to fertilize the soil-improving crop, which is bad. This seems to indicate that soil conservation and improvement are frequently inadequately evaluated. There is no other explanation for the much waste land and land of low productivity which now exist.

Humus renewal, so important to maintaining the soil at a high productive level, usually receives verbal approval, but too often nothing is done about it. The unused straw, some of

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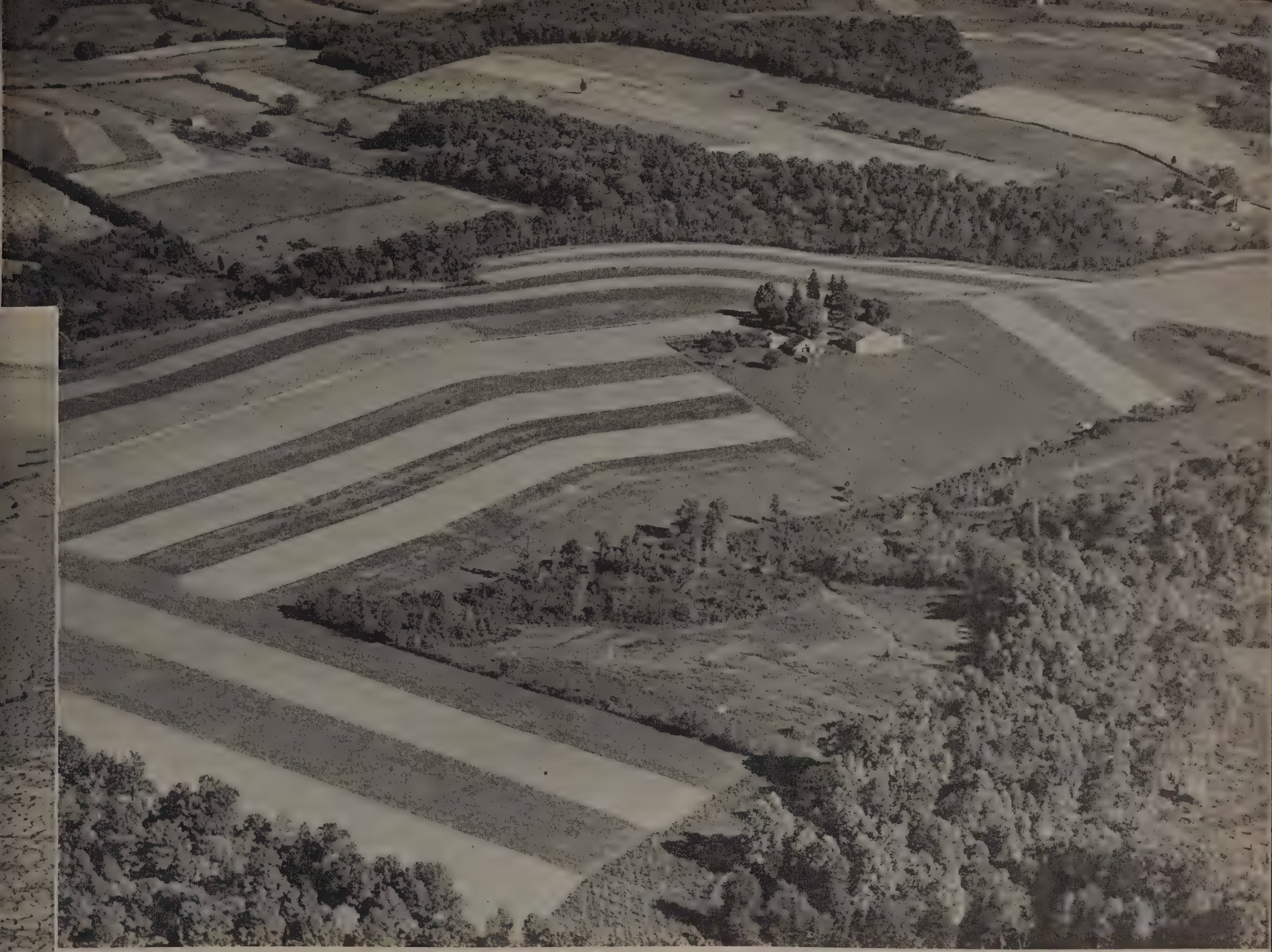
R. E. Stephenson is in the Soils Department of Oregon State College, Corvallis, Oregon. His article appeared in the May, 1950, issue of Better Crops with Plant Food. It is reproduced here by permission of this magazine.



TO BUILD UP SOILS

Farms in the area of Kirkwood and Quarryville, Pa., have preserved and built up their soil by strip farming, crop rotation, and wise use of fertilizers. Large amounts of organic materials are returned to the soil each year.

which is burned, the rotting heaps of manure wasting their fertility for lack of someone to spread the material on the soil, the bare fields sometimes cut with gullies, all are evidences of unwarranted neglect. No plant material should ever be destroyed or wasted when it can be returned to help save and enrich the soil.

Plants Returned to the Soil Make Humus

Humus contains those materials that were present in plants. The bulk of all plant material is organic, built up principally from those elements (carbon, oxygen, and hydrogen) coming from air and water. Only a small portion, 5 to 10 per cent, comes from the minerals of the soil. These relationships in no wise minimize the importance of the soil in its capacity to support plants and provide them with the necessary 11 or 12 elements that help to make good harvests.

When humus is taken apart to get an insight into its make-up and to learn why it functions as it does, some pertinent disclosures are brought to light. The material designated as lignin, present in varying amounts in the plant materials that go into the soil, makes up an important part of the humus complex, perhaps 40 per cent of the total. Protein material, found in all plants and in the cell tissue of the organisms of the soil, is also an important constituent of humus. There are some celluloses, hemicelluloses, fats, resins, waxes, and other things, all of which are found in plants.

Since all these things are organic, they are all subject to decomposition and will ultimately disappear from the soil unless there is regular renewal. Lignin and protein, which Waksman believes enter into a semistable combination as the "humus-nucleus," persist longest. The amount of humus in the soil, therefore, is considerably influenced by both the kind and the amount of plant materials which regularly return to the soil.

To Renew Humus

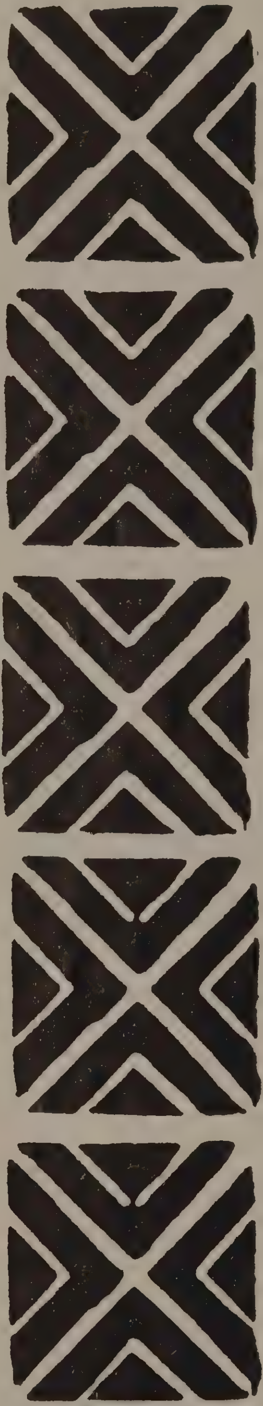
The materials for humus renewal may be placed in three groups. The most important humus materials are the residues of whatever plants are grown. These include root systems, stubble, leaves, vines, stalks—whatever portion of the plant is unharvested and is allowed to return to the soil. The residue of organic matter left from some crops is large, from others small. sometimes nearly negligible. The sod crops with profuse root

[Continued on page 32]

THE YOUNG COMMUNITY

Potato Printing

BY LOIS BUCKWALTER



Ask your mother if you may have a nice, medium-sized potato. No, this one isn't for eating. After you are through with this potato, you will have two designs which can be printed in many interesting patterns.

These are the things you will need:

- your potato, of course
- a knife
- some newspaper to cover the table where you work
- a brush (an ordinary water-color brush will do)
- tempera paint or India ink
- absorbent paper towel or cloth
- rather heavy paper to be printed

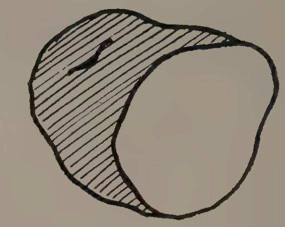


Fig. 1

After your materials are gathered and the newspaper is spread out, you are ready to begin. With one good stroke, cut your potato in half, crosswise. Lay the one piece aside; later we can make a different design on it. Your potato half should have a smooth, level surface where you sliced. (Fig. 1) This is the surface on which to cut your design. But first trim away on four sides, just as in Fig. 2. Blot off the moisture with a towel or cloth.

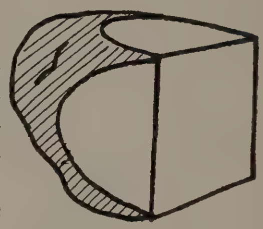


Fig. 2

Now you are ready for the fun of making the design. Remember, the part you want printed is left standing, while the rest is cut away. When you cut, slant the knife slightly away from your design's edge. If it slants in, the edge may break from the pressure of printing, and then your work would be spoiled. Keep this first design simple. With the second half of the potato you might try cutting a flower design. Boys might like a ship or animal outline. A monogram or initials are nice, too.

When you are through with the cutting, again blot off the excess moisture that was made. At last we are ready for printing. With your brush, paint the surface to be printed. (Fig. 3) (If you have powder tempera, it should be mixed with just enough water to make it the consistency of heavy cream.) Let's test the printing on a piece of scrap paper. Grasp the rough portion of the potato for a handle; press firmly on the paper, being careful not to move your potato. Lift away your potato and —presto!—there's your pattern, as nice as can be. Or didn't this first one look too pleasing? Don't let that discourage you; just try several more times until your pattern comes out good and clear.

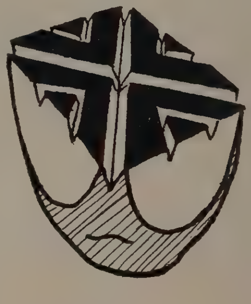


Fig. 3

You can print several nice things with your stamp. You can make a protective jacket for your schoolbook. If the paper is heavy enough, you can make your own gift wrappings. You might print your stamp in the corner of plain stationery.

You should experiment with your pattern in different arrangements. Lightly draw squares on your paper. Try printing in each square for an allover effect (Fig. 4), print in every other square for variation (Fig. 5), or make a border print like the one on page 21.

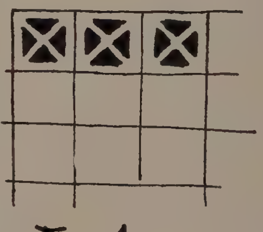
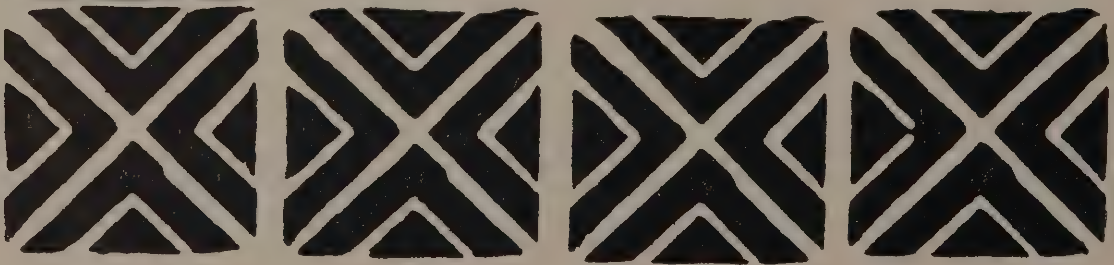


Fig. 4

Did you think you were trying something new? Our Pennsylvania Dutch great-grandmothers used to make potato stamps for printing on their whitewashed walls, using bluing for color. Don't you suppose that would be very attractive?



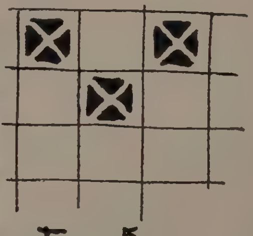


Fig. 5

Book Friends

ROBBUT: A TALE OF TAILS. By Robert Lawson. Viking. $2.50.

Robbut is derived from the folklore of *Rabbit Hill* and contains some of the gifted author-illustrator's finest drawings. Robbut is not happy. He can't stand it another minute if he doesn't change his tail for one like the cat, then the rat. After he sees the snake, he thinks that tail finer than any he has tried, but the little drawfish man who performs the magic of tail changing is a bit disturbed at this request because he finds it difficult to know where the snake's tail begins. Robbut experiences envy, ecstasy, difficulty, pride, disgrace, vainglory, and humility with his borrowed tails, but in the end is satisfied for all time to wear his own little fluffy ball of a tail.

This book is written for children aged 6 to 12, but adults will find satisfaction in reading the story for its unusual common sense.—*Melva Kauffman.*

A TREE FOR PETER. By Kate Seredy. Viking. 102 pp. $2.50.

The big long passenger train was slowly puffing into New York City. All of the people on the train were looking out of the windows. They saw the tall skyscrapers lighted like diamonds against the dark gray sky, and the rows and rows of lighted windows in the big city. That is, everyone on the train but Tommy was looking at the big city. Tommy was smiling at little lame Peter who lived on the other side of the tracks in sad, ugly Shantytown. Peter was standing on the other side of the tall, new, black-painted fence close to the railroad tracks.

Peter was looking for his friend, King Peter, a kind old tramp. Peter loved the old man dearly because he was so kind. He brought the "Sunday feeling" into Peter's heart to stay for good. He also brought a little toy spade with a red handle and a tiny Christmas *Tree for Peter.* These two gifts changed Shantytown from a sad, ugly dump into a happy, beautiful village. There were freshly painted houses, smooth green lawns, nice gardens, and a simple white church.

This story and the many lovely pictures which Kate Seredy has drawn to illustrate it will bring you a "Sunday feeling" too. You will want to be as kind as King Peter to everyone.—*Fern Troyer Erb.*

THE BOY WHO FOUGHT WITH KINGS. By Edna and Howard Hong. Augsburg. 36 pp. $2.00.

Martin Luther was the name of the boy who fought for the Bible and what it says. He argued with kings, cardinals, and even the pope. This story of the life of Martin Luther reads like one big story. Because it is a part of church history, every boy and girl should know this story. The book is full of pictures, many of them colored, and it also has some songs that Martin Luther wrote. Boys and girls from fifth grade up will prize this book and even smaller children will enjoy having it read to them.—*Winifred Paul.*

STRAWBERRY GIRL. By Lois Lenski. Lippincott. $2.50.

"Thar goes that cow, Pa," said little Essie Slater. Essie belonged to one of the "cracker families" in Florida. The crackers are very poor people; many of them have never gone to school. "Iffen she goes in the orange grove them new folks—" Her father's chair legs thumped down on the porch floor. "What new folks?" he roared!

The new folks were the Boyer family who had "bought" the old, big house and land next to the Slaters. Essie's mother resented the Boyers because they were "uppity." Essie's father and older brothers resented the Boyers because they worked the soil and planted crops and put up fences to keep the Slaters' hungry old cows and pigs out of their strawberries. The story tells us what Essie's family does to try to make the Boyer family move.

Lois Lenski, the author of this story, is also an artist. When she writes stories about "these folk who are different" she just goes and lives with them for a while and sometimes draws pictures for them so that they will become her friends. Isn't that a nice way to write a story?—*Leta B. Maloney.*

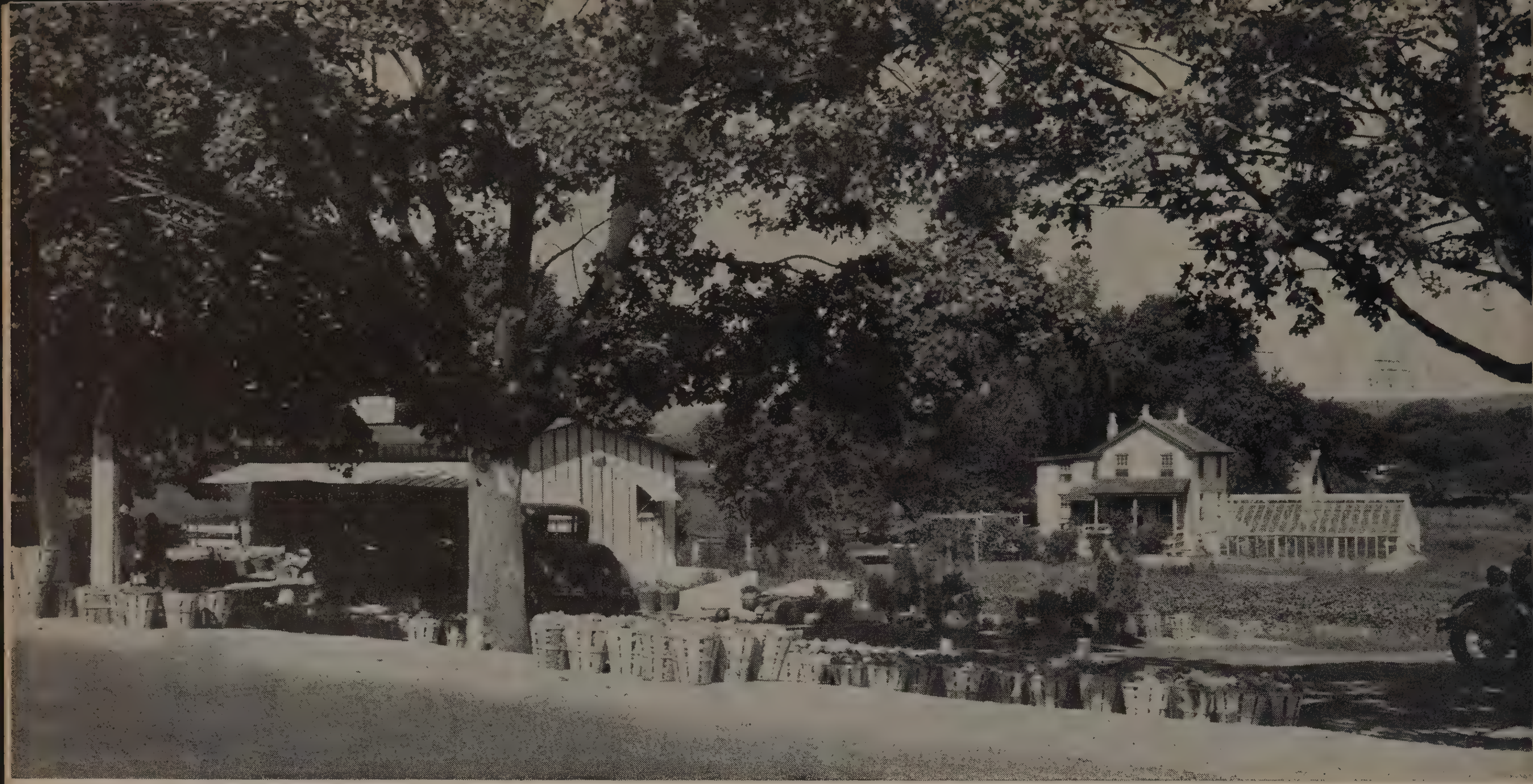
A BOOK OF WAYSIDE FRUITS. By Margaret McKenny. Illustrated by Edith F. Johnston. 80 pp. $2.50.

Have you ever gathered wild raspberries or blackberries? Have you ever seen plants that had other berries that you didn't recognize? Many wild plants have fruit after the flowers are done blooming. This book tells about some of the common fruits that can be found in any season. For each plant the book gives a full-page colored picture and a second page of description. This little book could help you to find a new nature hobby.

Mrs. Johnston and Miss McKenny also have published *A Book of Wild Flowers* and *A Book of Garden Flowers.* These are $2.00.—*Winifred Paul.*

Order these books from The Mennonite Publishing House, Scottdale, Pa.

Marlin Metzler is 4 years old, and can you guess what he's feeding? Yes, a pet fawn or baby deer. He lives at Brewton, Alabama. For more about this place turn to page 24.



ON THE MAIN LINE NEAR PHILADELPHIA

For many years the Brackbill Market by the Lincoln Highway was shaded by large maple trees. They were later removed to allow for a widening road. The first sale was in 1919 and it was a basket of sweet corn grown in a two-acre field.

A business by a busy highway can testify of a faith and a way of life.

Vegetable Growing and Marketing

Harry G. Brackbill

WHAT A HERITAGE it is to have Christian parents! My parents were Christians, and therefore we grew up in a godly home. My interest in another form of growing, vegetable growing, began when I was a boy ten years of age. Father gave me a plot of ground about eight square feet in area in which to grow a few vegetables in the back yard of our home in the city of Philadelphia. Mother purchased a package each of radish and lettuce seed. Armed with these and with the help and encouragement of my parents I became fascinated with the soil and the production of vegetables.

Harry G. Brackbill of Paoli, Pa., writes on this subject out of many years of experience in both the growing and marketing of vegetables. He is an active member of the Frazer Mennonite Church. He has presented the story of his business before the Pennsylvania Vegetable Growers Association at Harrisburg.

In the Early Years

When I was sixteen years of age, Father decided after the home-going of Mother to take two of his three boys to New Jersey to live on a small farm. What a wonderful adventure! At that time I was working in an office in one of the big office buildings in the city. The president of the company hearing that I was leaving, called me into his office and offered to double my wages if I would stay with them. But as I think of it now, no amount offered would have held me in the city. Eleven years of city life was enough; now eleven hours in connection with city life is too much, unless it is for the work of the Lord! After several years spent in various activities in the country I settled down to the thing I enjoyed most as a vocation.

It was in the year 1917 that our present location found us (my wife, my sister, and myself) starting farming with but a few acres of vegetables, marketing them the first couple of years through wholesale channels.

In the year 1919 we had planted two acres of sweet corn. At that time, the wholesale market for corn was oversupplied and it was very difficult to sell it at any price. On one of my trips to the wholesale markets near by, the Lord definitely spoke to me about trying to dispose of some of the corn right at the front of our place under one of the lovely maple trees on a much-traveled Lincoln Highway. I obeyed what seemed to be the leading of the Lord. We therefore put out a basket of corn, and put a price on the produce—so much a dozen ears. Folks got a taste of the corn and kept coming back until the entire crop had been sold. From this humble beginning of selling direct to the consumer our acreage grew and grew until we had planted from seventy-five to a hundred acres of vegetables a season. As for acreage in sweet corn, our total present output is one hundred and twenty-five acres. We ourselves grow from sixty to seventy-five acres of it, and contract for the balance.

As already indicated, our first start

in roadside marketing was actually with a few baskets of corn. Then we used a stand of steps. Then followed the erection of a small building which has been enlarged several times since.

No Business on Sunday

When we started direct marketing we were faced immediately with the problem of having customers come to the farm on Sundays to make purchases. It was definitely decided at the outset that no sales would be made on the Lord's day, and we put out a sign to that effect. To this day our sales slips carry a notice in that regard. People used to tell us that we would fail in business, because Sunday was the big day for sales. But God gave us grace to stand true to our convictions. And the Lord has richly blessed—far beyond our expectations. Instead of failure, the business has grown until even in the early years we used to be able to count from ten to twenty automobiles around our market on Saturdays, all there at one time!

Then we began to have opportunities for other openings for branch markets. Today, therefore, there are four markets located along the Main Line in the suburban area of the city of Philadelphia. We could have taken advantage of a dozen more such opportunities, but have consistently turned down the offers.

Witnessing in the Work-a-Day World

Many, indeed, have been the occasions for witnessing for our Lord! For instance, as the business grew we had increasing numbers of customers from many wealthy Main Line homes. We wondered what we might do by way of a quiet witness in order to get the Gospel to such customers. The Lord led us to look around for and eventually to purchase the very best edition of the Gospel of John. Copies of these Gospels were placed in a box on the counters in the markets with a note for folks to help themselves—free. Over five thousand copies of these Gospels have thus gone out. And never have we found one thrown away! We have seen many prominent men and woman take these Gospels away and eventually read them. Many have been the testimonies, too, about blessings in reading that blessed portion of the Word of God. On occasion men high up in government circles such as members of the House of Representatives, the Senate, and even governors of states have been numbered among our customers. Several of these outstanding men have tarried to talk to one or another of us about things spiritual. One governor in particular had quite a chat with Mrs. Brackbill. Who can measure the results of such a testimony?

Our business grew to such an extent that we branched out into the preparation and sale of home baked and cooked products such as bread, jams, and jellies. But the demand for home-grown products became so great that several years ago we gave up that other source of income and have since then concentrated on the merchandising of farm products. It is still our goal and aim to provide the public with fresh, farm-to-market products, specializing in the sale of those items for which we firmly feel there is a steady demand.

Sweet Corn Is the Main Crop

But the one outstanding crop continues to be sweet corn. Special study has been made of the growing and marketing of this product. Over the years we have steadily sought to get the best varieties of corn so that they would mature at just the right time for marketing. A schedule has been worked out so that we have a steady supply for the markets beginning sometime in the month of July and continuing through to the month of October. We try to have the corn available for the customers a few hours after it is pulled. It is not an unusual sight to see a group of from ten to twenty-five customers lined up eager to get a supply of sweet corn. Especially does this condition prevail in one of the markets. In fact, this method is the only way by which they can get the corn during rush hours.

Let it be emphasized, however, that we have found the need of conducting our business on the basis of sound principles—Christian principles as set forth in the Scriptures. To the glory of God, let it be stated that it surely pays to honor God and His Word! Over the thirty-two years He has graciously permitted us to do business, we have seen a number of businessmen near and far start along the same lines of our business—but with this difference—they stayed open on Sundays. And we have seen practically every one of them fail. So we cannot help feeling that this was one of the causes of such failure—dishonoring the Lord of the Sabbath.

What by-products have resulted from our business in the way of spiritual benefit to customers and also workers, in witness here and to the ends of the earth, only God can tell, and only eternity will reveal! Hard work there has been, to be sure, but there have been times of laughter as well. How amusing to have city folks ask the most absurd questions about the farm and farm life. We have had the pleasure of enlightening them on the joys as well as the cares of rural life. But we have the unmeasured pleasure, too, of being used of the Lord to help countless numbers of His dear servants who have stopped to make purchases, but have gone away having refreshed our souls in the things of Christ and, as we trust, been given a lift along their pilgrim way from having fellowship with us at the old roadside market along the Lincoln Highway!

TODAY'S ROADSIDE MARKET

Vegetables grown on several hundred acres are now sold to motorists who travel the busy highway. Sweet corn continues to be the specialty and the Brackbill Market aims to sell it a few hours after it is pulled.

Church and Community Life in Alabama

Elam Hollinger

The missionary motive inspires new life and activity in a community of the Deep South.

WELCOME
PLEASANT GROVE
MENNONITE
CHURCH
Services Every Sunday

A NEW CHURCH

The Pleasant Grove Church where the writer is the pastor was built in 1949. It provides Sunday school and summer Bible school privileges for many that did not have them before.

ALABAMA of all places! Why are you going there? This was a common question asked by many folks prior to our leaving Lancaster County, Pennsylvania, for Escambia County, Alabama. Were not the level farm lands of our native state and county far better for making a living? Were not the thickly populated Mennonite communities of the North a far better place to raise children? Could one not provide better educational privileges as well as social privileges for our children in our old established communities? The answer to all these queries was naturally, "Yes." But that was only part of a picture which involved much more than farms, homes, educational and social facilities, families, and friends. The Mennonites, who today are making homes in Escambia County, Alabama, are doing so with an objective somewhat different than many communities had in their beginning.

In Answer to a Call

The call was not a call to homestead land, nor a call to broad level acres of productive farm land. It was not the call of adventure in primitive pioneering which in the past had called our people to take up their possessions and go and possess a new land.

The Alabama call to all who now make their homes there was a Macedonian call from the Lord of the harvest to go into all the world and preach the Gospel to every creature.

The Mennonite Church in Alabama is but an infant. The area in southern Alabama was entered by permanent workers less than six years ago. The purpose was to enter neglected areas with the Gospel. The need was obvious—many closed church buildings, a scarcity of Christian leaders in the churches that still had open doors, few Sunday schools, and in the rural areas summer Bible schools almost unheard of. This needy field presented a real challenge to any missionary-minded person. The response to this challenge came from the fertile lands of Lancaster County, Pennsylvania. During the past six years eight families have come to make their homes in Escambia County, Alabama.

Our Religious Life

As before stated the objective was one entirely of missionary purpose. The conviction of most of us was not necessarily to bring enough folks from the outside in to make a Mennonite community or a Christian community but to supply one or two leaders in the community and bring natives of the community into a relationship with the Lord Jesus Christ. Thus we have today not one community, not one church, but five communities where permanent church work is carried on. These churches, one would surmise, are small, but they are growing and their influence through the extensive Bible school program and Sunday schools is felt widely.

Within our churches, we have today those who a few years ago were living in deep sin and are now filling responsible positions in the Sunday school and church. Their lives were changed, giving them a different outlook on life. New interests are demanding their attention. New purposes in life are making them and their community take on new meaning.

To Make a Living

Southern Alabama is primarily a lumber country. Long leaf yellow pine grows in abundance, as well as hard wood of various kinds. The timber provides work for many people. Many different kinds of activities are engaged in that have their beginning in the forests. From the pine tree sap is extracted that is distilled into turpentine. Later this same tree will be cut down, hauled to the sawmill, and there transformed into rough or planed lumber. Later it is loaded on carts and shipped to all parts of the country. If one would follow a tree from the time it is cut down to its final destination, he would see it provides work for many people.

In connection with the timber industry, there is a creosote plant for the treating of timber. Also box factories and veneer mills are in the community.

The farm program is growing and making radical changes in Escambia County. From the one-mule plow, many farmers are changing to modern

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Elam Hollinger lives at Brewton, Alabama, where he is pastor of the Pleasant Grove Mennonite Church. Formerly he operated a farm near Manheim, Pa., moving to Alabama in 1947 "at the call of the church." The Hollingers have two boys and one girl.

SCHOOL OPPORTUNITIES ARE FINE

The Wallace Elementary and Junior High School provides good school privileges for the children of the community. Maribel Kraybill of Elizabethtown, Pa., begins her third year this month as a teacher in the first grade.

CABBAGE PLANTS TO GO NORTH

Neighbors help to pick and pack cabbage plants for shipment on the Clair Shenk farm. One-half acre yielded nearly one hundred ninety thousand plants on this experimental project.

machinery, enabling them to take care of more acres in less time. More and more idle land is being put into cultivation. Through the co-operation of the Agricultural Extension Service and various experiment stations, a diversified farm program is carried on by many farmers. With a long growing season farmers are able to grow such crops as demand a long season.

As in most southern states cotton is grown extensively. However, the cotton industry is not without its enemies. The boll weevil is a constant adversary to the cotton farmer. Spraying is used in some areas to control the destruction of the cotton. In good years a farmer may clear one hundred dollars per acre from his cotton crop, most years less.

Corn provides the grain for cattle and hogs. Much of the corn is "hogged off," saving the farmer considerable labor on his corn crop, and getting his hogs ready for market at the same time. Peanuts also provide food for the hogs. Hay that is grown is for winter use by dairy cows. Cows that are not in immediate dairy use are found roaming the roadsides and woods where they will, finding pasture where they can.

A number of farmers are giving their attention to poultry raising for eggs as well as meat. Markets are not as numerous as in some sections, but thus far markets have been available.

Of lesser popularity we find tung nuts (used in making oil for paints), pecan groves, sweet potatoes, soybeans, pasture grasses, and cover crops which are combined for seed in some cases. Melons and strawberries are well adapted for this sandy soil. Only a few farmers have entered this field commercially.

The most recent experiment by one of our own farmers was the raising

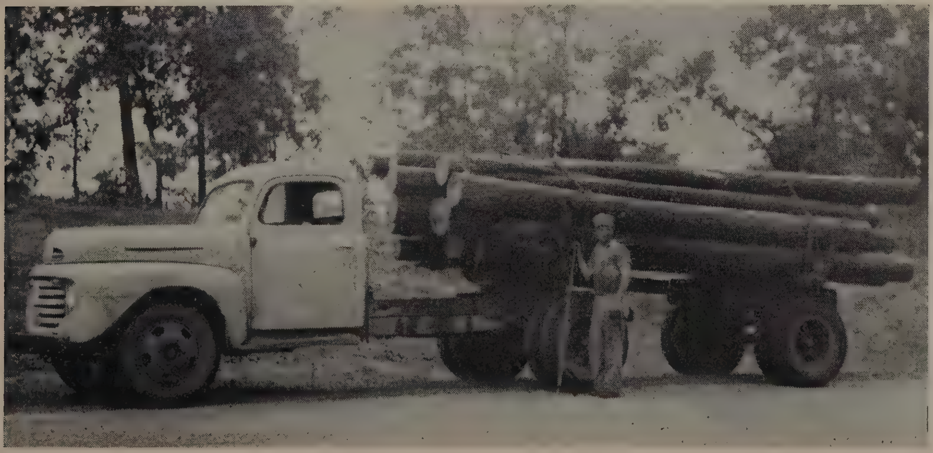
[Continued on page 32]

IN THE COTTON FIELD

Ernest Hammac, lifelong resident of Escambia County, cultivates cotton on his farm.

A PROMISING CORN CROP

Clair Shenk is cultivating his corn crop. Much of the corn is raised to fatten hogs.



LOGS FOR THE SAWMILL

J. V. Lambeth stands by a truck-load of logs which he is taking to the sawmill. A lifelong resident of Escambia County, he is superintendent of the Sunday school at the Pleasant Grove Church.

INSIDE THE METZLER BROILER HOUSE

Paul Metzler and Mr. Lufkin, local hatcherymen talk over poultry problems. This broiler house is home for 3,200 broilers.

A Mennonite Community of Years Gone By

Once a year this community recalls its past in a service of song and memory.

Marion D. Burkholder

PAGE COUNTY, Virginia, lies between the Blue Ridge and Massanutten Mountains in the Shenandoah Valley. The South Branch of the Shenandoah River flows through Page County. The place is rich in natural beauty and history and has much good farming land.

The first white settlers came to Page County from Pennsylvania in 1726 according to Harry M. Strickler's book, "Massanutten." Spottswood's expedition across the Blue Ridge was made in 1716. Evidently there were white men who came into this section to trade with the Indians between 1716 and 1726. But the first white men who came to settle came in 1726. Mr. Strickler says it is pretty well established that Adam Miller was the first English settler.

These settlers from Pennsylvania were mostly Mennonites and Quakers. They knew how to get along with the Indians. They followed William Penn's example of dealing peaceably with the Indians. The people of Virginia welcomed these sturdy settlers for their ability to build up this new country and establish a permanent settlement. The Virginians also welcomed them for their ability to get along with the Indians. They also were glad to have them serve as a buffer between themselves and the Indians. They figured that in the event of an Indian raid, the Mennonites and Quakers would be the first victims.

All of Virginia east of the Blue Ridge Mountains was settled mostly by people from England. They brought their language and their religion with them. Their religion was that of the established church of England. They wanted every one in Virginia to accept the same faith. Therefore, while the State of Virginia welcomed these energetic Pennsylvanians, they did not welcome their religion. They opposed the Quakers particularly. They were forbidden by law to assemble for worship. In many cases, the people failed to distinguish between Mennonites and Quakers.

Apparently, the Mennonites and Quakers did not have church houses at first. This, doubtless, was because of the attitude of the State.

In the Virginia House of Burgesses, one member of the house, John Porter, was expelled as a member of the house because he was friendly to the Quakers. In 1662, the General Assembly passed a statute prohibiting the assembly of Quakers. The reader will notice this was long before the settlement in Page County.

In 1770, a Baptist minister named John Koontz came from Front Royal, Virginia, to Page County where his brother lived and began to preach the Gospel. He got many converts from the Mennonites. One of the first converts from the Mennonite faith was Martin Kauffman. He soon became a minister in the Baptist Church and did much to spread the Baptist faith in that community, drawing many members from the Mennonite Church. These events came forty-nine years after the first settlement. Apparently the field was ripe for a revival and the Baptists grasped the opportunity.

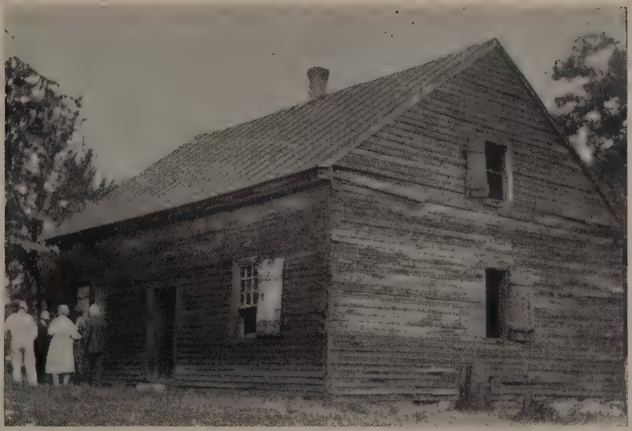
A COMMUNITY GATHERS AT AN OLD CHURCH

This church building is thought to be 175 years old. It was once the center of a Mennonite community in Page County, Virginia. Originally built of logs, it has since been covered by weatherboarding. On the first Sunday of each August an all-day singing is held here.

The Mennonites sent to Pennsylvania for preachers to come and preach and try to hold their members. But apparently it was too late. Gradually the Mennonites all went to the Baptists. Today there are no Mennonites in Page County. In adjoining Rockingham County the story is different. The Mennonites are strong in Rockingham County.

When the Revolutionary War came on, Martin Kauffman found himself in a dilemma. Though he had left the Mennonites, yet he still believed in nonresistance. Now he found himself affiliated with a church group who did not believe in nonresistance as he did. He became the leader of a small group who believed as he did. He preached for them until his death in 1805. Then the small group went back to the main body of the Baptists.

Marion D. Burkholder lives at Park View, Harrisonburg, Va. He is a dairy worker, assistant Sunday-school teacher, and is father of three children. He says, "My special interests are the spiritual welfare of the family and the church. My hobby is woodcraft."



ANOTHER VIEW OF THE OLD CHURCH

Inside the church are plain wooden benches and a gallery. After the building was no longer used by Mennonites it was taken over by others who used the gallery for their slaves to occupy during worship.

A Mennonite Church Still Standing

In Hamburg, in Page County, still stands a very old church said to have been built by the Mennonites while they still flourished there. It is thought to be around 175 years old. It is said to be the oldest church in Virginia west of the Blue Ridge Mountains. The church is built of logs and covered on the outside with weatherboarding. On the inside the logs are plainly visible. The main entrance door is in the middle of the side next to the road. The pulpit is directly opposite the entrance door, in the middle of the back side. Every feature of the building is very plain, yet strongly built. The plain wooden benches have backs now, but did not have backs at first. At each end of the building is a gallery with a stairway leading to it. We were told that these galleries were occupied by the slaves during worship in years past. We were not told who owned the slaves. Evidently they were not owned by the Mennonites but by others who used the church after the Mennonites ceased to be a church there. However, the same people were there, affiliated with another denomination. The records of the State of Virginia state that the Mennonites and Quakers were opposed to war, slavery, and oaths.

In the Days of Slavery

There is an interesting story from the days of slavery. This, perhaps, has no historical connection with the old church, but may be of interest to the reader. There was a slaveholder in Page County who had more slaves than he needed. So he loaned one to Mr. Harrison Long to use for a time. Then the slaveholder died and his sons decided to have sale to settle up the estate. They called upon Mr. Long to bring the borrowed slave back for the sale. The slave's name was John Berry. He was young and strong. On the day of the sale, master and slave started out together to go to the sale. No doubt the slave's heart was heavy. On the way he said to Mr. Long, "I like to work for you. I like it here in Page County. Will you do me a favor? Will you try to buy me before the sale? I am afraid if I am put up on the block and sold, I might be taken down south."

Mr. Long replied, "I will see what I can do."

Arriving at the place he went to the heirs and said, "How much will you take for John Berry?"

"We will take twelve hundred dollars."

"I will take him." The transaction was made and completed and John Berry became the property of Mr. Long.

After the sale, a southern buyer came to the heirs and said, "You advertised a strong young slave. Where is he? I did not see him sold."

"He was sold before the sale."

"Who bought him?"

"Mr. Harrison Long."

The buyer went to the new owner and asked how much he paid.

"Twelve hundred dollars," was the reply.

"I will give you four hundred dollars more than you paid."

"No, he is not for sale. I bought him to keep." So he took John along home. No doubt John was a happy slave that evening—or as happy as any one could be in slavery. To John Berry was born a son in 1862. He was named George. George is still living. He is eighty-seven years old. He told the writer this story himself.

After the slaves were set free, John Berry continued to work for Mr. Long for wages.

Indian Atrocities

The white settlers got along well with the Indians until the French and Indian War came on. Then the Indians, incited by the French from the northwest, made a number of raids. They killed some of the whites and took some prisoners. These were very trying times for the peace-loving settlers. It is extremely contemptible that whites should incite savages to kill other whites. Perhaps the French were more guilty than the Indians. But that is war.

The massacre of the Roads family occurred in August, 1764. John Roads was a Mennonite preacher who lived in Page County near the Shenandoah River with his wife and children. Some were married and away from home at the time of the Indian raid. A villainous white man, said to be of the name Simon Girty, heard said that John Roads had money hidden in his house. He went and got a band of eight Indians and together they swooped down upon the Roads family one August afternoon. They killed the parents and three sons. The eldest daughter with the baby in her arms ran through a field of tall hemp, crossed the river, and escaped to a neighbor's house. The Indians searched the house but did not find the money. Then they set fire to the buildings, took two sons and two daughters captives, and left. One of the two sons returned home three years later. The other three captives were killed. After the fire the surviving children and neighbors found the money and valuable papers hidden in a niche in the cellar wall, undamaged. The neighbors buried the dead. Out of thirteen children, seven were spared, six were killed. One can wish that many events of history were different, but we cannot change them. Perhaps the loss of this shepherd of the flock of Mennonites is one of the reasons why the flock was scattered. It is said that some of the surviving sons of the Roads family helped build the church in the accompanying pictures.

The old church building is no longer used for services, excepting once a year on the first Sunday of August for an all-day singing. The *Harmonia Sacra* is the book used. We enjoyed a pleasant day there August 7, 1949.

Community Life

Household Horizons

Diary of a Lancaster County Housewife

The early summer days are filled with work. We place the last jar of strawberry jam on the shelf with a little sigh of relief, then wander outdoors to find the peas ready to be picked for freezing or canning. Fruit and vegetables follow each other in constant succession, and preserving kettles or blanching kettles occupy the stove with a regularity that might become monotonous were there no interruptions or diversions. But almost daily the excited barking of the dog announces the approach of visitors. It may turn out to be a brush salesman, or the man who reads the meter, or a perspiring deliveryman asking, "Please, lady, can you tell me the way to Zooks' Corner?" Or it may be a neighbor to inquire for Grandpa, or cousins from Virginia, or even an artist wanting to paint a picture of the barn!

The first artist that I recall came walking in the lane one afternoon five or six years ago, portfolio under arm. He explained that he was a student, spending his summer on a walking tour of Pennsylvania painting pictures of barns. He had inquired about an old stone barn, and had been directed to our farm by the man whose barn he had just been painting. "I can't recall his name," he said, "but this is his barn." He produced the picture, Clayton Landis' well-kept red barn with its white barnyard wall. The artist sat on a big stone commanding a view of the gable end of our barn, and went to work. Virginia's excitement knew no bounds. When we had inspected the finished picture, and our visitor had departed across the way to add a little variety to his work by painting Grandpa Glass's springhouse, Virginia perched on the stone with paper and pencil, and another picture of the barn came into being.

Other artists have come now and then, and once a photographer for an English Rural Magazine photographed the barn. When Mrs. Nissley Rohrer and Mrs. Kathryn Hoover made water colors of our springhouse last year, the children and I decided to visit the exhibition of the Lancaster Art Association. To the delight of the children, in the section of water colors we found Mrs. Hoover's picture of our springhouse. (Incidentally, these ladies brought folding camp stools for seats, and our budding artists discarded stones in favor of a folding stool Grandma Eby found for them in the attic.)

The Art Association hangs their pictures each spring in two sections, one in the Fackenthal Library of Franklin and Marshall College, and one in the Greist Building. We visited this latter one this year. I don't know very much about "art"; I just like a picture that looks like something I've seen, or would like to see. I appreciated the way in which these artists had taken bits of Lancaster County and put them on canvas. The mills and meadows, barns and bridges, even graveyards were there for us to see. Milton Denlinger's painting of an autumn meadow, so perfect in detail that the leaves on the water seemed to float, was my favorite this year, but other visitors no doubt chose others.

Then one Tuesday afternoon Virginia and I went to get our autographed copy of the *Mennonite Community Cookbook*, at Watt and Shand's Store. We didn't know the author personally, but we were anxious to see her, especially after reading her article in the April COMMUNITY. I regret to say that pages eighteen and nineteen of that issue are stained with grease. I couldn't resist trying the doughnut recipes, and accidents will happen! The author and artist didn't have time to observe us, but we could observe them. I've been wondering if they had writer's cramp, after three days of autographing parties. The COMMUNITY editor, who had a little more time on his hands, as he didn't have to sign the books, told us that they had spent Monday in Reading, and were due in Philadelphia the next day.

Grandma and I spent the evening looking through the book, reading the names below the recipes to Grandpa, who told us enough interesting stories about this person and that and the good things they or their mothers or their grandmothers could cook to fill another book.

"Fried chicken," I read, adding the sender's name.

"Cousin Mary," said Grandpa. "Her father was a good cook."

"Her who?" I asked.

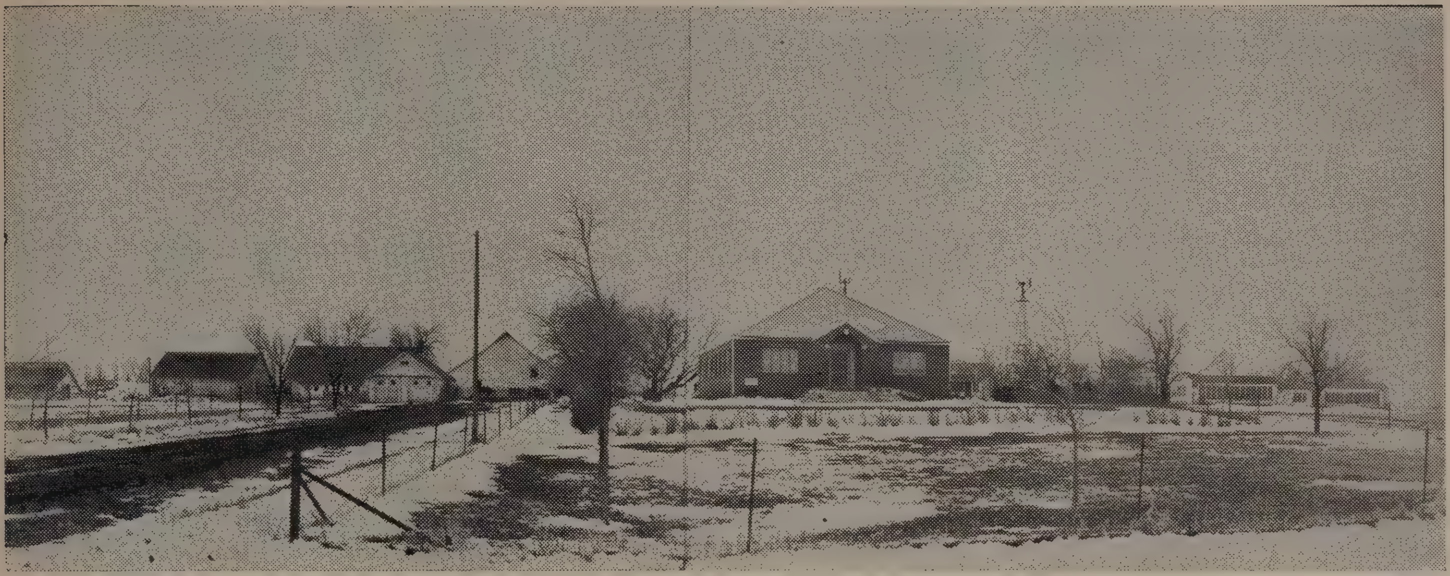
"Uncle Amos was a widower a long time, and he was a good cook," Grandma explained. "He came into my kitchen one time when I was cooking for a houseful of company, and offered to fry the oysters. I turned the oysters over to him while I prepared the rest of the dinner. I never ate better fried oysters." So the conversation ran on through vegetables and desserts to the list of food for a barn-raising.

This cookbook widens my culinary horizons! One day I may have a meat recipe from Canada, a vegetable dish from Kansas, a salad from Oregon, and dessert from Texas. Or I may push back time, and cook a meal from recipes marked "Very Old." Someday, if I am lonely, I shall cook a favorite dish of some faraway friend and imagine she has come to dinner!

Wouldn't a lovely gift for a bride be this cookbook and a painting of a Lancaster County meadow? If she made her home in the middle of a prairie, or on a mountain, or in a desert, she might look at the picture as she cooked from the book and have with her a bit of home. And, barring accidents, these presents would last long after tea towels had worn out or china been broken.

Summer days are full, and sometimes evening finds housewives almost too tired to think of anything beyond their kitchen walls. My last chore is usually to carry a small can of milk to the springhouse. Walking across the yard in the early darkness, I stop at the terrace steps. There are stars in the sky, and fireflies in the meadow. The evening air is sweet with the fragrance of the honeysuckle by the springhouse door, and evening sounds are muted, not strident as the sounds of daytime. What peace and beauty God has put into summer evenings, almost more than the heart can hold. I can feel Him bending in love to give us this gift of a perfect evening, His benediction on a day of toil. My eyes turn toward the stars, and I think of David's words: "How precious also are thy thoughts unto me, O God!"

—Esther Eby Glass.



NEAR THE SALEM CHURCH IN SOUTHWESTERN NEBRASKA

Formerly the county home of Fillmore County, this property and buildings were recently bought by the Mennonite Churches in Nebraska. It is known as Sunset Home and was opened on March 1, 1950, as a home for aged persons. A. L. Troyer and his wife are managers of the Home. The address is Geneva, Nebraska.

A Welcome from Sunset Home

A welcome is extended to the churches throughout United States and Canada for those who are interested in a home for the aged. The accompanying picture, which was taken during February, 1950, shows Sunset Home. It was opened March 1, 1950, as a home for aged persons. It was sold by Fillmore County to the Mennonite church of Nebraska. The sale included the fine home, outbuildings and 160 acres of land.

This has been the location of the county poor farm since 1875 when the land was purchased by the county from the state of Nebraska. The present house was built in 1943 after the original home burned to the ground the previous year. The new building was intended primarily as a home for recipients of old age pension. It was closed February, 1948, when the county board decided the use did not justify the cost of operating the home. Residents of the county voted in 1948 to sell the property, including the farm land.

Subsequent to the sale, the Mennonite group making the purchase formed a non-profit, charitable corporation to operate the home. The new corporation is called the Nebraska Mennonite Mission and Benevolent Board. The local board is composed of Joe Kennel of Shickley, William Kremer of Milford, and Floyd Steckley of Beaver Crossing.

The Sunset Home is in an ideal location. It is only five miles southwest of the city of Geneva, county seat of Fillmore County, with access to medical and personal necessities. Fresh air and plenty of sunshine plus a favorable climate make for a healthful environment. It is situated only a few miles from the Salem Shickley Mennonite community in southwestern Nebraska.

Sunset Home is fully equipped and modern in conveniences with twelve rooms and three bathrooms on the first floor in addition to a full basement. The house has a coal stoker furnace which provides steam heat for all rooms. The home uses a small tract of ground surrounding the house to raise garden produce and also keeps chickens and cows to furnish dairy products for those living there.

Mr. and Mrs. A. L. Troyer, who farmed many years east of Shickley, are managers of the home. For an application or further information, write to the same; their address is Geneva, Nebraska. They are assisted by a practical nurse, Mabel Gingerich; other capable assistants will be secured as needed.

The prayer accompanying this welcome is that many may experience happy, joyful, and pleasant Christian days at Sunset Mennonite Home.

LeRoy Kennel, Shickley, Nebraska

(Written under direction of local board)

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Viewpoints on World News

The War in Korea

Carl Kreider

On June 25 North Korean forces invaded South Korea. On the same day the Security Council of the United Nations in a special session at Lake Success voted 9 to 0 to ask the North Koreans to cease hostilities and to withdraw the invasion forces. Since this request was not obeyed, the United Nations voted to send troops to South Korea to expel the invaders. The United States was the only country, however, to send troops in significant quantities to aid South Korean forces.

Korea is a country of approximately 28,000,000 persons. It was an ancient kingdom, but for most of the twentieth century Japan ruled Korea. At the close of the World War II, the United States and Russia occupied the country, Russia occupying the territory north of the thirty-eighth parallel and the United States occupying the territory to the south. The thirty-eighth parallel was intended to be a temporary boundary to be erased when the United States and Russia had agreed upon a unified Korea and had withdrawn their troops. The two powers never reached an agreement. By 1948, the communists had established the People's Democratic Republic in North Korea with a constitution similar to Russia's. This territory contains most of Korea's industry, its power plants and its coal mines. Russia withdrew its troops from North Korea in December 1948. The Republic of South Korea, as the government of the southern half is called, is the food producing part of the country. Its constitution is modeled on Western lines, and its president, Dr. Syngman Rhee, is an ardent anti-Communist. This government, however, has been relatively weak and recent general elections gave the government party a smaller majority than it had before. The United States withdrew its troops from South Korea in June 1949.

It is not the purpose of this article to predict the military results of the Korean War. Inasmuch as it is necessary to prepare these articles approximately one month before they appear in print, it is easily possible that the military situation may change in a very marked way before the article is printed. It will be possible, however, to draw some conclusions concerning the fighting in Korea which should prove to be correct regardless of further military successes or failures.

In the first place, the United States has been placed in the position of supporting the forces of reaction. For years the United States has been recognized throughout the world as an advancing, progressive country. We have abolished slavery; we have developed a high standard of living, not only for the wealthy, but for the great masses of our population; we have pioneered in free, public education. In recent years, however, we have been forced into the position of supporting the most conservative and, indeed, reactionary elements of the population in other countries. This arises because of the fact that outside of the United States there is no really effective middle class. Wars have done much to destroy the middle class in other parts of the world. For that reason, the United States has only the alternative of supporting extreme radicalism of the Communist variety or of supporting extreme conservatism. Because Russia is Communist and because we have been opposed to Russia, we have supported the extreme conservative element.

One of the reasons the South Korean Army has had such difficulties in fighting the North Koreans is that the government of South Korea has not had the united support of the people. One correspondent pointed out: "Many South Koreans just did not feel inspired to risk their necks for the kind of a government they had lived under since their liberation from Japan." The *London Economist,* a journal with a conservative point of view, has stated that the South Korean government was a "corrupt clique headed by a leader of strongly autocratic temperament." One of the great needs of today would seem to be the development of governments in many parts of the world which are neither radical, of the Communist variety, nor ultra-conservative, of the variety represented by the South Koreans.

In the second place, the United Nations has changed its character. During the Second World War, Wendell Willkie made a tour around the world and at the conclusion of that tour published a book entitled, *One World.* The United Nations Charter was based on this "One World" idea. During the greater part of the history of the United Nations, however, Russia has caused difficulty for the organization. In many cases Russia has vetoed actions which all of the other members of the Security Council favored. In recent months Russia has absented itself from the United Nations meetings. There was always the hope, however, that this would be a purely temporary phenomenon and that soon the United Nations could function again as it was originally intended. The current fighting in Korea seems to destroy this hope. The United Nations today, more than ever before, is an anti-Communist alliance with its power being derived primarily from the military might of the United States.

It is significant that in the vote to apply sanctions against North Korea, the government of India voted for the sanctions. India has ordinarily taken a rather middle-of-the-road position. It has not supported the United States wholeheartedly nor has it supported Russia. By voting for the application of sanctions against North Korea, it was apparently siding in with the United States in this struggle. However, at the same time that this vote was taken Prime Minister Nehru also made a separate approach to Moscow for peace negotiations. By doing this entirely outside of the frame-work of the United Nations, he also was giving recognition to the basic weakness in this organization.

In the third place, the Korean War will place a tremendous strain upon the American economy. President Truman has estimated that approximately ten billion dollars should be added to the American budget for the

[Continued on page 34]

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LIFE IN ALABAMA

[Continued from page 25]

of vegetable plants on the Clair Shenk farm located nine miles northwest of Brewton. These plants consisting of cabbage, cauliflower, tomato, and onions were raised early and sent north where they were retailed by Glick Plant Farm, Smoketown, Pennsylvania. Just what the future holds in this line of farming is uncertain.

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FERTILIZERS HELP MAKE ORGANIC MATTER

[Continued from page 9]

development and the legumes with large, deeply penetrating roots contribute most to humus renewal.

The cover crop to be used as a green manure is another means of humus renewal important in some types of farming, particularly orcharding. The contribution from green manures includes both roots and tops, and the amount of growth is quite variable depending upon soil fertility, type of plant, and general management practices. Two tons of top and one of root system are not impossible, but the production is more often under this amount. Such material, because of its easy decomposability, is especially important in contributing to the active humus.

Not infrequently, there is a voluminous growth of volunteer weeds, just as valuable for humus renewal as the more commonly accepted cover crops. In spite of the usual effort to keep weeds under control, the soil is full of weed seeds ready to germinate and grow profusely at the first opportunity. They are not entirely a nuisance, and on rare occasion may be seeded purposely for providing a cover crop. Mustard provides an excellent cover crop and green manure and sometimes is purposely seeded.

Stable manure, though frequently not sufficiently abundant to cover much area, is both a fertilizer and a means of humus renewal of excellent quality. A prominent farmer recently remodeling his system of farming to include a dairy business gave as his major reason the desire to improve his soil. For soil improvement, dairying is a sound business, scarcely equalled by any other type of farming that can be followed. Soil-improving sod crops and legumes are needed and there is abundance of manure made from good feed, some of it purchased, to bring fertility onto the land.

A Place for Commercial Fertilizer

With all these good practices there is an important place for commercial fertilizers. The organic gardeners do not so much overvalue humus renewal as they unjustly undervalue and villainize the use of mineral fertilizers. The elements which mineral fertilizers supply are exactly the same kind as those already in the soil and the same as those in the organic materials. They function in the same way in the nutrition of both plants and animals. They are no more poison than those elements which nature placed originally in the soil. They simply come in a convenient form to be bagged and transported to the field and introduced into the soil as needed to make better plant growth and more profitable harvests. There is no other way to place something in the soil not already there but to bring it in from some convenient outside source—as in a fertilizer bag.

Fertilizers are effectively used to grow soil-improving crops for humus renewal. The plant knows no difference in the nitrogen, phosphorus, potassium, or other element provided by the fertilizer and that provided by the soil or by some form of organic material. The elements are used in the same way by the plant and thus become a part of the organic matter whatever their source. The important thing is to provide whatever is needed by the plant to make good growth.

Bulk growth is necessarily of prime importance in humus renewal. Few things will contribute as much to bulk growth as properly chosen and wisely used commercial fertilizers. On an orchard cover crop of barley and vetch in Oregon, where the unfertilized yield was three quarters of a ton or less per acre of dry material, the yield was brought to one and one-half to two tons and sometimes more an acre with commercial fertilizer. For increasing the growth of cover crop, nitrogen stood first in importance, phosphorus second, and potassium third, and some source of sulphur is important on legumes. How much better to have two tons rather than one ton or less returning to the soil for humus renewal.

A nice feature of the use of fertilizers on soil-improving crops—a cover crop or an established sod—is that the fertilizer is converted into organic combinations by the growing plants, thus preventing loss of fertility. When the growth is returned to the soil to make humus, the slow rotting process provides a gradual liberation and continuous flow of available nutrient for the root system of the crop that is produced for an economic return. Fertilizing the orchard by the cover crop route is an accepted practice and it gives good returns.

Feeding Plants with Fertilizer

Fertilizers cause no harmful effects when rightly used on the soil. Among the inexperienced in the use of fertilizers the question is sometimes asked, "Does commercial fertilizer poison the soil?" "No!" is the definite answer to the question.

Essentially the same question, differently formulated, sometimes appears, "Isn't the use of commercial fertilizer like a shot in the arm, a substitute for sound practices of soil management—a stimulant, the effect of which soon wears off and which must always be repeated in ever increasingly large doses to be effective?" Again the answer is "No." Only in the same way in which the animal must be regularly fed in order to get results. The use of fertilizer is a practical and effective means of feeding plants and must be practiced whenever plants are produced and according to the specific need of the plant under the conditions existing where the plant is grown. This is not forgetting the importance of adequate moisture to enable the plant to utilize the fertilizer that is applied.

To depend upon fertilizers alone would be as inadequate as to depend upon humus alone for maintaining soils. Fertilizers provide essential nutrients, but a good soil must have physical properties that permit the plant to develop a root system that functions to withdraw water and nutrients through surface contacts between root and soil. The nutrients and water must be passed on and distributed throughout the plant. Poor crop yields are not infrequently caused by lack of root systems and lack of functioning of the roots to withdraw the needed water and nutrients from the soil. Back of the lack of functioning roots is a soil with physical properties that are unsuited.

Before roots function properly, the soil structure must be such that waterlogging does not occur easily and air as well as moisture must circulate and become available to the root system. A favorable porous, granular structure permits rapid removal of carbon dioxide given off in the soil and just as rapid renewal of the oxygen supply. To develop and maintain this kind of structure, renewal of the humus with soil-improving crops including deep-rooted legumes is the most effective treatment that can be given. The best aeration that a porous structure can afford, and that is consistent with a good moisture supply, is most favorable to plant growth and most helpful in making the use of fertilizers effective in feeding the crop.

Fertilizer Provides Essentials

Fertilizer use is essential for promoting fundamental processes carried on in the soil by many organisms. The processes associated with humification which results in the liberation of nutrients from the organic and mineral portions of the soil to support plant growth are carried on by a multitude of participating organisms that obtain what is essential for their own nutrition from the materials which they decompose and from the soil. What the bacteria, fungi, and other organisms are able to obtain and what is left over for the crop depend in part upon the composition of the material introduced into the soil for their decomposition.

When straw of relatively low nutrient content is returned to the soil, there likely will be at least a temporary shortage of nutrients needed to support the organisms that decompose the straw, particularly a shortage of nitrogen. Straw may contain as low as half of one per cent of nitrogen or less. About two per cent is more favorable to decomposition. The number of organisms is limited by their food supply. They must have nitrogen for formation of the proteins for the protoplasm of their cells. The number of organisms cannot increase beyond the supply of nitrogen to meet their needs. Straw which is relatively rich in cellulose and other carbohydrates has an excess of energy material over protein material.

This condition is easily corrected by using a nitrogen fertilizer to provide the organisms with this necessary nutrient element. Then straw will be decomposed more rapidly and at the same time more humus will be produced from it for improving the soil. Experimental work has shown that when straw is added to the soil and supplemented with commercial fertilizer to bring the composition of the straw up to that of farm manure, the results in increased crop yields are as good where straw is used as where the manure is used.

Humus for soil improvement can be made out of nearly any kind of organic matter if properly supplemented with commercial fertilizers. Sawdust, which is principally cellulose and lignin with little nitrogen or other nutrient elements needed by plants, will make humus and improve the soil if properly supplemented with fertilizer including nitrogen, phosphorus, potassium, and, in Oregon, frequently sulphur. Any reasonable amount of sawdust can be applied to the soil at one time with no harmful effects to a crop if the necessary fertilizer is also used. Soon the sawdust-treated soil will take on a superior tilth and the growth of plants will be greater than where no sawdust was used. Usually, however, better organic materials than sawdust can be made available for renewing the humus.

Organic Materials and Commercial Fertilizers Both Important

Organic materials and fertilizers therefore effectively supplement each other for soil improvement. Some types of organic materials can be advantageously combined—the low nitrogen with the high nitrogen, the green, immature, and succulent with the ripened and woody growth, to obtain more effective use of the materials for making humus.

There are considerable tonnages of straw, corn stalks, leaves, and other litter frequently destroyed by fire that could much better be returned to the soil and supplemented with fertilizers to help bring about their decomposition. When there is sufficient recognition of the importance of both organic materials and commercial fertilizers for improving and conserving the soil while at the same time producing profitable harvests, fewer matches will be allowed in the field and more fertilizer bags will be brought to the farm.

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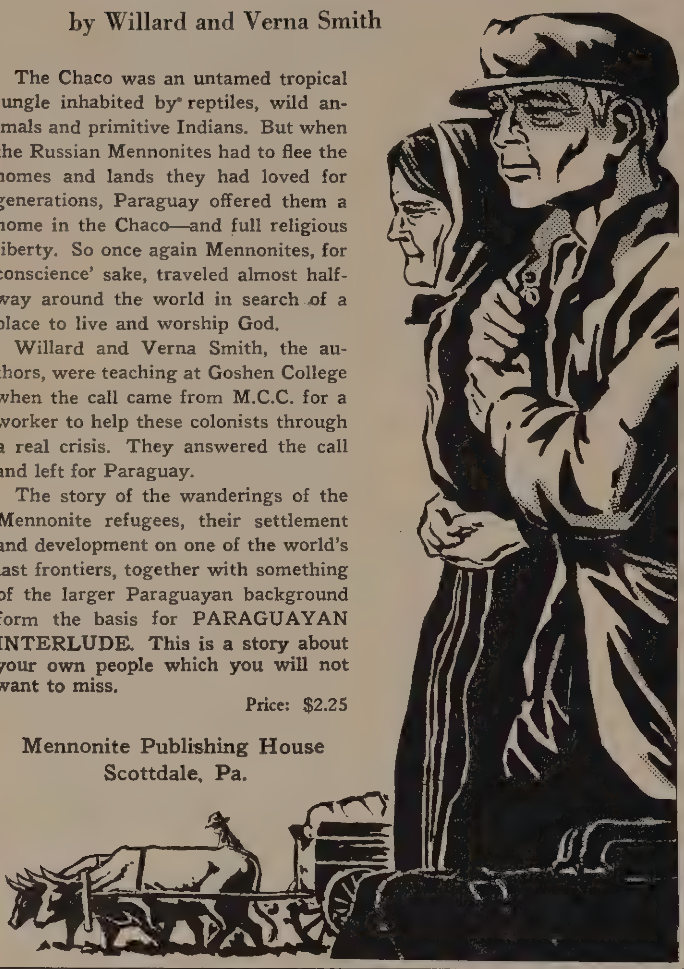

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Coblentz, Simon, and Son, Route 1, Uniontown, Ohio	32
Friendly Book Store, 234 West Broad, Quakertown, Pennsylvania	31
Gehman, Samuel, Route 2, Honey Brook, Pennsylvania	31
Glick, Daniel, Smoketown, Pennsylvania	2
Hess, Mrs. N. H., Lederach, Pennsylvania	31
Hesston College	35
Horst, Elam S., Bareville, Pennsylvania	31
John Baer's Sons, Box 328, Lancaster, Pennsylvania	33
Kintzi, Richard, 258 W. Main St., New Holland, Pennsylvania	31
Martin, D. H., Elizabethtown, Pennsylvania	31
Mennonite Publishing House, Scottdale, Pennsylvania	2, 31, 32, 34, 36
Neuhauser Hatcheries, Inc., Napoleon, Ohio	31
Newcomer Oil Company, 903 South Market Street, Elizabethtown, Pennsylvania	2
Ranck, David H., Route 1, Lancaster County, Pennsylvania	32
Shenk Hatchery, The, Harrisonburg, Virginia	35
Showalter, Marvin, Broadway, Virginia	31
Witmer Implement Service, Route 3, Shippensburg, Pennsylvania	31
Waterloo County Holstein Breeders, Lorne Brubacher, 23 Locust Ave., Kitchener, Ontario	31
Young, Arthur S., Co., Inc., Kinzers, Lancaster County, Pennsylvania	31

WAR IN KOREA

[Continued from page 30]

current fiscal year. In view of the fact that the budget was already unbalanced, this additional expenditure can only cause a severe inflationary strain. There are two ways in which the inflationary pressure could be met. The first would be through imposing direct controls, such as price control, priorities, and allocations. This was proposed by Bernhard M. Baruch, elder statesman who has served as advisor to the President of the United States for the past two World Wars. Apparently President Truman has rejected this advice. Direct controls require an expensive bureaucracy which the current level of spending would hardly justify. The second type of control is the indirect control which would result from the imposition of additional taxes to balance the federal budget. This has been considered and President Truman has issued a formal call for additional tax money. It seems unlikely, however, that this request will be granted until after the Congressional election in November and perhaps not until after the installation of the new congress in January 1951. This would appear to be too late to prevent a serious amount of inflation.

Even though the scale of fighting in the Korean War remains much smaller than the scale of fighting in World War II, the strain on the American economy will still be a severe one. At that time, for example, there were over nine million men out of work. Today the unemployed number only a few more than three million men. At that time the great steel industry of the United States was operating at only two-thirds of capacity. At the present time it is operating at the limit of its capacity. At that time the economy was running at a relatively low level. At the present time it is running at a high level and is still growing. Consumer credit, for example, is still growing. Consumer Credit on automobiles alone has expanded by nearly 85 per cent since the beginning of 1949. The sudden injection of an additional ten to fifteen billion dollars of military expenditures into such an economy would certainly have inflationary effects.

In the fourth place, the final victor in this struggle probably will be the forces of world-wide Communism. To be sure the forces of North Korea may be driven back to the thirty-eighth parallel. Russia may appear to have been defeated. It is a well-known fact, however, that world-wide Communism thrives best upon the confusion which follows war. The war in Korea will create confusion in that unhappy country for years to come. Jesus said, "They that take the sword shall perish by the sword." Many people are doubting this statement at the present time. They believe that by showing a strong hand in Korea a greater world catastrophe will be avoided. This may be the case. It seems more likely, however, that the effect of the fighting in Korea will be to create further confusion and for that reason to create the seed bed in which Communism will flourish.

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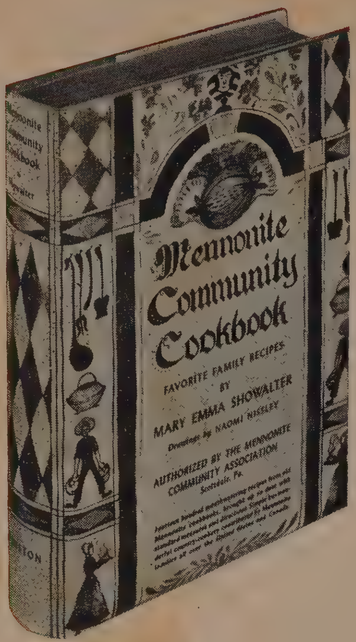

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Drawings by Naomi Nissley
Authorized by the Mennonite Community Association
Scottdale, Pa.

Now Off the Press!

The second printing of the

Mennonite Community Cookbook

Here are two September recipes from this book.

Fried Tomatoes

4 medium-sized tomatoes	⅛ teaspoon pepper
½ cup flour	2 tablespoons brown sugar
½ teaspoon salt	1 cup cream
3 tablespoons fat	

Use ripe but firm tomatoes.
Do not remove skins.
Cut in slices ⅓ inch thick.
Roll in flour and fry in hot fat.
When browned on both sides, sprinkle with salt, pepper and brown sugar.
Place tomatoes on a platter.
Add 1 tablespoon flour to fryings; when well blended add the cream.
Allow gravy to thicken and then pour it over the fried tomatoes.
Serves 5.

Mrs. Irvin G. Kolb, Spring City, Pa.; Mrs. Stanley Derstine, Souderton, Pa.

Apple Butter (Small Amount)

2 quarts apple cider	2 cups dark corn syrup
4 quarts apples	2 cups sugar

1 teaspoon powdered cinnamon or ¼ teaspoon oil of cinnamon

Boil the cider until it is reduced to 1 quart.
Pare apples, core and slice in thin pieces.
Add apples to cider and cook slowly until the mixture begins to thicken.
Stir frequently.
Then add sugar, syrup and cinnamon.
Continue to cook until a little of the butter, when cooled on a plate, is of a good consistency to spread.
Yield 4 to 6 pints.

Stella Huber Stauffer, Tofield, Alta., Canada.

$3.50 Regular Edition. $4.50 Thumb Indexed Edition

Mennonite Publishing House, Scottdale, Pa.

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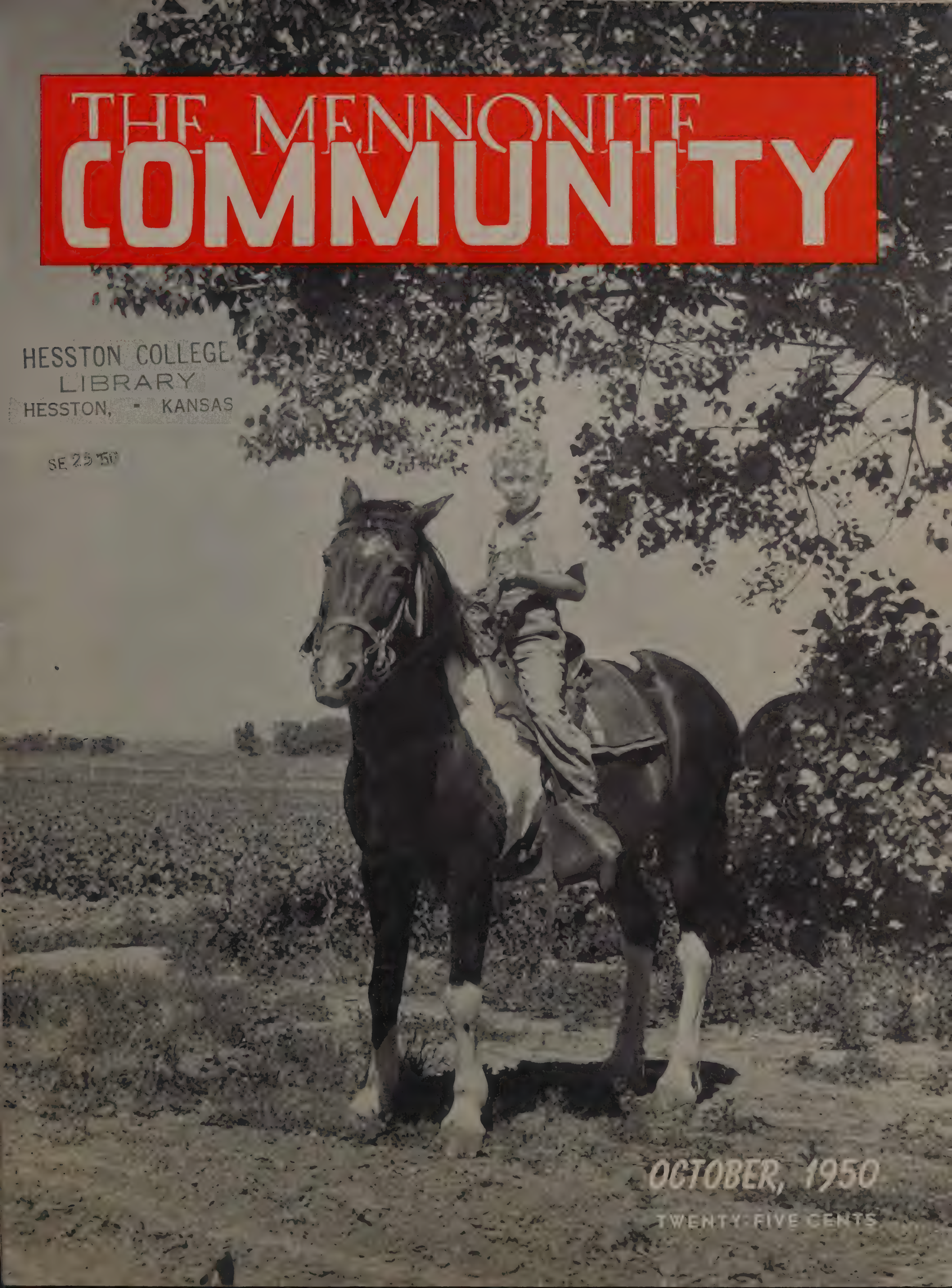

OCTOBER, 1950

TWENTY-FIVE CENTS

In the jungles of the Paraguayan Chaco a few degrees north of the Tropic of Capricorn are new communities which have sprung up where little more than twenty years ago only reptiles, wild animals, and primitive Indians lived. There began new Mennonite communities by a people who for conscience' sake left their homes and lands where they had lived for generations.

The story of the Mennonite refugees in their wanderings, their settlement, and their life and worship in Paraguay form an interesting sphere of activity known by few in America. Their work in transforming a network of jungles into living, growing communities where God can be worshiped as they choose is a challenging report comparable only to frontier pioneering. Willard and Verna Smith, authors of Paraguayan Interlude, directed the Mennonite Central Committee work in South America for two years, assisting the colonists in their many problems and joys.

This is a story about your own people which you will not want to miss. Price, $2.25. Order from Mennonite Publishing House, Scottdale, Pennsylvania.

Paraguayan Interlude

Our Churches

This interior view of the old Harmony Church shows the old type of seats (no back rests) and the pulpit of years gone by. On the pulpit is the German Bible which was used in 1825 to dedicate the church. One of the German songbooks that was used in 1825 was also on the pulpit when this picture was taken on July 2, 1950.

It was on this date that the last annual memorial service was held. A. J. Steiner of North Lima, Ohio, was moderator and his son, James, gave an address on the lessons learned in the planting, growth, and decline of the Harmony Mennonite Church.

Many members of the North Lima Mennonite Church are descendants of the Harmony Church and so it was appropriate that at the last annual memorial service a German hymn should be sung by a men's quartet from North Lima.

Mennonite Community

OCTOBER 1950

Volume 4 Number 10

EDITOR
Grant M. Stoltzfus

ASSOCIATE EDITORS
Paul Erb, Scottdale, Pa.
Guy Hershberger, Goshen, Ind.
Olive Wyse, Goshen, Ind.

Credits: Pictures and Art

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Contents

My Father Is the Husbandman 4
L. J. Lantz

A Church That Built a Community but Failed Its Purpose 6
James A. Steiner

The Small Business: An Opportunity for Young People 10
Tom E. Shearer

Vim and Vigor—How to Have It 12
Verda L. Kauffman

I Married a Minister 14
Mrs. Q. A. Holsopple

Editorial—The Closing of a Mennonite Church ... 16
The Simple Life by Way of Illustration ....

Fire Prevention—A Real Challenge to Farm People 18
F. R. Willsey

Young Community 20
Winifred Paul

Deep Run Church 22

There Is Joy in Motto Painting 24
Luella Shoup

Flowers in a Landisville, Pa., Home 25
Elizabeth Smithgall

Community Life 26

Viewpoints on World News ....

My Father Is the Husbandman

(John 15:1)

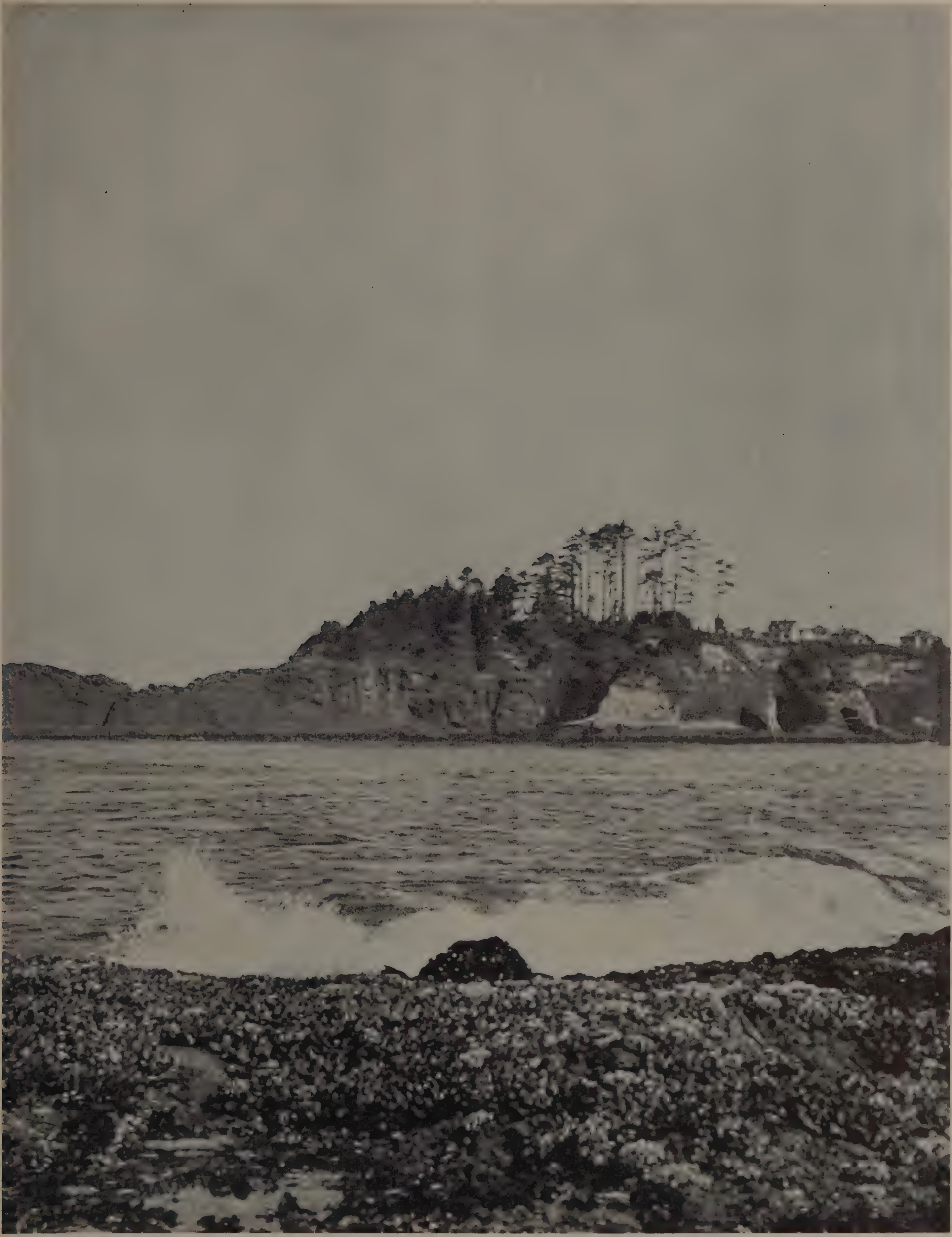
I wonder if the Maker's skillful hand
Tingled with pleasures as He made the land;
Or if He hummed a little tune of glee,
Just to Himself, when He shut back the sea?

Has He a hand like man's, that loves the worth,
The smooth, dark velvet richness of good earth?
—Mountain and prairie, grove and field and flood;
Did He smile, gently, when He called them "good"?

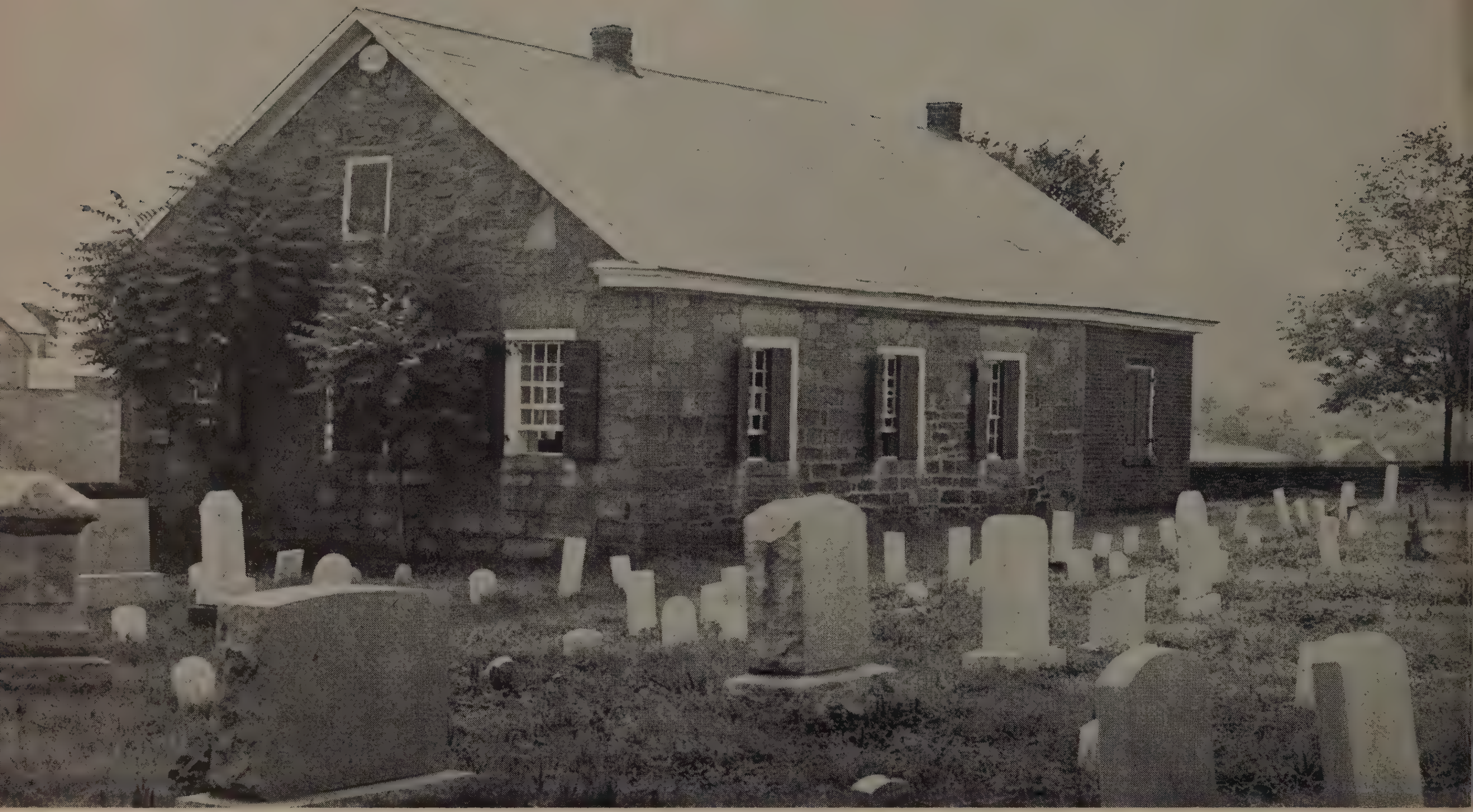
I wonder, is the Mighty Being stirred
By the full gladness of the mockingbird?
Does God the Lord a deep contentment feel
As o'er His landscapes evening shadows steal?

Has He a heart like man's heart, that can thrill
To the low mourning of the whippoorwill—
Has He an eye like ours, that loves to gaze
In stretched out space where distant star-lamps blaze?

—L. J. LANTZ.



At Depot Bay, Oregon, the Pacific Ocean washes a rocky shore that stands opposite towering white cliffs. This picture was taken on a visit to the Mennonite congregation nearest to the Pacific Ocean—the Blaine congregation which is about 50 miles southeast of Portland.



THE HARMONY MENNONITE CHURCH

Built of stone in 1825 this church building is substantial and appears good for another 125 years. In the graveyard about the church the following names appear on tombstones: Hunsberger, Landis, Stauffer, Shelly, Shantz, Herr, Swartz, Davidhizer, Musselman, Boyer, Moyer, etc.

A Church That Built a Community but Failed Its Purpose

James A. Steiner

AHEAD of us on a rolling hill nestled the old stone Harmony Mennonite Church. Crowds were gathering to hold another memorial service in honor of those who worshiped in the old meetinghouse. The building stood just as it was when it was closed at the turn of the century. Indeed, it had undergone little change since it was built 125 years before. Close by the rustic old church, on three sides, were the markers of several hundred graves, neatly walled in by an old stone wall. Upon entering the building, one faced the high wide pulpit from which, on three sides, backless benches rose row on row to the walls. Hurrying to the outside again, we saw beyond the church grounds beautiful farms with typical stone barns similar to those still to be seen in some Mennonite communities in eastern Pennsylvania. As we reviewed this scene, the question arose in our minds as it had so often before, "Why did this church fail?"

The strange story of this onetime Mennonite community is perhaps without a parallel in the annals of Mennonite history. Have you ever heard of one Mennonite pioneer, with the help of several others, undertaking the purchase of nine thousand acres of land, much of it already cleared, together with 130 buildings, including some very large brick and stone structures? This is exactly what Abraham Ziegler from Lehigh County and five other Mennonite brethren did when they purchased the property of the Harmony Society located where the town of Harmony, Pennsylvania, now stands. The Harmony Society had been a communistic venture of a group of German pietists under the leadership of George Rapp. These communists had a well-developed econ-

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James A. Steiner lives at North Lima, Ohio, and is a descendant of a family which once lived in Harmony. On July 12, 1950, he preached the sermon at the last annual memorial service of the Harmony Mennonite Church.

omy which included far more than nine thousand acres of land and one hundred and thirty buildings. Included in this transaction were the church, two gristmills, two distilleries, a wool mill, two sawmills, a tannery, a brick factory, a potash factory, a rope walk, a large blacksmith shop, a nail factory, a dyeing house, and many other shops. Also included was the town of Harmony and three villages. All this and more Ziegler and the five brethren purchased for $100,000.00, making a small down payment. To raise this fund, it appears these six brethren organized a stock company known as the Harmony Farm Company.

The Mennonites Face Community Problems

In 1815, the Harmonites, about eight hundred in number, moved out and the Mennonites moved in. While other Mennonite families apparently came in soon after, how could a comparatively few families of Mennonites operate a communistically organized enterprise of 9000 acres with all its industries? The Mennonites, according to their custom, were farmers and wanted to farm at Harmony. So they moved onto the land round about the villages and began to erect houses and barns, leaving the town and its industries rather deserted. While the Rappites were highly skilled craftsmen, the Mennonites were not. The communistic Harmony Society had developed a community that was self-supporting except for iron smelting.

More than 125 years after its founding a descendant of a once-flourishing community ponders the reasons for its decline.

In 1818, the Harmony Farm Company was discontinued and thereafter Abraham Ziegler seems to have become the storekeeper, banker, miller, and industrialist. In those pioneer days, little money was available and the accounts were settled by giving due bills on Ziegler's store instead of money. At the end of the year these were balanced and very little cash would change hands. In one case two boys were sent to work for Ziegler for three months in order to balance the year's books.

Two major financial problems confronted the colony. In the first place, the Mennonites needed to raise funds to pay their debt of perhaps more than $75,000.00 to the Rappites at a time when dollars were scarce. To make the problem more difficult, they were largely farmers on a frontier with difficulty in finding a market. From Ziegler's records we learn that pork sold for 3½ cents per pound, beef 3 cents, and venison 2½ cents. Cows brought $9.00. A second major problem arose from the lack of craftsmen to operate the shops and factories. Many of the shops, houses, and factories stood idle. In time, Ziegler brought in the necessary personnel to operate the various shops. These were recruited largely from other German-speaking church groups such as the Reformed and Lutheran churches.

HARMONY MENNONITES
Church organized 1816 by Abraham Ziegler, purchaser of the Harmonist property. The Rev. John Boyer was the first pastor. Present stone church built 1825.

HIGHWAY MARKER

Near the town of Harmony is this marker by a road that leads to the old Harmony Mennonite Church. It was erected in recent years by the Pennsylvania Historical and Museum Commission.

FARM BUILDINGS WERE LARGE AND STURDY

From a corner of the church's graveyard one can look across a pasture to one of the large homesteads on which the Mennonite settlers moved in the early nineteenth century. This barn, like others in the community, resembles somewhat the barns of Lehigh County, Pa., from which the Mennonite settlers came.

While this tended to steady the economy, it brought other problems to the young Mennonite community. Until 1825 when the Mennonites built their own church, all three groups worshiped in the Rappite church. The Mennonite young people began to intermarry freely with those of the other church groups and many were lost to the church.

Another test came when Ziegler discovered that payments on bills and debts in many cases could not be collected without resorting to law courts. This as far as the writer is able to find out, Abraham Ziegler never did. However, upon his death in 1836, the matter automatically came into court when Abraham Ziegler II and two other sons in carrying out their duties as administrators probated the will. At this point, the Rappites were eager to have their mortgage satisfied, especially since Ziegler had been able to make no payment since taking over the land in 1815. Within six months after the death of their father, the Ziegler sons were able to collect or gather together a sum of $50,000.00 which was turned over to the Rappites and court records show the Rappites were satisfied and the mortgage was canceled. However, for his involvement in court, Abraham Ziegler II became the subject of church discipline and was excommunicated. However, he still continued to attend church faithfully and apparently was reinstated before his death. Unfortunately, the issue led to serious misunderstanding and strife became a more or less perennial problem thereafter.

Contributions of the Mennonites to the Community

An editorial lauds the Mennonites of Harmony for "simplicity of dress, letting their yea be yea, and their nay, nay; frugality and industry were outstanding characteristics of these pioneers." A leading citizen of Harmony told the writer recently, "We are deeply indebted to the Mennonites, for they helped set the pattern of the community. The Rappites left; the Mennonites stayed and built." For three quarters of a century the Mennonites were perhaps the most influential group. To this day one recognizes old Mennonite names among the leading farmers and businessmen of the community.

The Passing of the Mennonites

The Church at Harmony has been closed for fifty years, excepting for annual memorial services held chiefly by the Mennonite churches of Mahoning and Columbiana counties of Ohio. These services are attended by many local people who speak of grandfather and grandmother who were once members there. Many of these are now active in other churches. One is led to believe that if that church had prospered as many another has, there ought to be a membership of several hundred today. But why did this church lose out?

Some historians have tried to account for this by economic reasons. But why should a church in a community nearly self-supporting lose out, especially when one thinks of the beautiful farms and thriving industries surrounding? No, the Mennonites found the location profitable and many did not move away. While it is true that the land was relatively well developed and therefore more expensive than land that could be obtained further west, which discouraged later Mennonite immigrants, yet there was a sufficiently strong nucleus of members in the original settlement that a strong church should have developed.

Others have suggested that the cause of the passing of the Mennonites in

THE ZIEGLER HOMESTEAD

Another barn in the community is on the Abraham Ziegler homestead. Now owned by a Mr. Otto, this farm is a typical one with fertile fields and rich pastures. Note the herd of Herefords before the barn.

GRAVE OF FOUNDER

Paul Erb points to the tombstone of Abraham Ziegler in the cemetery beside the old Harmony Church. In 1815 Ziegler with five other Mennonites purchased the property of the Harmony Society (9000 acres and industries) for $100,000. The lettering on the tombstone reads: "Abraham Ziegler Died March 10, 1836. Aged 61 y. 10 m. 8 d. Pioneer Abraham Ziegler."

this community is due to intermarriage with members of the other German-speaking churches. While this did happen and while this did adversely affect the church, yet one sees existing today many Mennonite churches which have lived through a hundred years or more of close community life with other church groups.

Another commenting on the failure of this church said, "It was only natural. The Mennonites became outnumbered." Again, we are not willing to accept that answer because a church does not receive its strength from numbers, but from God. The Christian Church has always been outnumbered.

Another charged: "There were too many petty tyrannies exercised by the leaders." Perhaps this critic misunderstood the motives of the leaders and their efforts to encourage a separated life. If so, may we overlook the criticism. If on the other hand, the charge be true, then blame must be laid to an unwise and uncharitable leadership.

Without doubt, the deep underlying cause for the failure of this Mennonite Church was a lack of spirituality. During the latter part of the nineteenth century, the Mennonite Church generally found new life in an awakening to the needs of her young people. Sunday schools and young people's meetings came into being. People became interested in home and foreign missions. Evangelistic services were saving the young people and bringing them into the church, while older members experienced revival and new depths of consecration. But, unfortunately, as far as the writer is able to discover, none of these reviving movements touched the Harmony Church. Many old people who remember back to the last years of the church say they had no Sunday school. A few feel some sort of a Sunday school may have been held during the very last few years of the church's activity. The congregation lived to itself—not affiliating with any of our conferences as far as we know. She turned her face to the glories of the past. She froze the Mennonite pattern she had known. The congregation became indifferent about her young people. If one asks some of the older men and women who were children or grandchildren of the last Mennonites, if they ever attended services, they reply, "No, not often. We just didn't go. Seems no one really cared whether we attended or not." Or they may reply, "They had nothing for us to do."

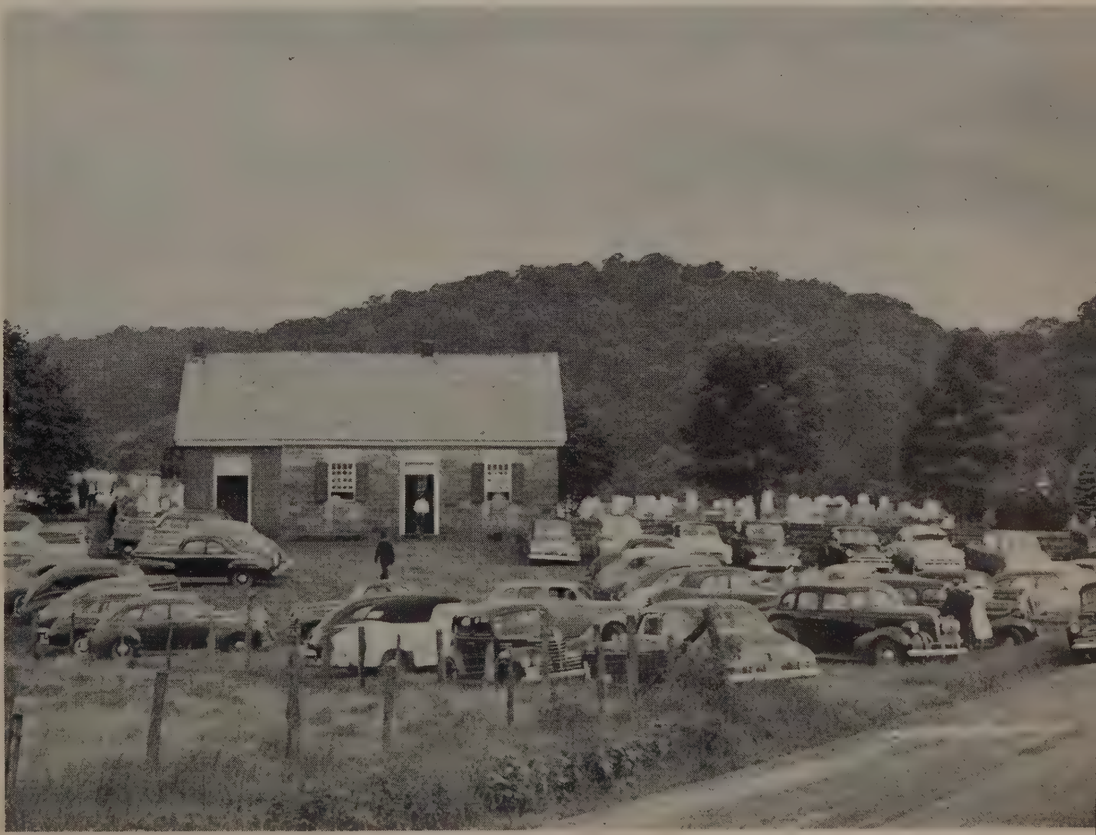
It appears very little was done to capture the interest of the young people by making the service appealing or the church furnishings comfortable. German preaching was continued by the local ministry until the church closed. On at least two occasions it was announced that a visiting minister was to preach the following Sunday in English. On both occasions, the building could not accommodate the crowd.

A common expression of the church members at Harmony was, "One cannot be comfortable and think of God." So they kept the old-fashioned backless benches and the interior of the church building was sadly neglected. Other churches had an interesting and attractive program for their young people. They got the children of Mennonite parents and the Harmany Mennonite Church automatically died when the older generation died.

The mistake of the Harmony Church was not that they failed to preserve the faith as they understood it, for in many respects they tried zealously to hold outward Mennonite practices which had been passed on to them. They rather neglected to propagate the deeper spiritual aspects of the Mennonite concept of the Christian life. Their failure was not that they did not contribute and build a good American community, for they left a posterity of industrious farmers and successful businessmen. They left a church building, strong and sturdy, remarkably well preserved through all these 125 years. But what they did not leave is vastly more important—a living church organism, passing the fiery torch of salvation, spiritual vision, and power to generation after generation of young people; young men and women who build more than beautiful houses and barns and countrysides; young men and women who build beautiful godlike lives of themselves and those whom they meet. This task, of all tasks, they left to other churches.

DURING MEMORIAL SERVICE

The Harmony Church stands amidst beautiful hills and before a graveyard which is still used for burials. This picture, taken during the last annual memorial service, shows the cars of worshipers from Ohio and distant points of Western Pennsylvania. In the congregation on that day were many from the Harmony neighborhood who came to pay their respects to their Mennonite ancestors.



The Small Business

An Opportunity for Young People

Tom E. Shearer

> *"The overwhelming majority of individuals are better off economically in a small business in a well-balanced community. . . ."*

SONS IN BUSINESS WITH THEIR FATHER

Warren and Robert Oswald pack eggs at the Oswald Produce building at Chappell, Nebraska. Often the desires of young people to create or build can be satisfied through the small business organization.

THE FOUNDATIONS of a free enterprise system rest upon the thousands of small business organizations throughout the country. We must recognize that 92.5 per cent of all business organizations in the United States are classified as "small business" and that 45 per cent of the workers are employed in small business establishments.

As used here, we are considering as "small businesses," those organizations in which the ownership and management is in the hands of one man, one family, or of a small number of persons living in the same community. In such cases, the policies are determined by such owner-managers by reason of their personal knowledge of the operations, personnel, and activities of the business. The personality and character of the owner-managers are quickly and significantly reflected in the operations. The management must be familiar with all phases of his business, such as labor policies, tax matters, regulatory laws, new technical advances, changing merchandising and sales methods, new accounting developments, and insurance.

Such business organizations, if numerous and strong, will lend great strength to a country's economic system. They provide ideal opportunities for the maximum development of men with ideas—creative ideas. They insure a system with balance and flexibility, and one which can cushion severe economic changes. They open avenues of growth for young men and avoid the kind of regimentation which comes from large organizations. They keep open the opportunities for young men of ability and imagination to start new businesses and provide competition for older and established organizations.

Small businesses of the character described must continue to exist if we are to preserve our much-prized American community. Any community to be strong must be sound economically. And, what is equally important, if these communities are to continue to exist, they must attract and hold their young men and women.

What Do Young People Seek?

The present exodus to large urban centers will not be stopped until our young men and women find, in our smaller communities, the "adventure" which all strong young people seek. One important element in that search for adventure lies in the opportunity offered them to achieve economic independence and security through their own efforts. And it is not enough that these young people merely have a source of income which provides for their material needs. Each normal young person has within himself a desire to create or build something. Such an opportunity is not offered by a "job." It can be offered these young people through our small business organizations. The growth and develop-

The Real Test

"The real test of Christian stewardship comes not in the dedication of a few large incomes, but in the consistent practice of Christian stewardship by the great mass of Christians."—Holmes Rolston, in *Stewardship in the New Testament Church.*

Tom E. Shearer of Fairfield, Iowa, has training and experience in the field of the small business. At Parsons College where he is acting president he has encouraged students to prepare for service in small communities and their business organizations.

ment of that business is tied closely enough to the individual whether he be employer or employee to provide that individual with a sense of participation in that growth. Each individual in a small business can be important, and his status as an important individual can be recognized by those around him.

Not all small business organizations are operated so ideally. In many cases, the persons employed by them are more highly regimented and more autocratically dominated than is true in a large business under enlightened management. But the chances are much in favor of a more democratic organization in a small business.

We must not overlook the noneconomic services which successful small businesses provide for their communities. Men who are doing creative work in their vocations will be alert to challenges for community services. Such men will recognize the value of the community institutions—the church, the school, farm organizations, and other worth-while social groups and agencies providing cultural and educational services. In short, the employers and employees of substantial and successful small business organizations are likely to be good community citizens.

Invest in Something That Has a Chance for Success

Granted that these premises are true and that it is desirable to encourage the establishment and maintenance of small businesses in the interest of preserving healthy communities, certain matters must be given consideration. In the first place, any business to be an asset in the community must provide needed goods or services at fair prices and must be so operated as to enable it to pay good wages and earn reasonable profits for investors and owners. Too many small business organizations do not operate at this level. Their continued operation is possible because, in some respects, they are economically unsound. Many such businesses are able to operate for years, but only by failing to provide decent wages, by dissipating their capital in depreciation, or by failing to carry their fair share of community responsibilities. Or, as happens in too many cases, small business organizations are started and continue for a brief period, only to fail, with the resultant economic losses to everyone in the community because of a lack of management skill.

These failures happen in big business organizations, too. But, because such businesses do have access to wider resources in money and skilled man power, the percentage of such failures is lower. The need here illustrated is obvious. Somehow, individuals and institutions who have money to invest must use greater care in backing small business management. This is not to discourage the kind of chance-taking which is one of the important virtues of a small business. The opportunity to begin in a very small way has given this country much of its great productive capacity in large and small plants. But such investments must be made only where the management has the variety of skills necessary to insure a reasonable chance of success. And this same cautionary note applies to persons who start businesses with their own savings. Too many individuals have invested their savings in business ventures which had no reasonable chance of success. Prosperous economic times or special incentives such as those provided under our present veterans' program intensify this kind of situation.

Significant studies have been made through various agencies such as the U.S. Department of Commerce, the American Bankers Association, the Committee on Economic Development, and others in pointing up the facts about the risks involved in small business ventures. Much still remains to be done, mainly through wise counseling by established financial agencies, professional men, and service organizations within a community. Here is a real service which can be performed by the banks, chambers of commerce, lawyers, and accountants in each community. In this counseling, however, care is necessary to avoid merely discouraging new ventures. Those with real possibilities must be heartily encouraged by all available means.

Study the Needs of Your Community

Community studies to indicate needs are very important and basic. The absurdity of an additional grocery store or an appliance shop in a community where existing facilities in these areas are already on thin ice is well known. But too few community service agencies take an affirmative position and attempt to find out what is really needed and hence what kind of unit might have reasonable chances of success. Here is the real challenge to communities. They must study their needs, their labor supply, and their physical facilities and then actively promote such opportunities. Larger cities do this kind of thing effectively. Smaller communities must do the same thing.

The other important fact to be recognized is the need for interesting our young men in the real opportunities available in small businesses.

The overwhelming majority of individuals are better off economically in a small business in a well-balanced community than in the large urban centers in big business organizations. At any level of work—in the shop, the office, or the store—the actual level of living is higher for those in small businesses. We have already recounted the opportunities for individual growth and for creative ideas in smaller organizations which are soundly operated.

To Attract Young People

But these economic advantages and opportunities for individual development are not enough—not nearly enough to attract young men and young families. The rest is plainly the responsibility of the community. No community can expect to attract or hold our best young men and women unless that community is itself healthy and strong.

If, for example, the schools and churches of a community are poorly supported, down-at-the-heels institutions, mere economic advantages will not interest the best youth. They are bound to be looking across the fence where the grass *is* greener. On the other hand, the community which can give the young man and his family deep religious experiences, provide sound education for his children, and can give the whole family some opportunity to see, know, and be a part of the great spiritual, scientific, and cultural development of the whole world—that community, no matter how small, can provide the great adventure which every healthy young man and woman seeks. Sound, small business organizations are integral parts of such communities, for the economic well-being of a community is important. But such a business cannot thrive on stony ground. The ground—that is, the community—must be rich and fertile.

Vim and Vigor— How to Have It

Household work is often boring because we do it the hard way.

Verda L. Kauffman

DO YOU HAVE time and energy to do all the things you want or need to do? Have you learned by experience how to simplify your tasks, which ones to eliminate, and how to select and use equipment? Could you do a better job of managing your home by applying some of the principles of work simplification to your tasks? Industrialists have spent much time and money on research in studying how to have better and greater production in factories. In recent years studies have been made in the application of industries to home management. Many of these basic principles of work simplification can be used in doing our daily tasks.

Salespeople and advertisements frequently give the impression that modern equipment and "ready-mixes" are all that will be necessary to make the homemaker happy. Yet many homemakers who work with the best materials lack enthusiasm—vim and vigor — for their job of homemaking, the most important job in the world! Why?

Research people say most household tasks are no more strenuous than walking at a moderate pace. Boredom seemingly plays a large part in tiredness. Many housekeeping jobs are so simple and are done so often that they can easily be boring if they are approached as ends in themselves. If these same tasks are thought of as parts of the happy experience of family living they take on new meaning. Seemingly one then has more "vim and vigor."

Perhaps the following questions and comments will bring ideas to some homemaker in her search for ways of improving her work output and quality of homemaking in general:

Am I physically comfortable? Good shoes with low or medium heels are essential. Old "Sunday shoes" are usually very poor work shoes. Well-fitted foundation garments, "action-room" clothes, and straps that stay in place are all important too.

Is my physical health the best I can have? Overweight people are often tired and awkward. Underweight and anemia often result in lack of strength. An adequate diet, with lots of fruits and vegetables, is essential for optimum physical health.

What is my mental attitude? Think of homemaking as your important opportunity. It is the homemaker's opportunity to help the whole family in its pursuit of happiness. Avoid self-pity. Avoid concentrating your thoughts and reflections on all that goes wrong.

Do I attempt only a reasonable amount of work a day, leaving the rest for tomorrow? Overwork today usually means one gets little done tomorrow. In addition, overwork often causes people to say and do unkind things.

Do I sit whenever possible? It is a good idea to teach daughters to sit to do ironing and similar tasks.

Are my movements and strokes long, smooth, and rhythmic? Short, jerky, quick movements are more tiring and

SAVING STEPS AND ENERGY IN THE KITCHEN

These four pictures were taken in the kitchen of Mrs. Marian Hartzler of Goshen, Indiana.

This picture shows how the kitchen is laid out in a way that saves steps and provides abundance of light.

Verda L. Kauffman lives at Goshen, Indiana, and is mother of two children. Her article was prepared as a summary of some of the discussion she led during the 1949 Farmers' Week at Little Eden Camp.

To left are shelves where plates and dishes are stored conveniently. Above is a picture of cooking utensils that are handy for the housewife.

A drawer with an extra compartment is shown in the insert.

less efficient. Unnecessary movements should be eliminated.

Do I use both hands in working? Work goes much faster when one can use right and left hands interchangeably and simultaneously.

Am I planning my work well? By alternating active and sedentary jobs one can frequently have the feeling of rest periods. Planning gives one a feeling of control over work, or over any other situation. It is helpful to sit down and consciously organize the major tasks for a week, a month, and a year. In this way work can be more evenly distributed throughout each period.

Is the equipment in the best way? Are utensils stored where they will be used first? Right-handed people, in general, work most efficiently from left to right. It is very desirable to have some work surface beside the stove, the refrigerator, and sink.

Is the equipment the correct height? Unnecessary stooping, slouching, or stretching cause fatigue too, robbing the homemaker of vim and vigor.

No doubt the reader has thought of other points to remember as she studies her job as homemaker. By saving time and energy in housekeeping more time and energy will be available for other phases of homemaking. This can mean richer, fuller living for the whole family.

Household Hints from Our Readers

Plastic Mittens

To keep children's hands warm and dry while playing in the snow, make them plastic film mittens large enough to fit over their regular gloves or mittens.
Sent by Mrs. John H. Shank, Hanover, Pennsylvania.

Easy Way to Remove Paint

Use a single-edge razor blade for quick, effective cleaning of stubborn paint spots from window panes. You will be surprised at the results.
Sent by Mrs. David E. Grove, Stuarts Draft, Virginia.

To Hang Dresses on the Line

When I hang dresses outside after washing I hang them on two hangers. Hang the hooks over the line in opposite directions. The hangers will not blow off the line this way.
Sent by Mrs. Wesley Liechty, Napoleon, Ohio.

Substitute for Whipped Cream Topping

Use 2 egg whites, beaten stiff, adding ¼ cup lukewarm (not hot) Karo Syrup (clear) and continue beating until smooth and thick. Add a pinch of salt and 1 teaspoon vanilla for flavor.
Sent by Mrs. Michael Sape, Linwood, Michigan.

Hanging Pictures

Place a thumb tack on the back at each of the two lower corners of a wall picture to prevent the wall paper behind the picture from fading.
Sent by Mrs. Maurice A. Yoder, Hesston, Kansas.

Ironing a Collar

When ironing the collar of either a shirt or a dress begin ironing first from one end half way, then from the other end toward the middle of the collar. This will prevent wrinkles.
Sent by Mrs. Maurice A. Yoder, Hesston, Kansas.

When Painting Windows

When painting windows try putting Scotch tape on glass against sash. When paint is dry pull off tape. There will be no messy paint to clean off the glass.
Sent by Mrs. J. B. Shank, Markham, Ontario.

I Married a Minister

Mrs. Q. A. Holsopple

"I would plead that congregations recognize the need for family life in the parsonage the same as in any other home and be careful that their expectations do not make this too difficult for their minister and his wife."

"MOTHER," I said firmly as I came rushing into the living room and threw down my books, "I shall never, never marry a minister; so don't expect me to."

Mother looked up from her chair by the bay window where she was sewing. "Sit down, Lottie, and cool off; then tell me why you will never marry a minister, why you think I'm expecting you to, and why it must be settled now."

I dropped down on the window seat near her and, looking up to begin, saw that her busy hands were still and her eyes far away. Then she was back with me as she said, "Now, tell me all about it."

"Mother, it isn't fair. Why can't I be like the other girls? Why must they always say, 'Your father is a preacher'? We were coming home from school and talking about—well, you know, everything."

"Yes," Mother interrupted, "I know." And suddenly with relief I knew she did.

"Well, we were talking about what we were going to do and whom we would marry and when I started, Margaret said, 'Oh, you will have to marry a preacher. Your father is and your folks will expect you to.' Then she laughed and said, 'Girls, do you think she is goody goody enough to marry a preacher?" And the tears that seemed so ready those days rolled down my cheeks. "Mother, it's awful to be a minister's child. You can't expect me to marry a preacher. It would be too hard on my children." All was quiet and Mother was looking again far beyond the horizon.

The next half hour with Mother is still clear in my mind. She talked to me of my father, my grandfather, her fine brothers, all ministers, and what good Christian men they were, of what they had given to the world and the church, what had come to me because they were part of our family, the special privileges and responsibilities that were mine because of this heritage, She talked of our home life together, of the many fine leaders of our church who frequently stayed in our home. All the joy and pride in those I loved rushed over me. My heart and mind stretched with new understanding.

Then, in a little firmer voice, she said, "Lottie. I expect you to marry a good, clean, honorable Christian man that you love dearly and who is worthy to be the father of your children."

"A minister, you mean?" I asked.

"No, not necessarily a minister. I mean just what I said. When the time comes your heart will tell you if it is to be a minister or not. Now put away your books and help me get supper." As I slowly gathered up my things to leave, Mother said, "Lottie, what were you going to say to the girls when Margaret interrupted?"

I stood still a moment, thinking. "Why, Mother," I cried in amazement, "that I was going to marry a minister."

"I thought so," she said with dancing eyes. "But what about your poor children?"

"O Mother dear, I'm glad I'm a minister's child and they will be too."

And I believe they are. Of course, there have been many difficult times and problems but why should a minister's family escape these any more than other families? History has such a way of repeating itself. Our eldest came home from school one day, indignation written all over her.

"Mother, what is a person supposed to do? If I play games at recess the kids say, 'Ohooo, we didn't think the preacher's daughter would play,' and when I don't play, they say, 'Hmm, the preacher's daughter is too good to play with us.'"

So we talked it over trying to see both sides. Had she done anything to cause them to talk that way, possi-

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Mrs. Q. A. Holsopple lives at Elgin, Illinois, and is mother of two daughters and one son. She and her husband served in the C.P.S. program of the last war and they also have served as missionaries to India for their denomination, the Church of the Brethren.

I HAVE KNOWN THE JOYS OF MOTHERHOOD

The infant's loud and startled wail,
After sharp and long travail.

The tug of warm, moist hand,
Which only heart can understand.

Chubby knees that climb the stairs,
Restless feet to stand on chairs.

Eager eyes and ears all day
Watching what I do and say.

The pleasant, cheerful ring
Of tuneless songs the children sing.

Simple prayers that break my heart
Are so much of me a part.

No one yet has understood
All the joys of motherhood.

—Frieda Amstutz.

A MINISTER'S WIFE IN HER GARDEN

This minister's wife was sharing with her husband in the work of a mountain church in West Virginia when the picture was taken in the summer of 1949. She is the wife of Oliver Keener and with her in the garden are two daughters: Ellen, aged 14, and Miriam, aged 7.

bly using her father's position for her own advantage? How did she answer them? As we talked, her feeling of martyrdom disappeared and she began to see her place as an individual in the pattern of life.

On the other hand, there were the children who came home with ours after school, to work on projects, who looked longingly at the National Geographics, Compton's Encyclopedia, and many other helps that were there. One girl said wistfully, "You're lucky. We get four Sunday papers but that's all we can afford."

Although there are usually a few in a congregation that are overwatchful and critical of the minister's family (and as a rule everyone else), the majority are thoughtful and considerate. To this day tears sting my eyes when I think of that Sunday morning many years ago when our hearts were aching over the critical illness of our daughter, with the added burden of the heavy financial strain of hospital and doctor bills. As I went down the aisle after church a good friend said, as she slipped a check in my hand, "We want to have a share in her getting well." Such understanding and kindness compensate for many things.

As important as it is that the congregation and community treat the minister's children as people, it is even more important that their parents be sensitive and aware of their children's need to grow up normal and well-adjusted and plan their home life accordingly. To hold the father's position up to the child as a reason for being good or not bad is poor logic that will soon lead to indifference, inner resentment, and possibly open rebellion. True, there are times when the child needs to face very definitely that his father's calling makes certain demands on the whole family. If he has not been burdened with daily reminders and the situation is properly interpreted to him, he will, as a rule, understand and be glad to do his part.

When the parsonage home life is filled with love and joy and faith in God, spiritual power will flow from it to all. What more perfect place can be found to nurture children than in such a home?

With the new emphasis on home life in all areas and especially in the church, the minister's family will come into additional prominence. I would plead that congregations recognize the need for family life in the parsonage the same as in any other home and be careful that their expectations do not make this too difficult for their minister and his wife. I would also plead that ministers and their wives would never forget that while their calling is the highest and demands their all, these little ones committed to their care are part of that calling.

Oh, yes, I married a minister and have always been so glad. And our children? Well, since my husband-minister's family had a number of ministers in it, our children's privileges and responsibilities seem to be doubled!

Editorial

The Simple Life by Way of Illustration

A group of young people were recently discussing the simple life as an evidence of a new birth and as a mark of the Christian life. They listed some of the different areas in which simplicity can be cultivated. They all agreed that by working together the simple life will be easier to achieve. Young people are especially inclined to imitate. Where older persons in a community live extravagantly and always exalt "things," children and youth will do the same. Community standards are made by individuals but it is also true that individuals get their ideas and ideals from standards and practices of the community. "When the Joneses buy Venetian blinds the Smiths do likewise and pretty soon the whole neighborhood has Venetian blinds."

Most of us know or will admit that our living should be more simple since this would free us from efforts in one direction and allow us to do more in another. We believe it is a waste of money to spend for things that are not necessary when so many in the world are without ordinary food and clothes.

However, examples of simple living are needed more than preaching or editorials on the simple life. When someone who can "afford" a Packard car buys a Ford instead he shows that he is sensitive to the things that make for class distinctions. He is telling God and the world that he is more interested in erasing class distinctions than in climbing the social ladder or impressing his neighbors. He refuses to be "proud" at least in the matter of an automobile. Hanno Klassen of Heidelberg, Germany, and now a student in this country, remarks after his contact with several Mennonite communities that "material wealth causes struggles with the spiritual life. There is a certain discrepancy in coming to a foot-washing ceremony in a Cadillac."

When someone who could "afford" an expensive funeral requests that his burial be a simple one and that his memorials be something for the good of others and not to impress them—such a person points the way to Christian stewardship that others can follow.

When women refuse to change with every fad and fashion that brings quick profits to clothing manufacturers they show strength of character and are saying that their life is too important to be exploited by the merry-go-round of fashion.

The real incentive to simple living will be found in the Christian answer to these questions: What is your business in life? Why are you in the world?

The Closing of a Mennonite Church

"Why should a church in a community nearly self-supporting lose out, especially when one thinks of the beautiful farms and thriving industries surrounding?" This question is asked by James Steiner in his article on the old Harmony Mennonite Church. You will profit by studying the answers he gives to the question he raises.

For many months THE MENNONITE COMMUNITY has featured the stories of flourishing settlements. This month we present a story of failure because we believe the old Harmony community has something important to teach us.

It was a privilege and a not-to-be-forgotten experience to attend the last annual memorial service on July 2, 1950. It was especially impressive to note a goodly number of young people present. These young people came from distant churches and well might the occasion challenge them to build church-centered communities that are balanced, evangelistic, and stable. Not all will be lost if those who attended this final service will resolve to do their part to make their own church communities alive, outreaching, and nourishing to the spiritual life of everyone.

It should be said here that the fate of the old Harmony Church is not an isolated story. In Pennsylvania, Virginia, Ohio, Indiana, Illinois, and in Iowa our historians find cemeteries, old churches, and abandoned farms that tell of communities that are no longer. John Umble has written long accounts of extinct Mennonite churches in Ohio alone. Whatever the achievements in building Mennonite communities it must be admitted that the story is far from being as good as it might be.

Next Month

POULTRY INDUSTRY IN SHENANDOAH VALLEY IS MANY SIDED—*James E. Gross*

PROGRESS IN POULTRY BREEDING—*Dr. A. B. Godfrey*

PROGRESS IN POULTRY EQUIPMENT—*Perry Martin*

BROILER PRODUCTION IN VIRGINIA—*Hollis Shomo*

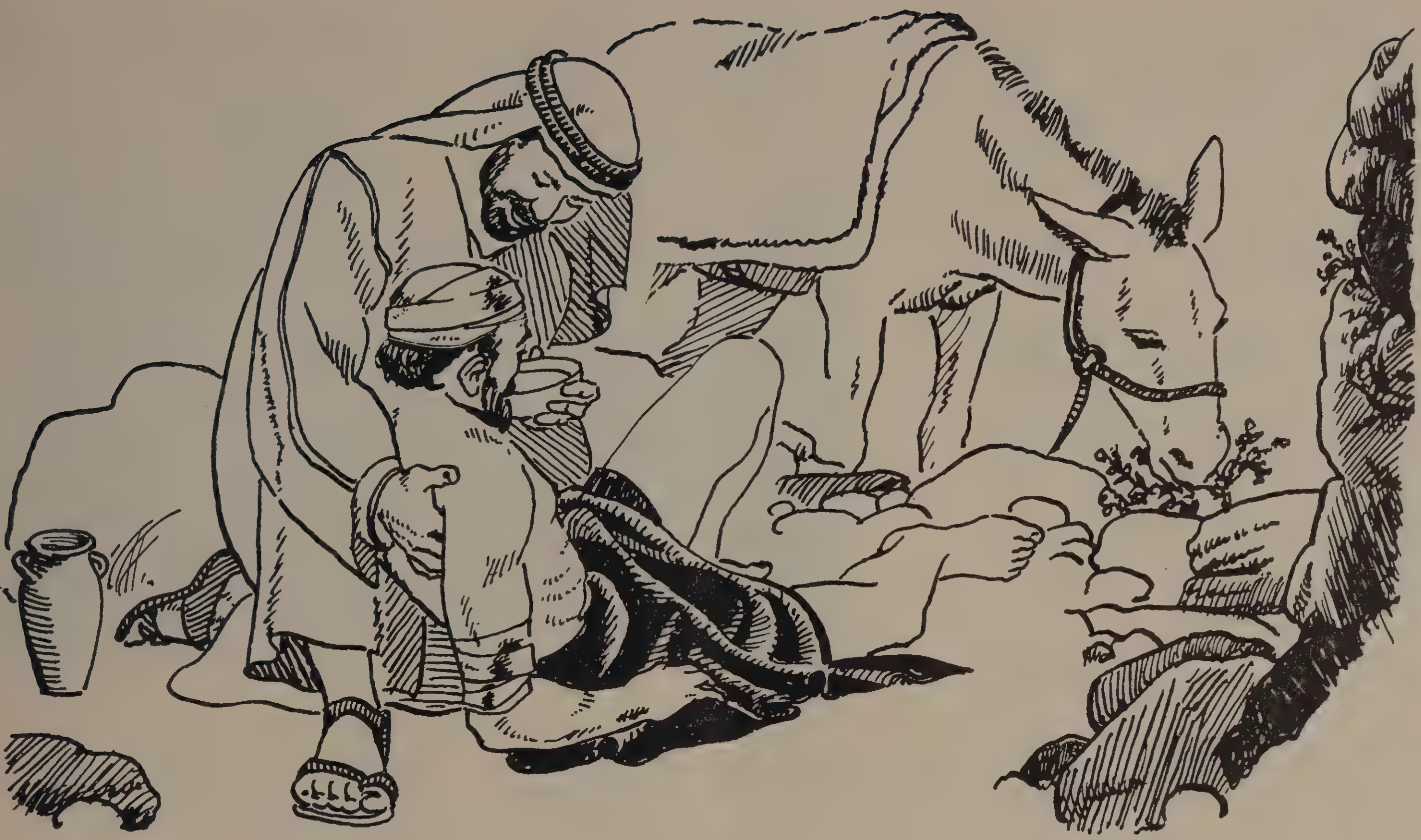
YOUNG COMMUNITY — *Winifred Paul*

HOW TO BUY KITCHEN UTENSILS—*Jocele Thut*

MAKING THE MOST OF OUR LAND—*T. S. Buie*

VIEWPOINTS ON WORLD NEWS—*Carl Kreider*

COMMUNITY LIFE



The Jericho Road

I know the road to Jericho,
It's in a part of town
That's full of factories and filth.
I've seen the folk go down,

Small folk with roses in their cheeks
And starlight in their eyes,
And seen them fall among the thieves,
And heard their helpless cries

When toiling took their roses red
And robbed them of their stars
And left them pale and almost dead.
The while, in motor-cars

The priests and Levites speeding by
Read of the latest crimes
In headlines spread in black or red
Across the "Evening Times."

How hard for those in limousines
To heal the hurt of man!
It was a slow-paced ass that bore
The Good Samaritan.

—Edwin McNeill Poteat.

Check on your chimneys, install lightning rods, put only dry hay in the barn.

Fire Prevention

A Real Challenge to Farm People

F. R. Willsey

A BARN IS BURNED

Spontaneous combustion started in the hay mow of this barn located by a national highway. Only the fireproof silo remains.

"AN OUNCE of prevention is worth a pound of cure" is an old saying but it certainly applies to fires.

Farm fires present an especially difficult problem for several reasons. First of all, they are more likely to have a big start before they are noticed. Then if there is a fire truck available it will probably have farther to go. After it arrives at the fire, it will probably require more water than can be provided because very few "so-called" rural fire trucks are really adapted to farm needs.

These are a few of the difficulties peculiar to farm fires. Of course, the situation can be improved by having good fire-fighting equipment on the farm and by properly organizing and equipping a local fire department. Even with the best conditions for fighting fire, PREVENTION is STILL MORE IMPORTANT.

There are so many ways for fires to start that a fire prevention campaign at first seems almost hopeless. Fortunately, the situation is simplified when we realize that a big majority of farm fires result from a very few causes.

How Safe Is Your Chimney?

In the case of farm homes, defective flues and sparks on combustible roofs are responsible for about three fourths of the fire loss. Both of these can be practically eliminated by proper construction and repair. The chimney should be well constructed and should always be built from the ground up. It should not depend upon any wooden construction for its support and should not be used to support any part of the house. Unless your chimney meets these requirements it is likely to settle and crack. This provides an escape for hot sparks which might start a fire in the attic, on the roof, or in some other part of the house.

In addition to being dangerous, cracked and leaky flues are inefficient because they destroy the draft necessary for proper operation of a chimney and also permit smoke and gases to get into the house. Of course it is a mistake to use flue lining that is the wrong size or quality for safety and efficiency. Fire resistant roofing materials are gradually replacing wood shingle roofs and this should be a big help in preventing farm home fires. Wood shingle roofs in good condition are not so much of a fire hazard; however, they often become hazardous long before they begin to leak. This presents a problem since most roofs are not repaired while they are still water-tight. Most of the roof fires can be prevented just as most chimney and flue fires can be prevented—by safe construction and repair.

Lightning Need Not Be Destructive

Lightning and spontaneous combustion of hay and straw account for about two thirds of the loss from barn

To Check Yourself

1. Is your home free of rubbish, oily rags, etc.?
2. Is woodwork near furnace or stove properly protected?
3. Do you use metal containers for ashes?
4. Do you keep matches away from heat and out of the reach of children?
5. Have you cleaned your flues and chimneys and made necessary repairs within the last six months?
6. Are the roofs on your buildings fire-retardant, or do you have spark arresters on chimneys?
7. Do you have an extension ladder conveniently stored in case of fire?
8. If your home caught fire tonight, could every member of the family be safely removed?
9. Are all gasoline cans painted red or properly tagged?
10. "No Smoking" signs posted in your farm buildings?

—Ohio Farm Bureau.

F. R. Willsey is a farm Safety Specialist and is on the staff of the Agricultural Extension Service of Purdue University, Lafayette, Ind.

fires. Fortunately, this destruction can also be practically eliminated.

A lightning rod system properly installed and maintained affords a very high degree of protection. Many people doubt the value of lightning rods--often because they have seen or heard of rodded buildings damaged or destroyed by lightning without appreciating the fact that faulty installation or materials were to blame. In many other cases, some part of the lightning protection system was in need of repair. Houses also are damaged from lightning but the large amount of combustible material in barns makes fire more likely when lightning strikes. The personal safety factor is more important where dwellings are concerned.

Be Careful About Hay

Hay with a high moisture content should never be put into a barn unless proper equipment is available to dry it artificially. Rain through open mow doors and leaks in roofs can cause heating of hay and straw that was dry at the time it was put into the barn. By placing a thermometer near the end of a long hardwood pole or metal pipe, the temperature can be determined at various parts of the heating hay or straw. Opinions differ concerning critical temperature but 175° F. or above is usually considered to be very dangerous.

After hay or straw reaches a dangerous temperature it is still possible to prevent a fire by removing the hot material. Fire-fighting equipment should be available to put out any blaze that might develop. Of course, removing hay means a lot of work and usually results in ruining most of the hay. It is much better to avoid this trouble by being safe in the first place.

There are many other causes of fires on farms and most of them receive a lot of publicity. We should be conscious of them and always be alert to prevent fires from any cause; however, let's put emphasis on the things that are causing most of our fire loss. These may differ somewhat depending upon where we live and other conditions. This shouldn't keep us from studying our own situation and then doing something about it.

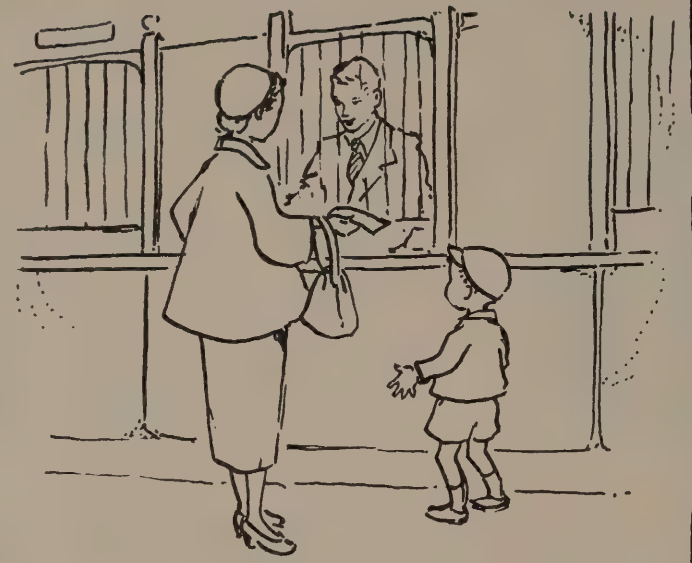
This Is the Month to Do Something

The month of October (Oct. 8-14, 1950) always includes National Fire Prevention Week and that is a fine time to make a special effort toward preventing farm fires. Check the flues and chimney and make sure that the roof isn't a fire hazard. Arrange for lightning protection rather than wait until spring and summer storms arrive. Be sure the entire family realizes the importance of fire PREVENTION and what they can do about it. It is good business to prevent fires because it saves property but—even more important—it also saves lives.

WHEN THE FIRE IS OVER

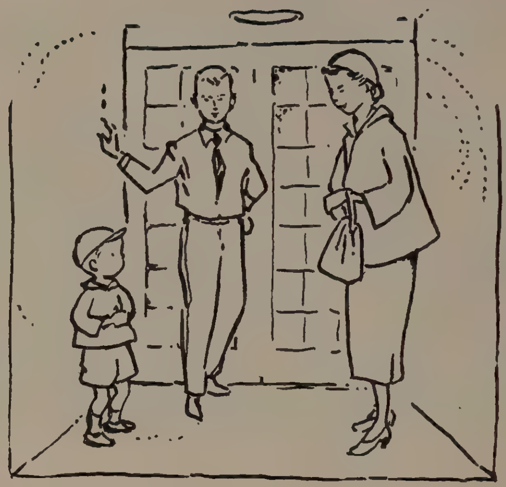
This crib and tool shed was destroyed by lightning. It was the only building on the farm without lightning protection.

THE YOUNG COMMUNITY

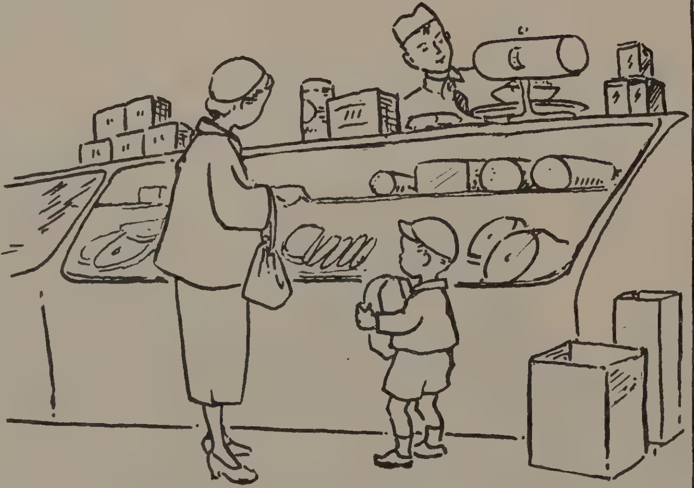


Ted and his mother were going to town. Mother said, "There are four places to stop."

First they stopped at the bank. There were many people working behind the windows. Mother gave one man a check and he gave Mother some money. Ted said, "I like the bank. Someday I'm going to be a man in the bank so I can give people money."

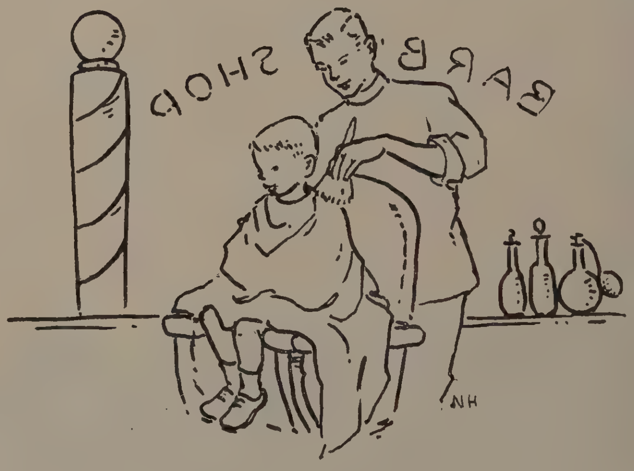


Next Ted and his mother stopped at the big department store. Mother said, "We want to go upstairs. We'll go on the elevator." The elevator man shut the door as soon as they got on, and they went up—up. They bought some new towels in the department store, and then they got on the elevator again. This time they went down—down. Ted said, "Someday I'm going to be an elevator man. I'll take the people up and down."



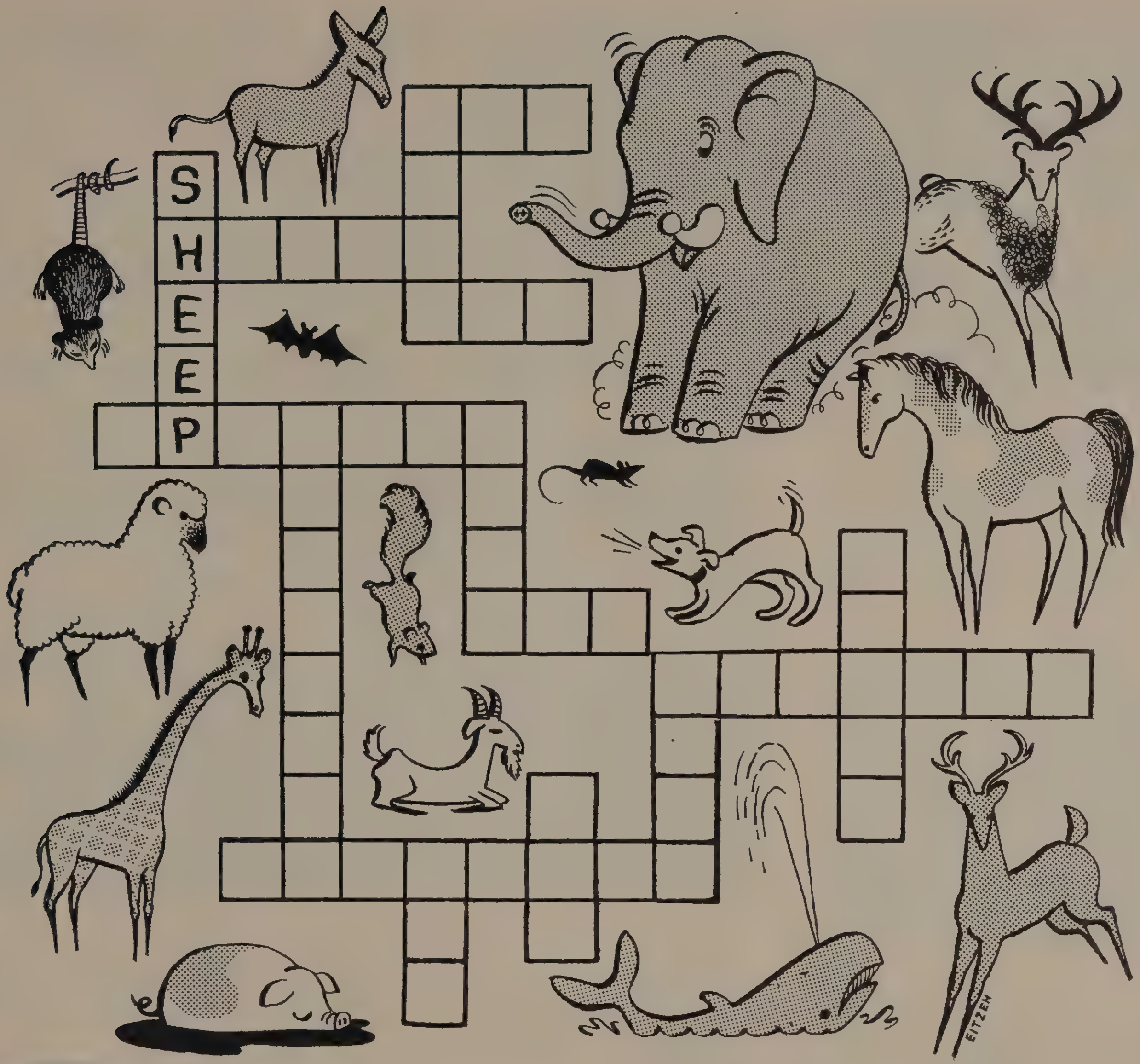
Then Ted and Mother stopped at the grocery store. They got a big box full of groceries. "I like the way it smells at the meat counter," said Ted. "Someday I'm going to sell meat in the grocery store."

Last of all Ted and Mother stopped at the barber shop. "Oh-h-h, goody!" exclaimed Ted. "I'm going to get a haircut."



Ted climbed up on the big chair and the barber fastened a towel around his neck. Snip-snip went the scissors and buzz-z-z went the clippers. Just before the barber finished he took a big brush and brushed the hair off Ted's neck. "That tickles," said Ted. "Someday I'm going to be a barber and tickle little boys with a brush."

Then Ted and Mother went home.—*W. P.*



A Crossword Puzzle of Mammals

A mammal is an animal that has warm blood, gives birth to its young, and feeds them milk. Most animals that lay eggs are not mammals. Can you figure out the names of these mammals?

Poetry Contest

These poems won third prize in the poetry contest of last winter. Amos Stoltzfus from Paradise, Pa., was 14 when he wrote "Fall." He was in the eighth grade at the Linville Hill School. Rachel Ann Wenger of Columbiana, Ohio, was in the fifth grade and was 11 years old when she wrote "My Wish."

MY WISH

Rachel Ann Wenger

When I grow up I want to be
A housekeeper, especially.

I'll make the beds; I'll scrub the floor,
And sweep the dust right out the door.

I'll wash the clothes so nice and white
And iron and mend them up just right.

Most every day I'll bake a cake,
And lots of goodies I will make.

But at least two daughters is my wish,
So I won't have to wash a dish.

FALL

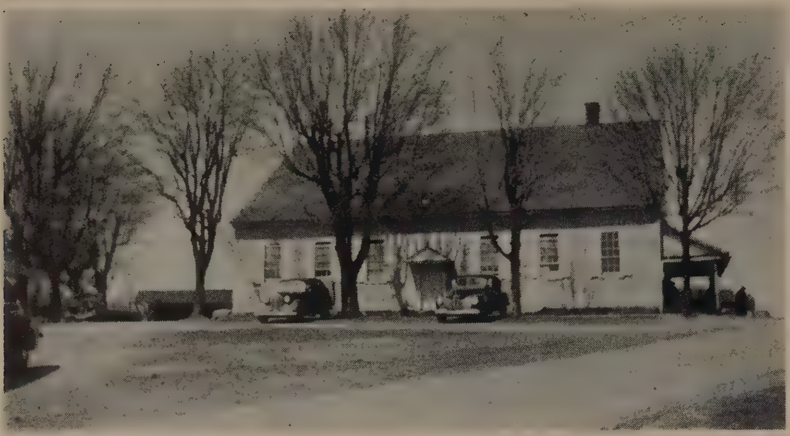
Amos Stoltzfus

The leaves are fading and falling,
  The trees are brown and bare,
The birds sing loud in the treetops,
  When the days are clear and fair.

Then comes the day of hunting
  We've all been waiting for.
But the rabbits are nowhere to be seen
  Where they had been the day before.

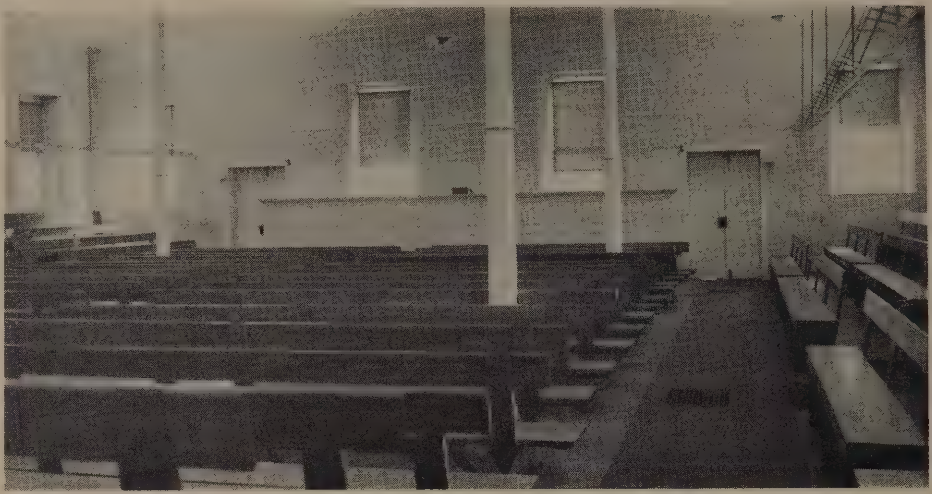
History surrounds you as you worship on this old meetinghouse ground.

The Deep Run Meetinghouse



THE DEEP RUN MEETINGHOUSE OF 1872

This meetinghouse was the third to be built by this congregation and was 50 x 65 feet in size. The porch to the right was built some years after the main building was erected. Following 1900 there was a tendency to build porches on meetinghouses in the Franconia Conference.



INTERIOR OF THE 1872 BUILDING

This view is typical of other old meetinghouses of this area. Note the long white pulpit, the back rests on the benches, and the simple, chaste appearance of the interior. On the pulpit is a German Bible that was printed at Germantown by Christopher Saur in 1743. For two centuries this Bible with its heavy back and brass clasps occupied this place. It is now kept inside the new pulpit.

IN 1746 A handful of people dedicated a log building as a place to worship God. They had cut trees from the heavily wooded areas of what is now Bedminster Township in Bucks County, Pa., and hewn them into logs for their first meetinghouse. The deed for the ground had been granted by William Allen of Philadelphia to the "religious Society of People called Menonists."

On April 17, 1949—more than two centuries later—descendants of the Kolbs, Friendts, Oberholtzers, Swartzes, Landises, Leathermans, Detweilers, Kulps, and others dedicated a new brick meetinghouse. This new meetinghouse was the fourth one to be built on the brow of an elevation overlooking a small tributary of the Deep Run Creek. The log building of 1746

TRIBUTE TO THE DEEP RUN MENNONITE MEETINGHOUSE

Alyce E. Stocklin

Crude were the tools that hewed the rock,
Only an ax that felled the trees;
But a steadfast faith and willing hands
Made a monument of these.

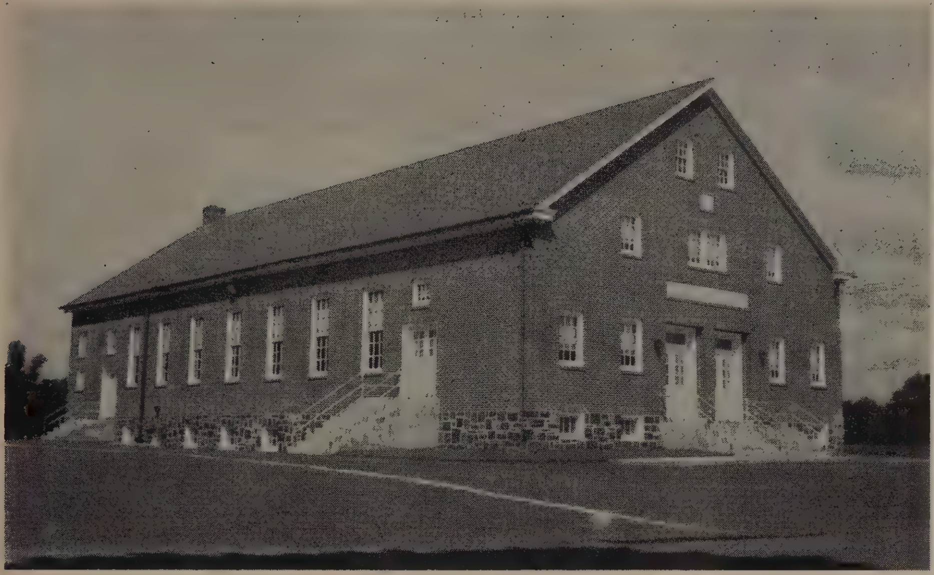
Simple the structure, sturdy and strong,
As the lives your fathers knew,
Unshaken by storms of time,
Unchangeable and true.

More than a century it has stood
Though the builders long are dust;
A symbol to posterity
Of their everlasting trust.

Babes in arms and youth and aged
Gathered together there;
To consecrate, to wed, to bless,
Or breathe a thankful prayer.

And now the cornerstone must go,
The pegs and old joists torn;
No more to hold those sturdy walls
Or the benches so well worn.

Crude were the tools that hewed the rock,
Only an ax that felled the trees,
But God was there when willing hands
Made a monument of these!



THE DEEP RUN MEETINGHOUSE DEDICATED IN 1949

Nearly 800 persons can be seated in this house of worship which has over 455 members and a Sunday-school enrollment of 530. During the year of building members worshiped at other churches and in the near-by township schoolhouse. The congregation has members in missions and relief work in Belgium, Puerto Rico, and Ethiopia; it also supports missionaries in India and Argentina.

was replaced in 1766 by a stone one which, though enlarged and repaired in 1795, continued until it was torn down in 1872.

The meetinghouse of 1872 served till April 4, 1948, when the last services were held in it, with Abram W. Yothers preaching the final sermon. On April 5 men of the congregation gathered to raze the old building and begin the new one. By another year the present Deep Run Mennonite Meetinghouse stood ready for dedication and use. Hundreds of automobiles crowded the large parking ground on the day of dedication and the auditorium overflowed with people.

When the meetinghouse of 1872 was being razed to make room for the new one a stone was found in the wall with this inscription: "Matthias G. Melin, May the 28th, 1766." Melin is believed to have been a stone mason. This stone was placed in the wall of the new church.

The 1872 building of stone-stucco finish cost $4,019.94. The 1948 brick meetinghouse cost approximately $86,000.00.

Present ministers are Wilson Overholt, Abram Yothers, and Erwin Nace. Daniel Gahman and Harvey Meyers are deacons. Enos B. Wismer, retired, is a guest at the Eastern Mennonite Home at Souderton.

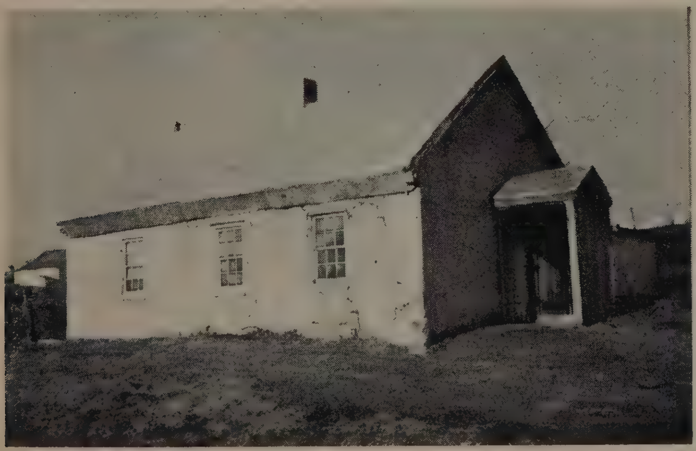
INTERIOR OF PRESENT DEEP RUN MEETINGHOUSE

This view shows the main auditorium from a front anteroom. In the rear is the gallery. This large new meetinghouse is used for summer and winter Bible schools, with enrollments of 270 and 200 respectively. About 65 young people are active in youth mission projects. Recently a junior sewing circle was organized. Local mission outposts are located at near-by Groveland and Bristol.

STILL STANDS THE SCHOOLHOUSE

When the Deep Run Schoolhouse was built in 1842 teachers were paid three cents per day by each pupil. The three R's were taught and the pupils furnished their own supplies.

The schoolhouse fell into disrepair for some years only to be repaired by the Bucks County Historical Society and the Deep Run congregation. The women's sewing circle used it for packing relief clothing and canned goods before the new meetinghouse was erected.



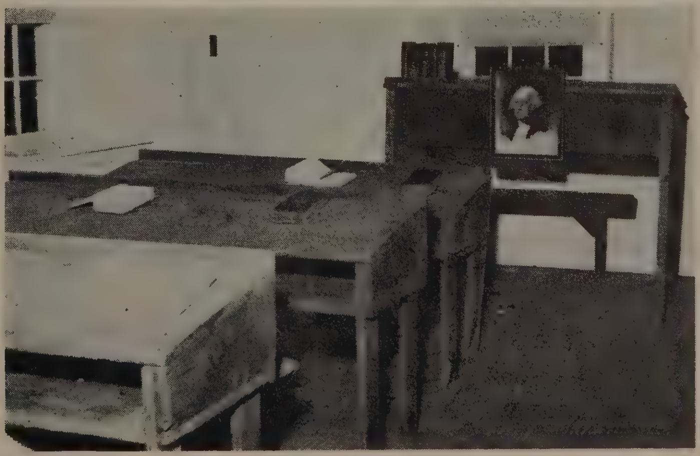
INSIDE THE OLD SCHOOLHOUSE

The old desks and benches were taken recently from the loft of the schoolhouse for a special occasion when this picture was taken. Besides the three R's, music was taught and portions of songs and hymns were written on the exposed ceiling joints. These may still be seen.

In this old school the Mennonite minister, Samuel Godshalk, taught. Enos Wismer, retired minister of the Deep Run congregation, has in his possession a slip of paper that is over 100 years old and reads as follows:

REWARD

This is to certify that Abraham Wismer obtained Head in my School Fry-day the 10th A D 1843. Deep Run School. Given by Samuel Godshalk Teacher Bedminster Bucks County State of Penn.



Joy in Motto Painting

Luella Shoup

TWELVE YEARS ago when my health failed, I felt as though the world had gone back on me. As I struggled with the unpleasant issue of going through life handicapped, I realized there was still one support, God and His Word.

Becoming reconciled was a slow process of prayer and the burning of His promises into my heart. I had to gain new assurances that there was something for me to do. Much time was spent in thought and prayer, also in rehearsing Isa. 59:1: "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear"; also I Tim. 4:14: "Neglect not the gift that is in thee"; and Prov. 18:16: "A man's gift maketh room for him." The parable of the talents added its measure of weight also. Something just seemed to impel me to find the way to serve that was suited to my meager strength.

I passed many pleasant hours writing letters but even so the conviction grew to serve wholly wherever He wants me. As I studied my strength and aptitudes it always seemed to point to artistic painting. I felt, however, I did not know how or where to start, for I never studied art and had no material or supplies.

Suddenly with force and reality the thought came to me, "Take a paper, draw a pattern on it, use a sharpened sucker stick for a brush, and one of those windowpanes on the cupboard, and the wall enamel on hand." I set to work at the kitchen table and the words I painted were, "Let not your heart be troubled," with a spray of wild roses and bluebird to dress it up a bit.

From off a crayon box I secured the address of an art supply house where I got my first brush for floral designs.

I Make a Discovery

Some time later I visited a girl in Pennsylvania who did some motto painting. I watched her use her oil color and brushes only a few minutes, but it certainly was another divine leading to help me in my task. I soon secured some oil color, palette, palette knife, oil medium, some larger brushes for design work, and some script brushes. Then the results were far more satisfying to my artistic tastes and I was perfectly thrilled, happy, and rejoicing in the Lord.

Today I have the pleasant privilege of doing my painting in a room wholly devoted to motto painting and sales room. A north window by my table, on which I work, provides good lighting without sun glare.

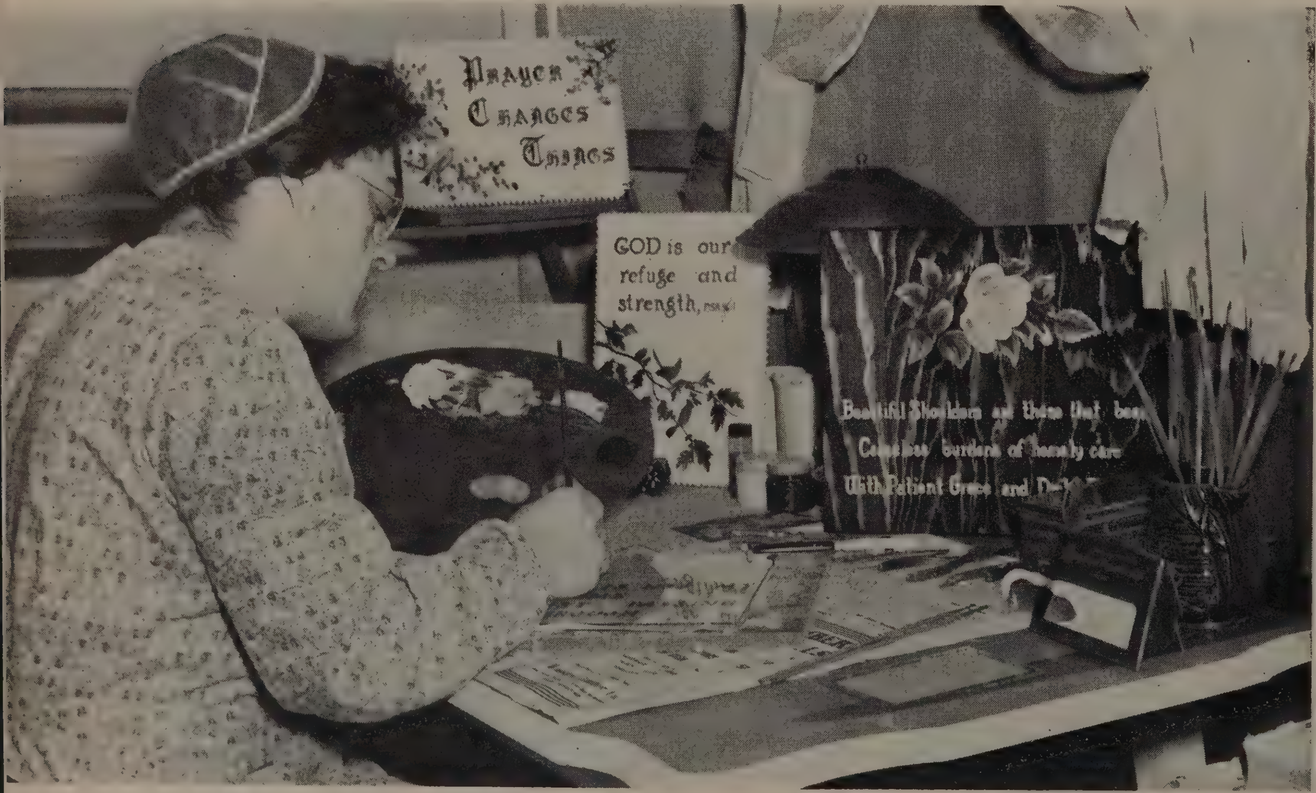
Mottoes in Many Places

Most of the approximate 1,000 mottoes made and sold were glass and are scattered throughout the United States and several foreign countries.

I have learned lately that stained varnished plywood makes lovely wall pieces too. 9" x 12", 4½" x 12", and 10" x 20" are the usual sizes. The largest I've done were "The Ten Commandments" and "The Lord's Prayer" and one 36" x 13" with Ps. 121:1, 2. The most unusual were in German and Spanish script.

At work, my prayer is, that the mottoes may bring comfort, courage, and cheer to many. Not a few times has the verse rebounded to my own heart to challenge and to encourage.

Luella Shoup lives at Orrville, Ohio, where in recent years she has become well known for painting artistic mottoes.


Prayer Changes Things
GOD is our refuge and strength,
Beautiful Shoulders are those that bear
burdens of homely care
With Patient Grace and

AT WORK ON MOTTOES

Luella Shoup paints her mottoes in a well-lighted room. Most of her work is on glass mottoes. They are sold throughout the United States and in a few foreign countries.

PASSION FLOWERS ARE SYMBOLIC

Passion flowers such as those at the house of Mrs. Elmer Leaman in Landisville, Pa., were first common in South and Central America. They are large as the palm of a hand and bloom all summer. In winter they must be kept indoors.

Passion Flowers in a Pennsylvania Home

Elizabeth Smithgall

THIS IS a true story. It is a story about something that happened hundreds of years ago—is still happening today—and will continue to happen in the future.

Let us go 'way back to the time of the Spanish explorers. That is a long time ago—hundreds of years ago.

When the Spanish explorers and Spanish missionaries were roaming through South and Central America they found purple and lavender flowers. A long time ago and thousands of miles away from the United States—they found the flowers.

In the discovery of symbolic flowers the Spanish missionaries saw a heavenly prophecy. In the purple and lavender blossoms they saw the story of the crucifixion as it is recorded in the Bible.

Each flower tells the story. The ten parts of the floral envelope represent the apostles, with Judas and Peter being absent—the one having betrayed and the other denied his Master. The fringes in the flower appear to some as the torn garments of Christ; to others as the aureole about the head of the Lord; and to others as His crown of thorns.

In the center of the blossom are the three nails used on the cross, the hammers that drove the nails, and the symbols for the five wounds in Jesus' hands, feet, and side.

The three-lobed leaves are the hands and spears of His persecutors. The stalk is the pillar against which He was scourged.

The Spanish explorers and Spanish missionaries found the flowers in South and Central America. However, they are now grown as far north as Pennsylvania. The purple and lavender blossoms are named passiflora but they are better known as passion flowers.

You can see these beautiful flowers at the home of Mrs. Elmer W. Leaman at Landisville, Pennsylvania. Mrs. Leaman plants the vines in her garden in the spring of the year. In the late autumn the plants must be taken into the house. Their sacred tradition means a lot to Mrs. Leaman and that is the reason she has made a special effort to make them grow in her garden. They remind her of the crucifixion, and more that that, they remind her of immortality.

Elizabeth Smithgall lives at Lancaster, Pa., and first wrote the above article as a feature story for the Lancaster New Era.

Community Life

Mennonite Communities Growing in Chester County

My apologies to the folks of the Vincent congregation, near Spring City, for excluding them in my report of the Mennonite folks residing in Chester County. I read recently in our church library a "Mennonite History" that lists the members of Vincent Church as the only sizable Mennonite settlement in Chester County. It is indeed interesting to note that as the years pass Chester County is becoming home to more and more Mennonite people.

If the small congregation at the Parkesburg congregation is a true barometer for Chester County, the years ahead will find an ever-increasing need for homes, jobs, and farms for Mennonite youth. The group at Parkesburg is interesting in that they have very few members over the age of 30, the congregation consisting largely of young folks and children.

In our county near the town of Honey Brook we have a worthy project in progress. This project is the development of an old abandoned farm into a Christian Summer Camp for needy boys and girls of near-by cities. The farm was purchased by the Mennonite folks of the Maple Grove and Morgantown congregations. Plans were to be in operation, in the summer of 1950.

This section of Chester County had extremely wet weather this summer. The wet weather resulted in a very poor strawberry crop as well as some damage to grain crops. The field corn and other later crops seem to be enjoying the abundance of moisture and appear quite green and luxurious.

Early in the spring quite a few farmers were asked to try to regulate their milk production so as not to ruin the milk market for everyone.

At this same time milk markets were almost nonexistent for the new producer. We're glad to report that this situation has ceased and farmers have been given the "go ahead" signal for the production of milk for the following months.

Gladys H. Kennel, Parkesburg, Pa.

Ola, Idaho

Nestled among the foothills of the beautiful snow-capped Sawtooth Mountains just sixty miles north of Nampa, Idaho, lies the little village of Ola. For forty years or more the same old buildings have stood there unchanged except for the change made by time and the elements. The old church, abandoned save for an occasional service by a riding minister, stands as a gruesome reminder of better days gone by.

Most of the people in this community claim some church affiliation, and many denominations are represented. This fact has been their main source of difficulty in keeping up a church. The community being small there are not enough people for so many churches and not one of the denominations represented has been willing to give preference to the other by placing one of their ministers in charge; so the work has been entirely neglected.

It was in this condition that the Nampa Mennonite community found Ola as an open door for summer Bible school work. The work was started five years ago and each succeeding summer we have had a school with a steady increase of interest and attendance. Beginning with fifteen pupils the first year, the number has increased to 45 this year with a perfect attendance record of 35. We have also had occasional evening services there as opportunity presented itself.

The people of the community have shown their appreciation of our work among them in many ways, and have not only expressed their desire for another Bible school, but have also invited us to conduct a Sunday evening service once a month. This service is to consist of special singing, a children's service, and a Gospel message. Though the field is not an easy one, we are looking forward to the time when we will be able to place permanent workers there and see a growing church established.

These are some of the children that attended the summer Bible school in the village of Ola, Idaho, this past summer.

In addition to the Bible school at Ola the Nampa community has co-operated in carrying on two more Bible schools this summer—one at the church and one at our parochial school, with enrollments of 117 and 45 respectively.

Only local workers were used in all three schools, many of the teachers being busy mothers in the home. Others in the community co-operated in carrying on the work by hauling children to and from school and by caring for small children and helping with the work of the teachers. The entire community mingled their prayers for the work and are trusting that much lasting good may come from the efforts put forth.

—Mrs. E. S. Garber, Nampa, Idaho.

Communities in California and Arizona Unite in Song

One of the activities exercised by the California-Arizona Mennonite churches is the annual Singspiration. The purpose of this event is to further Christian fellowship by getting together and praising God in song. It provides a means of making new friends and tends to draw the churches closer together even though there are many miles between them.

Singspiration is held in the spring of the year, the date being set by the congregation which is holding it. It is more or less in charge of the young people, although any one and everyone is invited and welcome to come. I don't know how many years ago this occasion was started since I have lived in Arizona only three springs. Two years ago it was held at the Upland congregation in California and the following year at the Winton Church at Winton, California. This year the Los Angeles congregation provided the location and did a fine job of arranging the program.

I was one of the group of six from Phoenix who were privileged to attend Singspiration this year. Our trip began on Friday morning, April 28. After traveling across the long stretch of desert we reached Upland in the evening where we attended a church service conducted by Wilbert Lind, a relief worker from China. Saturday morning we went sight-seeing, even though it was cloudy and quite cool. In the afternoon the young people of the Los Angeles Church had arranged a ball game and picnic as recreation. That evening the first session of the Singspiration was held. Sunday morning after the regular Sunday-school services Bishop Sherman Maust gave a sermon on "The Joy of the Christian's Song." A fine lunch was served at the church for everyone. Singspiration services were held both in the afternoon and in the evening.

There was quite a lot of congregational singing led by different choristers often picked unexpectedly from the audience. Each congregation had prepared a number of special songs which were scheduled throughout the different sessions. Sunday evening all the young people were asked to sing two songs impromptu led by Menno Stoner of Upland. I think this took over half of the audience but it went very well. Also that evening it was decided where to hold the next Singspiration. After a little discussion concerning Arizona heat, etc., the invitation to come to Phoenix was accepted. And so sometime early next spring we of the Phoenix congregation hope to give our visitors as good a time as we had in previous years.—Beulah Esch, in *Desert Winds.*

Souderton, Pa.
July 12, 1950.

Dear Editor:

I believe that articles in the MENNONITE COMMUNITY, even about secular matters, should have a *radical* Christian viewpoint rather than merely a nominal Christian viewpoint. There is always the tendency to imitate the world because their methods are successful, for the time being. "For the children of this world are in their generation wiser than the children of light" (Luke 16:8).

Yours truly,
JACOB GOTWALS.

Mt. Joy Countryside Is Subject for Art

The Mt. Joy, Pa., community is due to have another art exhibit this year. As in the past ten years the exhibit is held in the fall along with the local farm products show.

Religious pictures, farm paintings, churches, homes, and other scenes are painted on request by artist L. W. Longenecker. They are placed in the keeping of the owner of the farm or building and then collected for the display during the farm show after which they are returned to the owner.

Nearly 500 paintings were exhibited this year. The Union National Bank of Mt. Joy exhibits paintings permanently on the spacious walls of its large building. L. W. Longenecker is a teller in the bank and he is always on hand to help onlookers find the actual setting or location of various scenes.

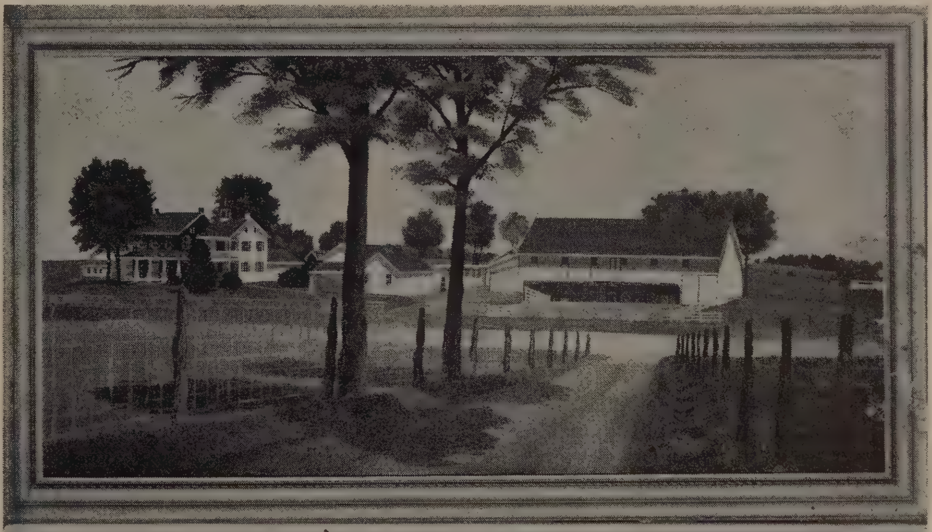
The pictures shown here are from photographs of some of Longenecker's paintings.

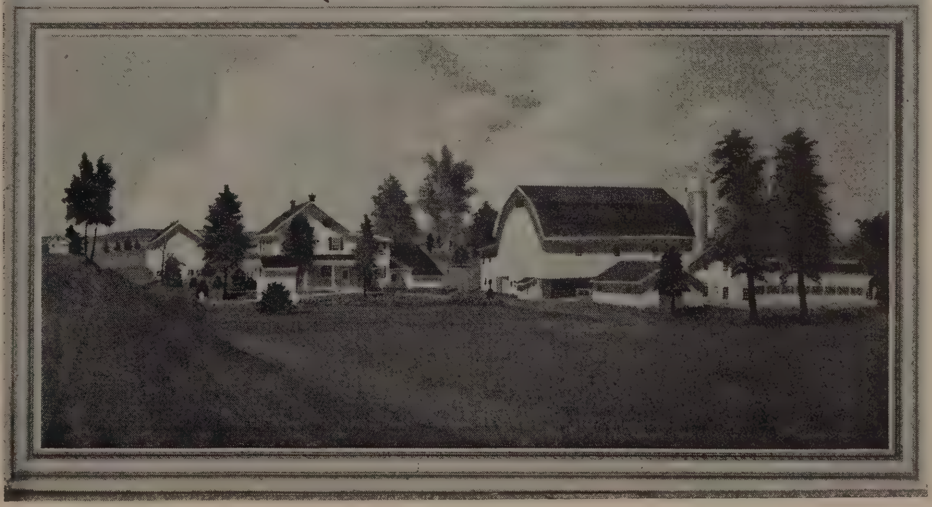
Industrial Arts at Iowa Mennonite School

Our Industrial Arts follows the pattern of what is called "General Shop." We have five areas in it:

1. Woodworking includes; gluing, sanding, wood finishes such as paint and varnish, lumber sizes, and sharpening woodworking tools.
2. Metal work includes: welding, soldering, forging, sharpening metalworking tools.
3. Ceramics includes: cutting glass, making pottery, working with plastics, and concrete work.
4. Electricity includes: simple wiring and repairing electric motors.
5. Farm mechanics includes: useful knots, rope splicing, and machinery repair. This is not an exhaustive list but it indicates the type of projects we have.

There are several reasons for having the General Shop type of Industrial Arts at Iowa Mennonite School. It provides a background of experience that will be most useful in adult life.





It is well adapted to provide a maximum of experience with a minimum of equipment. It offers experience in processes useful in home and farm maintenance.

Each student is expected to complete projects in the various fields. Beyond these required projects, students are encouraged to select their own projects in keeping with their interests.

Projects and areas of activity are planned with two distinct purposes: one to provide an essential experience in processes and use of materials, the other to arouse interest in making things. Every boy needs some activity that he can follow with avid interest. Industrial Arts seeks to provide a variety of activities that boys may later want to take up as a hobby or an avocation.

This is an invitation for parents to send knives, scissors, etc., to be sharpened and other items to be repaired. We do not guarantee perfect work while they are learning.

—Samuel Nafziger, Iowa Mennonite School, Kalona, Iowa.

A Farmer's Sunday

It is refreshing to see on the farmer's signboard by his roadside vegetable stand, "No Sunday Sales." This testifies that here lives a farm family who believes in God and puts Him first in their lives as well as above the prospect of some immediate gain.

Strange as it seems, farmers who are too busy to keep the Lord's day are the very folks who need Sunday the most. The man who plows, sows, combines on Sunday is the man who needs to be in the church to hear God's Word. He is destroying his soul and body for time and for eternity.

The "Sunday farmer" has yet to demonstrate that he won materially, morally, and spiritually by ignoring Sunday as a day of worship. The "Sunday farmer" is in a desperate way attempting as an inept farmer to catch up with his godly neighbor.

At the time of creation, God set aside one day in seven. "And God blessed the seventh day, and sanctified it." Jesus Christ spoke of Himself as "Lord . . . of the sabbath." He recognized that the Sabbath was designed for man's good when He said, "The sabbath was made for man, and not man for the sabbath."

Sunday is dedicated for reverence, thought, and worship. It is a time when our minds and souls are purged and refreshed. Sunday is the foundation stone upon which the other six days of the week are lived.

A Christian farmer who breaks the Sabbath will soon be a broken farmer. His faith will be shattered. His ability for self-discipline will be undermined. His Christian influence will go and blow like chaff.

Christian farmer, paint on your farm gates, "A Sabbath-breaking farmer will soon be a broken farmer. A Sabbath-breaking nation will soon be a broken nation." —C. Warren Long in Bulletin of Mennonite Church at Tiskilwa, Ill.

Hesston College Now Teaching Agriculture

A two year curriculum leading to the Associate in Arts in Agriculture degree is being started at Hesston College this September. For the past several years students have been asking for courses that will prepare them to return to their farms better equipped to cope with the modern farm problems.

The successful farmer must have scientific and economic knowledge of agriculture in the development of a good rural farm. Soil is most effectively utilized by those who have knowledge of how soils have been formed, how fertility has been stored in them, and how the resources of the soil can be maintained.

The successful farmer also knows what kind of plants to grow and how to improve them. He understands the principles of selection, breeding, and feeding of livestock. He knows how to maintain orchards, gardens, and attractive surroundings. He has appreciation for good and adequate farm buildings. He is familiar with the best methods of marketing the products of the farm.

One of the emphases in the course will be on the rural Mennonite community. Constant reference will be made to the student returning to the home community with a conviction to build the community spiritually as well as socially.

Courses in animal husbandry, crops, soils and fertilizers, farm organization and management, farm shop, entomology, horticulture, dairying, principles of feeding, poultry raising, and farm carpentry will be offered.

There is also a curriculum in the high school department. This course is planned very nearly like the Smith Hughes Vocational Agriculture program in our public high schools.

Lester Culp of Tiskilwa, Illinois, will be the agriculture instructor. Mr. Culp has his Master's degree in agriculture from the University of Illinois. He has four years practical experience as assistant county agricultural agent, at Meadville, Pennsylvania. Another man is preparing to teach the shop courses, and will receive his Master's degree in shop work from Kansas State Teachers College in the spring of 1951. He has had six years of actual shop experience before working on his Master's degree.

Hesston College operates a 160-acre farm. The laboratory for the agriculture curriculum will be part of the college farm program.

The program at Hesston College is being designed to serve the church. Students from other states will find the program just as helpful as will the student from Kansas. Ladies will be happy to know that there is also a strong home management curriculum being planned. Along with the home economics courses will be shop courses in home mechanics and upholstering.

Daniel Kauffman, Business Manager
Hesston College

Shickley, Nebraska
July 11, 1950

Dear Editor:

Following Mission Board Meeting, I went to Manson, Iowa, where I directed summer Bible school for two weeks. Since, I have been working at home on the farm. Despite local wind, hail, and rain damage, the small grain is quite good in this locality.

For some time I was puzzled after I came home. The dominant chord of conversation was prices, machinery, wheat, hogs, and cattle. Discussions centered about next year's new self-propelled combine and wheat acreage. It seems as if this spirit is easy to catch on the farm, but is it too materialistic?

I think the problem is somewhat solved in my mind. It is not wrong to use one's God-given intelligence in making new financial gains as long as one employs Christian methods and maintains a high sense of stewardship which is Christian, all inclusive of life, and Spirit-guided.

I appreciate the COMMUNITY with its efforts to build a strong Christian community. It is an ideal family magazine for children, youth, and adults. Its lack of immoral pictures ranks it high above most of so-called important contemporary magazines. Letters from various communities will add interest and variety. I feel "Viewpoints on World News" is also a good contribution. I am confident that the COMMUNITY will continue to have as its final goal to advance the cause of Christ.

Sincerely,
LEROY KENNEL.

Safety on the Farm Is Year-Round Job

Even though special emphasis will be placed on farm safety next week, July 23-29, during National Farm Safety Week, preventing accidents on the farm is a year-round job.

F. E. Morris, chairman of the Illinois Farm and Home Safety Committee, makes a special appeal to all Illinois farmers and their families to learn and obey farm safety rules.

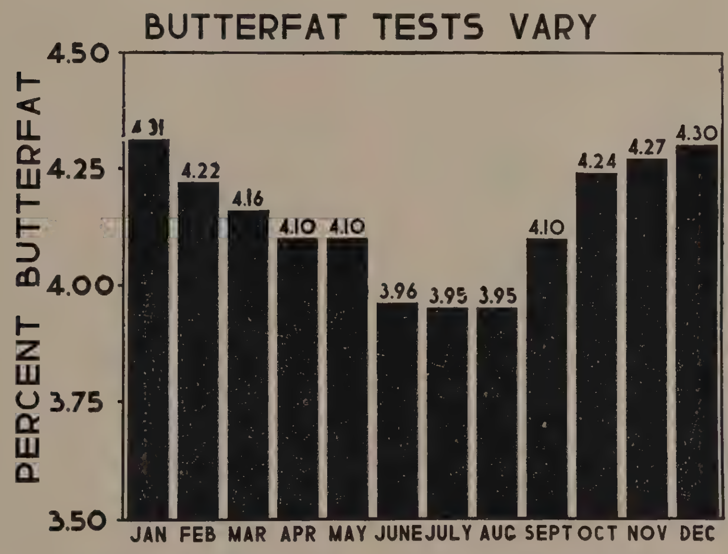
"If we can reduce the farm accident rate by only 10 per cent this year," Morris says, "we can save 1,750 lives, prevent 150,000 disabling accidents, and save $100,000,000 in expenses."

In order to reduce the number of accidents, he points out, it will be necessary for every member of every farm family to serve as a policeman to check hazards to health and safety. It is a job calling for family co-operation.

Whenever you notice anything out of place or so worn out that it might break and cause an accident, move it or fix it or replace it. Failure to do so may mean that you or one of your family will have to spend endless hours and countless dollars in hospitals and doctors' offices getting well again.

Make safety a habit. Practice the rules for farm safety, and remind others about them until following them is second nature.

Above all, Morris says, get over the feeling that accidents can't happen to you. That is the most dangerous attitude you can have and the reason that a large number of accidents happen. Instead, be on the alert to avoid dangerous situations. Obey the rules.



Source: Department of Dairy Science
University of Illinois
Data from University herd

Prepared in Department of
Agricultural Economics
College of Agriculture
University of Illinois

Butterfat Tests Vary Seasonally

Usually butterfat tests are lower during the hot summer months than during the winter. Thus in July and August, the butterfat tests of the University of Illinois herd averaged 3.95 percent compared with 4.3 percent in December and January.

Butterfat Tests Also Vary From Day to Day And From Week to Week

Butterfat tests also vary from day to day and from week to week. The butterfat test for one cow in the University herd changed from 4.3 percent for the week ending March 3, 1950 to 3.7 percent for another week in March. Butterfat for another cow varied from 4.5 percent to 3.6 percent in different weeks in March. Frequently butterfat tests for individual cows vary more than do those for the herd.

Why Do Butterfat Tests Vary?

Some of the factors causing changes in butterfat tests are: temperature changes; changes in humidity; extent of lactation period; changes in type of feed; length of time between milkings; and other irregularities in environment.

**Roland W. Bartlett, Professor
Agricultural Economics
University of Illinois**

Farmers' Week . . . 1950

Coming from Illinois, Indiana, Ohio, and Virginia, families totaling 116 persons gathered for the annual Farmers' Week program at Little Eden Camp. The cool, invigorating climate and scenery of northern Michigan provided a background for a week of relaxation and inspiration.

The Sunday services were highlighted by the morning and evening messages by S. J. Hostetler, returned missionary from India. In the evening service, Bro. Hostetler's illustrated talk portrayed the life and problems of the rural missionary of Bihar province. The tropical jungle presents the challenge of overcoming sin, sickness, poverty, illiteracy, poisonous snakes, and tigers. Each evening during the week, Bro. Hostetler brought an inspirational message from a farm-related parable of Jesus.

From Monday through Friday, morning lecture-discussion periods centered around the theme of soil conservation. Silas J. Smucker, Soil Conservationist with the Soil Conservation Service at Rensselaer, Indiana, emphasized the following general and specific aspects of conservation:

[Continued on page 32]

Viewpoints on World News

Social Security Law Extended

Carl Kreider

One of the achievements of the "New Deal" which had the most widespread acceptance was the passage of the Social Security Act of 1935. This law did three main things: (1) helped the states set up unemployment insurance schemes; (2) helped the states pay money to dependent aged people; and (3) set up a system of old-age insurance whereby both the employer and the employee were subjected to a tax to build up a fund from which old-age insurance benefits would be paid. These benefits were unlike old-age assistance in that they were available to everyone who had paid taxes into the fund for a stated period of years, regardless of whether the aged person needed the money or not. Closely related to old-age insurance benefits were the benefits paid to the survivors of deceased workers who had been covered by the act.

On August 28, 1950, President Truman signed a bill to extend the old-age and survivors features of the Social Security Act. The new law represents the first major change in social security legislation which has been made since 1939, and the changes now effected are probably the most far-reaching of any that have been made in the fifteen-year history of the act. Under the old law approximately 35 million of the estimated 64 million civilian workers in the United States were covered. Under the new law an additional 10 million workers are covered and the size of the benefits is increased by nearly 80 per cent. Self-employed persons (except farmers and professional people), domestic workers, farm hands, employees of non-profit organizations, and employees of state and local governments are now insured. Although farmers are still not covered by social security they are vitally concerned by the new legislation because farm hands are covered. Monthly benefits are increased from a range of $10 to $85 to from $20 to $150.

Why the original act was passed

European countries had social security laws twenty or more years before the first such law was passed in the United States. Even with the most recent extension, American laws are still not as inclusive as most European laws. The desire for social security in the United States, however, is clear, and the practical unanimity with which the final law was passed by both houses of Congress would indicate that both of the major political parties in the United States are committed to the program.

There are a number of reasons for the interest in social security legislation. In the first place, there are more old people in the United States now than formerly. A hundred years ago the average life span was 39 years. Today it is over 60 years. In 1870 one out of every 34 persons was 65 years of age or over. Today one out of every 13 attains the sixty-fifth year, and it is estimated that by 1980 one out of every seven will be 65 or over. Our old people are therefore no longer a small minority of our population, but are now a large and constantly increasing share of our population. They have votes and they are a political force to be reckoned with.

In the second place, the pace of activity in many of our mass production industries is such that the older worker cannot stand the strain. Employers in some of these industries are unwilling to employ new workers who are over 45. If a worker loses his job after his forty-fifth birthday and if jobs are scarce he is unlikely to find new employment.

In the third place, the fact that many more people live in the cities than ever before adds to the seriousness of the problem. On the farm it is often not difficult to care for the retired worker. The farm home is usually large enough to provide a spare bedroom for him to use. He can contribute to the family income by doing odd jobs around the house and garden, and much of the food which he eats is produced on the farm. The old worker in the city is in a much more difficult position. His children usually live in small houses or in crowded apartments where living space is at a premium. Odd jobs are scarce, and all of the food which is eaten must be purchased in a store. Social security laws are designed to take care of these people.

Why the act was extended

As was noted above, the new law authorizes payment of larger benefits to all who are covered and it applies to nearly 10 million people who were formerly excluded. The larger benefits were provided because of the general increase in the price level. Since the price level in 1950 is approximately 72 per cent higher than it was when the first act was passed, the benefits had to be increased similarly to provide for the security that was originally intended. Furthermore, many states were granting old-age assistance gratuitously that was larger than that provided in the governmental insurance scheme. Workers who had paid taxes for 12 years were not happy to receive smaller checks than other individuals who had not paid a cent of taxes were receiving. Finally, employers were also interested in larger benefits because many of them had signed agreements with their unions providing for pensions of $100 or more each month. The pensions were to be paid by the employer to the extent that they were not covered by social security. The average benefits are now sufficiently large that government payments will provide for the total cost of the pensions in many cases and will relieve the employer of any responsibility.

There were also good reasons for extending the coverage of the Social Security Act. Some of the groups which were not covered by the original act, particularly agricultural and domestic workers, were among the most needy of the dependent aged. Nonprofit institutional employers had asked to be excused from the provisions of the original act, but they reversed their position and asked to be included in the revision because they found that their failure to provide retirement benefits made it difficult in some cases to secure the most competent employees. Another strong argument in favor of adding other groups was the fact that this would

[Continued on page 32]

TRADING POST

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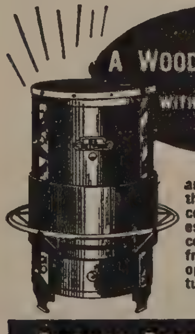

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Social Security Law

[Continued from page 30]

increase the tax receipts at a time when the total federal budget is operating at a deficit. From the beginning, federal receipts for social security have been considerably in excess of expenditures. Present annual collections total about $2½ billions whereas expenditures are approximately one third that amount. By increasing the benefits the expenditures will more nearly equal the receipts, but by increasing the number of people covered the receipts will, temporarily at least, also be augmented.

Problems of social security

It is exceedingly difficult to make an objective analysis of social security. Almost everyone is in favor of "security." The word itself has many emotional overtones. It should be noted that one could achieve a high degree of security by committing a crime which would result in life imprisonment. While in prison one could be assured of a place (such as it is) to eat and sleep and of clothes to wear. It is clear, however, that few would wish to achieve security at the high cost of forfeiting personal freedom.

The question may well be raised of whether society can in the final analysis have security without losing its freedom. Great Britain has gone much further in the direction of social security than the United States. The British seem proud of their "cradle to the grave" security program. On the other hand, their Socialist government which sponsored this program has imposed many more controls on economic life than would be tolerated in peacetime in America. It should not be forgotten that the capitalist system is fundamentally based upon risk as the source of the profits which provide the capital for the system to expand. Although many unwarranted risks have been assumed in the past, the question still remains of whether one might not extend "security" to the point at which the profit system would be endangered.

On the other hand, farmers and professional people sometimes tend to be too critical of the city worker's quest for security. To a large extent, the city worker hopes to achieve by social security a peace of mind for his old age which the farmer achieves by paying off the mortgage on his farm and accumulating a good supply of livestock and farm equipment. This should not serve to justify the action either of the farmer or of the city laborer. Both of them should be reminded that security in the ultimate sense can come only by placing one's trust in God rather than in land and buildings or in governmental schemes. It should, however, help us to be charitable in passing our judgments.

Farmers' Week

[Continued from page 29]

1. Conservation is a Christian value, a primary aspect of stewardship of the gifts of God.

2. The highest motivation for good soil management is the belief that the soil is the Lord's and the farmer's duty is to use it wisely.

3. The farmer needs to interest his sons in good farming practices, and to enable them to establish themselves on the land.

4. Good soil conservation practices are economically profitable not only for the future but in the present as well.

5. Our most prevalent crop rotations tend to reduce soil productivity rather than increase it.

6. Soil improvement should be our aim, and the increased use of meadows in crop rotations is the best means to that end.

7. The research and experience of the U.S. Soil Conservation Service have much to offer by way of aid to the farmer who wishes to be a good steward of his land.

In the Thursday morning lecture period, C. G. Smucker, West Liberty, Ohio, discussed the results of soil conservation practices on his farm slopes. With the aid of the Soil Conservation Service, tree plantings, gully dams, diversion ditches, terracing, contour and strip farming were included in a soil-saving program inaugurated in the mid-1930's. Mr. Smucker emphasized:

1. Much soil had been saved and fertility increased by these conservation measures.

2. A concern for posterity must replace the desire for immediate gain as the effective motivation for soil conservation.

3. Government service to farmers would be improved if the confusion arising out of the interrelationships, overlapping functions, and sometimes contradictory advice of the various governmental agencies were eliminated.

Several soil conservation films were shown and served to illustrate the problems of conservation in our country. An important question arising out of the group discussions was: How can the knowledge of better soil practices, and the desire to establish such, be disseminated among the farmers of our local church communities?

The farm homemakers also came in for their part on the week's program. In a series of illustrated talks by Mrs. Howard Kauffman, pointers were given on the topics of food canning, food refrigeration, altering ready-made clothes, and home safety. Special interest was shown in the discussions on home freezing of foods, and on the development of happy family relationships between the members of the farm home.

A program of athletics and recreation rounded out the remainder of each day. Both children and adults profited from this means of increasing the spirit of congeniality which characterized the group throughout the week. —*J. Howard Kauffman.*

Farm Outlook

Events have been moving so rapidly that what is written today becomes out of date tomorrow. At the least, the nation is going into a semimilitary economy of undetermined extent and unknown length. Beyond that one can only juggle the possibilities and form his own conclusions as to what lies ahead.

More hogs are expected to be marketed this fall than a year ago. Early spring pigs should be moved to market as fast as they have enough finish to go. Late spring pigs should be carried over for the January and February market which should see an upturn in prices over low November and December markets.

Present outlook favors selling cattle as soon as they are finished for their grade, or a little before. Prices of feeder cattle are likely to be high this fall compared with fat cattle. The demand for breeding stock is strong and may continue so for about a year. Prospects are not bright for wide feeding margins this winter. Feeding profits will be greater by feeding light cattle.

Outlook is for lamb supplies to be

smaller than last year during the next several months.

Production of broiler supplies is not likely to change much before November. Egg supplies are not expected to change much for a whole year.

Secretary of Agriculture Brannan announced recently that wheat farmers will be allowed to grow next year's wheat free of marketing quotas.

Food production this year is indicated to total about the same as in 1949. Substantial price advances are not expected during the remainder of the year.

Professional farm managers generally agree that lime and fertilizer are still the most profitable investment for most farmers who desire to expand production. —S. J. S.

A Housewife's Reward

"It pays to be a good housewife." With these words a reporter for the *Goshen News-Democrat* begins his story of how Mrs. Jacob Sudermann earned a free trip with her husband to New York City. Apparently Jacob Sudermann wrote a letter to the Betty Crocker program of General Mills giving reasons why he thought his wife deserved the title of "Homemaker of the Week." The judges were impressed by his reasons and both he and Mrs. Sudermann (the former Hilda Byler) received an invitation to go to New York City (expenses paid) to be guests of General Mills and to appear on the Betty Crocker radio program.

The Sudermanns have three children and live in Goshen, Indiana.

Erosion of the Land Brings Erosion of People

One hundred and fifty years ago, while our country was being settled, the pioneers found the soil so fertile and rich that one acre of cleared land produced 175 bushels of corn. Today if one acre yields 75 bushels it is astounding. Forty to fifty bushels is considered very good.

We ask: What has happened? Why the smaller crops? We can only say that the topsoil of our fields has been depleted. It has been eroded by greedy and faulty methods of agriculture. The six to ten inches of food-giving earth which cover our land has been robbed. This has such a detrimental effect upon our civilization that if it is not retarded soon, we shall deteriorate into a second- or even a third-rate nation.

A person who studies the rise and fall of empires in the past finds this very circumstance to have been a cause of annihilation. We read of the cedars of Lebanon in the Old Testament. When Solomon build the temple at Jerusalem he sent 30,000 workmen into the forests of Tyre to chop down the cedars necessary. Thus we can judge how extensive the forests of Lebanon must have been. Today there are few if any trees in that entire area. Why this change in the countryside? The answer is erosion.

Our ancestors found such extensive territories within our borders that they became prodigal with the land. This abuse has grown and has become so serious that much of our land has been entirely robbed of its fertility and many acres formerly productive are now sterile. Within a period of one hundred and fifty years, fifty million acres have become completely worn out and another fifty million have lost much of their value. Lost acreage would equal a territory four times the size of Ohio.

A person who drives through the cotton regions of the south is astounded at the sight of the poverty-stricken land. The condition of the soil is mirrored in the features of the people who live in the depleted area. The inhabitants are undernourished. They become an easy prey for disease. They lack ambition. They are the victims of many injustices. Such conditions naturally drive them from the soil. They dream of greener pastures within city boundaries. Thousands of them flock to urban areas. Crowded cities result. Social problems multiply. Crime and delinquency increase. A city population becomes a dying population. The nation declines. Thus the erosion of the soil finally results in the erosion of men and nations.

(Rev.) Julian J. Schaefer, National Catholic Rural Life Conference.

Check Your Kitchen for Safety

Miss Gladys Ward, home management specialist, University of Illinois College of Agriculture, and co-ordinator of the Illinois Safe-Homes Program, says that scalds and burns rank high among kitchen accidents. Follow a few simple safety rules, and you will reduce the possibility of accidents in your home.

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You can make a good income by selling subscriptions. Get ready now to sell The Mennonite Community in your neighborhood this fall and just before Christmas.

Write us for commission rates and subscription blanks

The Mennonite Community
Scottdale, Pa.

Try to keep the children out of the line of traffic while you're working in the kitchen. A gate at the kitchen door will keep small children out while you're using hot water or fat for cooking.

Make it a habit to turn handles of all pots and pans toward the back of the range or table—never let them protrude over the edge.

Watch where you put electrical devices in your kitchen. A cord dangling from a coffee percolator naturally invites inspection by your youngsters. Keep it well out of children's reach.

Do you keep matches out of the reach of small children? Use only safety matches if there are children in your family. Provide a noninflammable receptacle for burned matches. It may save a life.

THANK YOU!

Brownsville, Oregon
August 16, 1950

Dear Editor:

I have appreciated your articles and pictures. The trees on the cover page of the August issue were miscalled pine. They are Douglas fir, the most common species west of Cascade Mountains.

Sincerely yours,
Harvey Reeser.

Mennonite Community Cookbook

Your favorite recipes (the ones your grandmother had) are among the 1400 in the MENNONITE COMMUNITY COOKBOOK. This book was compiled with the help of scores of women from our Mennonite communities throughout the United States and Canada. Each recipe is signed by the contributor.

The book is authorized and sponsored by the Mennonite Community Association of Scottdale, Pennsylvania.

Order your copy now from the Mennonite Publishing House at Scottdale, Pa. Price, $3.50; thumb indexed, $4.50.

Advertisers for the Month of October, 1950

Brunnerville Iron Foundry, Brunnerville, Lancaster County, Pennsylvania	31
Coblentz, Simon, and Son, Route 1, Uniontown, Ohio	31
Friendly Book Store, 234 West Broad, Quakertown, Pennsylvania	31
Glick, Daniel, Smoketown, Pennsylvania	31
Hess, Mrs. N. H., Lederach, Pennsylvania	31
Horst, Elam S., Bareville, Pennsylvania	31
Kintzi, Richard, 258 W. Main St., New Holland, Pennsylvania	31
Martin, D. H., Elizabethtown, Pennsylvania	31
Mennonite Publishing House, Scottdale, Pennsylvania	2, 31, 34
Musser Leghorn Farm	31
Neuhauser Hatcheries, Inc., Napoleon, Ohio	31
Newcomer Oil Company, 903 South Market Street, Elizabethtown, Pennsylvania	35
Riteway Products Co., Box 6-A, Harrisonburg, Virginia	31
Shenk Hatchery, The, Harrisonburg, Virginia	35
Ulrich Products Corporation, Roanoke, Illinois	36
Witmer Implement Service, Route 3, Shippensburg, Pennsylvania	31
Waterloo County Holstein Breeders, Lorne Brubacher, 23 Locust Ave., Kitchener, Ontario	31
Young, Arthur S., Co., Inc., Kinzers, Lancaster County, Pennsylvania	31

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With a Mammoth Message

TO read in Martyrs' Mirror is to learn that come what may the Christian life is one of supreme discipleship, of adherence to a way of life as expressed by Jesus and His apostles. In this Mirror is a beautiful reflection of those whose lives are written in eternity for the sake of the Gospel.

Love can be triumphant despite persecution. Christian faith does provide hope. The love of Christ in one's heart is Christian knowledge and life at work. Martyrs' Mirror stems from a true faith in Christ and is evidence of that indelible mark which our forefathers have made in Christendom and of a faith which has no equal.

(We are sure that you'll be interested in knowing that over 1,000 copies of Martyrs' Mirror were sold during the first month they were available; also, that a surprisingly large number were sold in quantities to one address. Order your copies today! Write for your complimentary copy of the twenty-four page story of the Ephrata Martyrs' Mirror, which is a reprint of a Mennonite Community article.)

$9.75 ea.; 3 to 5, $9.25 ea.; 6 to 9, $8.75 ea.; 10 or more, $8.25 ea.

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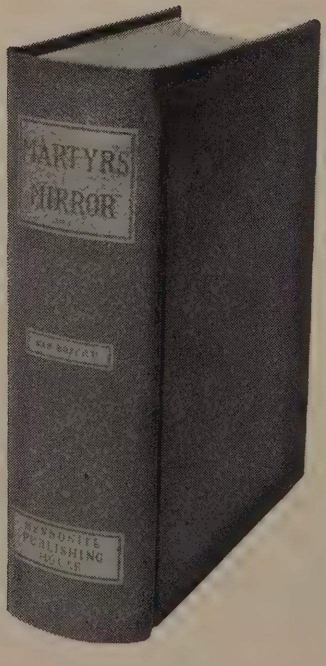

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The Strength of the Mountains

Buildings or businesses must be solidly built on firm foundations to last. We folks who work at the Shenk Hatchery like to feel that the strength and stability of the hills that surround us are suggestive of the policies that guided the founder of this business. The aim of always improving the quality of chicks our producer-customers buy, for instance, is a firm cornerstone of this hatchery. The policy of rendering maximum service to our customers is another.

We know that if we successfully work each day to continue these policies, the patrons of the Shenk Hatchery will prosper and we will be adding to the foundations upon which this business was built. Our everyday job is to produce a broiler chick capable of quick development, economical growth and better marketable condition when it's time to sell. Call or write us for particulars.

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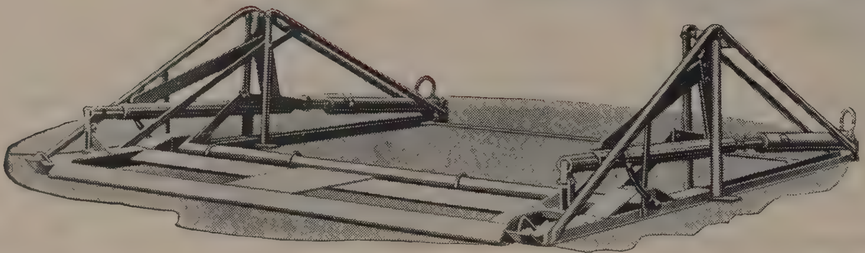
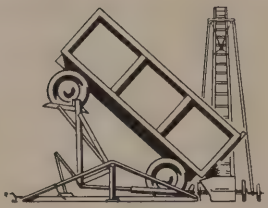
Hydraulic TRUCK AND WAGON HOIST



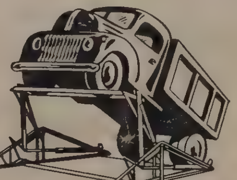
The only COMPLETELY Hydraulic hoist on the market!

EXCLUSIVE NEW DESIGN. Only the DOMOR Hoist gives you 100% smooth, safe, powerful HYDRAULIC power. No chains, cables, or pulleys to give you trouble. Compact—no part of hoist rises above cradle. Ruggedly built with extra-heavy parts . . . all-steel welded construction.



LIFTS EXTRA HIGH . . .DOES NOT PULL REAR WHEELS AWAY FROM ELEVATOR

Adjustable height gives extra high lift for dumping. Will not pull rear wheels forward . . . will not pull wagon off cradle if rear wheels are blocked.



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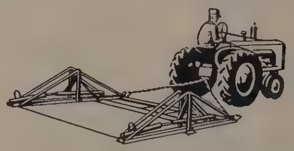

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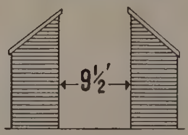

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Hoist has clearance actually lower than wagon wheels.

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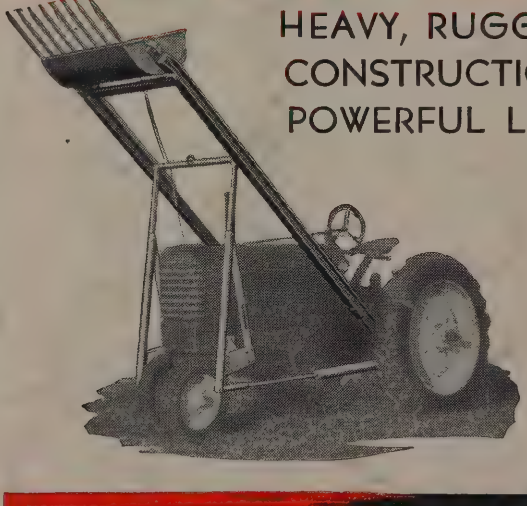

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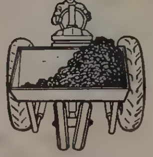
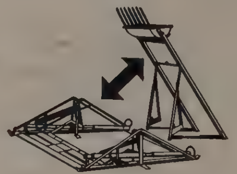


Handles Unbalanced Loads—two big cylinders are equalized to receive even distribution of power as required. Makes it easy to lift rocks and bulky materials . . . a cinch to work slopes!



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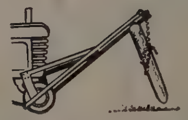

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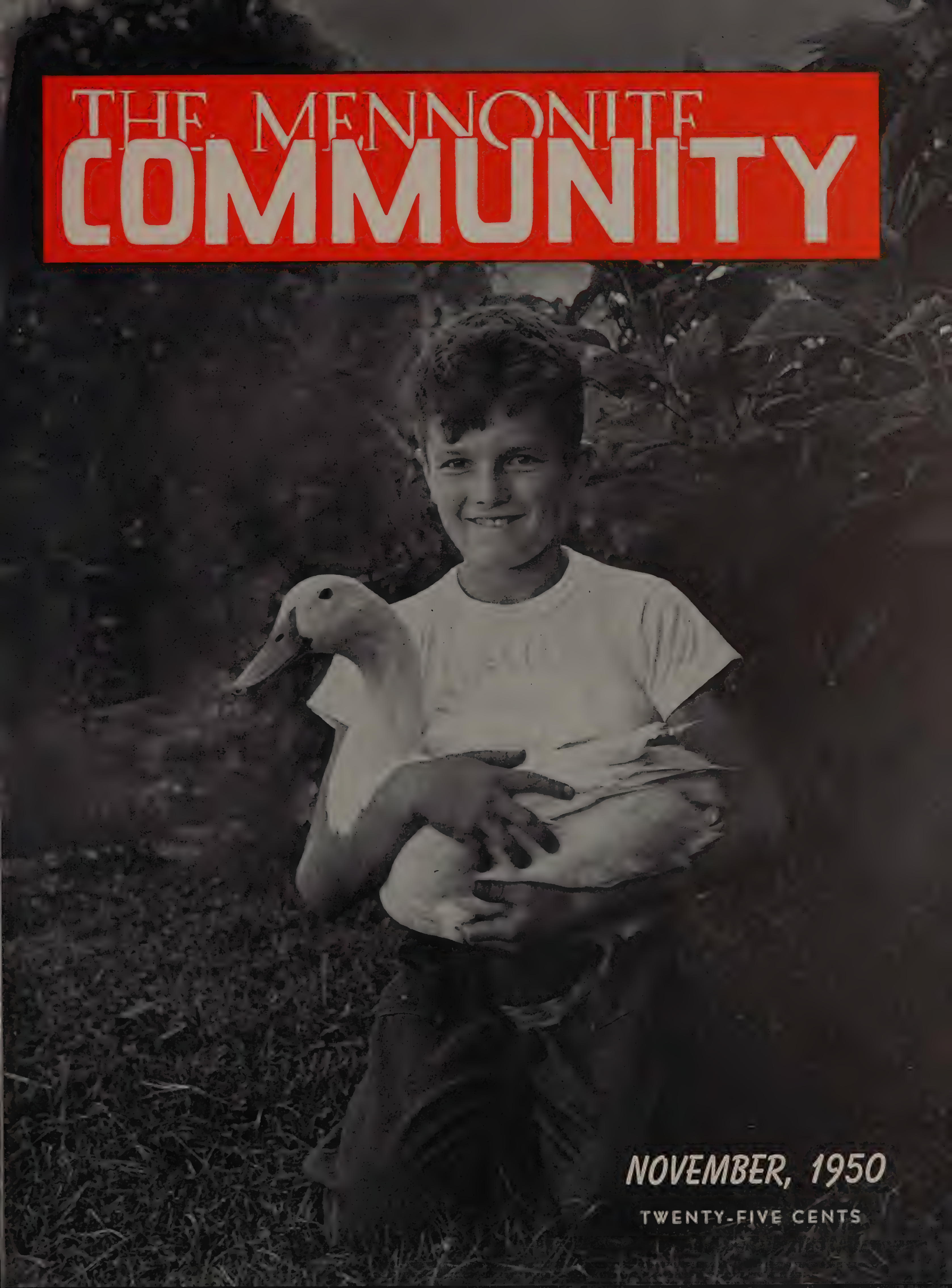

NOVEMBER, 1950

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Our Churches

When the first Springdale Mennonite Church of Waynesboro, Va., was built in 1825 it was erected on the old "Springdale" estate which dated back to colonial days. A later church was built in 1886 which served until 1941 when the present building replaced it. The seating capacity of the new church is 470. It is four miles south of Waynesboro.

Members of the Springdale Church are descendants of settlers who came from Rockingham County, Va., Maryland, and Pennsylvania. Today, as in the years past, most of the members are Augusta County farmers. The congregation numbers 235 baptized members. There are mission outposts at Stuarts Draft and Lofton, Va. J. R. Driver is bishop of the district; F. E. Weaver and Charles Grove are ministers. Fred Driver is deacon.

The picture shown here was taken by a photographer of the Soil Conservation Service who comments in writing that: "Good land can support good churches."

Mennonite Community

NOVEMBER 1950

Volume 4 Number 11

EDITOR

Grant M. Stoltzfus

ASSOCIATE EDITORS

Paul Erb, Scottdale, Pa.
Guy Hershberger, Goshen, Ind.
Olive Wyse, Goshen, Ind.

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Contents

The Voice of the Valley 4
John W. Wayland

Mennonites Contribute to Poultry in Shenandoah Valley 6
James E. Gross

Progress in Poultry Equipment 12
Perry S. Martin

Progress in Poultry Breeding 14
Dr. A. B. Godfrey

Editorials 16

Broiler Production in Virginia 18
Hollis Shomo

Homemaking Briefs 20
Olive Wise

Young Community 22
Winifred Paul

Making the Most of Our Land 24
Dr. T. S. Buie

If Thine Eye be Single 26
Elaine Sommers

Viewpoints on World News 28
Carl Kreider

The Voice of the Valley

If the Valley had a voice,
Would it speak?
Would it tell of Boone and Jackson?
Would it seek
In its own unending glory
Matchless theme and epic story,
If the Valley had a voice?

If the Valley had a voice,
Would it sing?
Would it fill the boundless heavens
In the spring
With a melody inspiring,
Till our tasks should be untiring,
If the Valley had a voice?

But the Valley has a voice,
And it speaks.
In the waters ever flowing,
On the peaks;
We can hear it as we listen,
'Mid the flowers or snows that glisten,
For the Valley has a voice.

Yes, the Valley has a voice,
And it sings.
Most of all it thrills the silence
Like the wings
Of a soul's upleap to beauty,
Or a will's strong rush to duty:
Yes, the Valley has a voice.

—John W. Wayland.

In the Shenandoah National Park is a view northward along the Blue Ridge Mountains of Virginia.

Near Island Ford is a bend in the Shenandoah River as it flows through Rockingham County.

Hatcherymen, farmers, servicemen, marketing men, and equipment manufacturers have built this industry.

A flock of turkeys in Shenandoah Valley.

Mennonites Contribute to Poultry Industry in Shenandoah Valley

James E. Gross

THE EARLIEST known custom hatchery in Rockingham County was started by Samuel H. Blosser, a Mennonite who was highly esteemed by those who knew him. He was the father of Fred Blosser who now operates Blosser's Hatchery in Dayton, Va. Jonas Blosser, another son, is a longtime worker at the Sunny Slope Hatchery and also a leader in poultry as is another brother, Amos Blosser.

James E. Gross of Park View, Harrisonburg, Va., is employed by the M. C. Showalter Co., Inc., of Broadway, Va. Before entering the poultry business he was a teacher of agriculture.

The first multi-deck incubator in the valley originated in Broadway in 1912 under the direction and leadership of Perry S. Martin. Heretofore only about 15,000 eggs could be incubated in each unit. This number was doubled by the two-deck and soon tripled by the three-deck incubation. These early incubators used coal for fuel to heat water which was circulated through the different decks to give the required heat. Later electricity was used to heat the water before the use of the circulating fans.

The introduction of the much-improved, all-electric incubators, such as the Petersime, the Robbins, the Buckeye, and the Smith, gave incubation a still greater impetus both in volume and in efficiency.

The Park Hatchery was started in 1917 by A. G. Heishman, a well-known Mennonite minister. He used the multi-deck New Town incubators with a capacity of 30,000 eggs. His careful and conscientious efforts in this work meant much to development of the poultry industry in the Shenandoah Valley.

William Heatwole, John Garber, and Jacob A. Shenk, late owner and manager of the Shenk Hatchery in

Park View, were also early contributors in the production of better quality chicks. Some time later, Frank Harman sold and still later produced chicks which now enjoy a good popularity and demand, known as the chicks which are as "Sturdy as the Hills from Which They Come."

Shank Brothers Hatchery of Broadway, operated by John F. Shank, and the Hill Top Hatchery, owned by Samuel S. Shank, should also be mentioned for their contribution in producing chicks and poults. The sincere efforts on the part of the above Mennonite brethren to give good quality at a minimum cost have made a great contribution to the development of the industry.

Blood testing of the breeder flocks by the hatcheries and the state has done much to increase the livability and of course the profit in poultry production. The testing is done to eliminate the disease known as pullorum or bacillary white diarrhea. It is carried on by two methods. One is known as the whole blood or the short test, by which method the reactors can be taken out immediately. The other is the tube test or serum test, which requires a sample of blood from each bird to be taken to the laboratory for testing by a trained man. The latter method only, has been recognized by the state, but the whole blood test is very satisfactory if done by a careful operator, and is used quite extensively as a supplementary test, and even exclusively by some hatcheries.

The sexing of chicks, or the separation of the sexes, also did much to advance mass production. The writer was one of the first to do the blood testing and the sexing.

BROILER PLANT NEAR HARRISONBURG

John Branner and his wife work together to keep their plant spic and span. The plant has a capacity for 6,500 broilers.

Advantages in Contracting of Poultry

A unique feature, which has contributed perhaps more to increasing the volume of the industry than any other, is the contracting by the mills of the broilers to be raised. Among the early mills of the valley engaged in this contracting were the M. C. Showalter Mill and the Mutual Mills, both of Broadway, Virginia. The following names can be given as those connected with the Mutual Feed Mill: John H. Alger, Hobart Turner, C. C. Turner, and Edgar Cline.

Briefly, the mills furnish the chicks, feed, litter, fuel, grit, and all medications necessary for the growing of the broilers or roasters. The grower furnishes the equipment including buildings, and the labor required. The mill and the grower agree on a certain per cent of the profit made when the broilers are sold. This was originally seventy-five per cent for the grower but has gotten up to ninety per cent in recent years.

To show the success that this contract has had, I might state that the larger businesses have attained a total of 600,000 and even more chickens under contract at one time, and fifty to a hundred thousand turkeys in season. This financing, servicing, and fair dealing by our brethren have made it possible for a great many people to raise poultry at a substantial income who could not have financed the project themselves nor even have been able to furnish the credit to raise the poultry in any other way.

This contracting has been so satisfactory that now many growers who could finance their own projects, choose to contract, so that they can benefit by the service given to them by the mills and not be required to take the risk of losing if disease or a low market comes their way.

Due to the large volume, it is possible for the contractors to keep in better touch with advances made in better feeds, better methods of production, disease prevention and treatment, and marketing, than any one grower could possibly do.

All of the conditions and terms of this type of poultry production can conscientiously be carried out by the Christian and thus are a satisfactory means of gaining a good income for our people who cannot engage in all the kinds of businesses that the world offers.

Disease Control and the Serviceman

The control of diseases such as pullorum, coccidiosis, colds, blackhead, Newcastle, etc., presents no small problems in the production of poultry.

The many sulfa drugs, sulfaguanadine, sulfathiazole, sulfamerazine, sulfadizine, sulfamethazine, and sulfaquinoxaline, have helped very greatly. Sulfaquinoxaline has done very well and promises even greater control, if fed almost continuously, than any previous sulfa has given. Nitrofurazone and megasol may also prove very helpful.

Vaccination for Newcastle is quite hopeful, if carried out with parent stock as well as growing stock. Both the live, killed and modified virus are used. Vaccination of the day-old chick is not proving to be helpful.

The serviceman and his truck with medications have become a very essential part of the contract broiler business. He is kept extremely busy taking care of the SOS calls. His regular service calls, when he has 500,000 or more broilers to look after and around 50,000 or more turkeys in season, provide employment enough for two men. His contacts with the

M. C. SHOWALTER CO. INC
Larro Feeds
M. C. SHOWALTER CO. INC

ON A BUSY MORNING

M. C. Showalter, Inc., feed store is located in Broadway. Besides selling feed and contracting poultry the company makes waterers, feeders, and ventilators. It is well-known for the production of a wood-burning stove.

TURKEYS ON THE RANGE

Overlooking the town of Broadway is this flock of turkeys on the farm of H. M. Turner. Turkey flocks have increased over the years until this area is known as the largest turkey center east of the Mississippi.

A LONG BROODER HOUSE IN THE GOSPEL HILL COMMUNITY

Byron Conley (standing next to truck) and his sons (Hinton on truck and Wilmer and Ralph to his right) and Mr. Charles Ray (extreme left) have just unloaded sawdust to cover the earth floor of the brooder house. A new lot of baby chicks are soon to come. The Conleys are members of the Gospel Hill congregation.

A SERVICE MAN AT WORK

James E. Gross examines a diseased chicken that was brought about twenty miles to the laboratories at Broadway. Service men give help not only to sick flocks but they also give advice for better feeding and ventilation.

RHODES' WHITE HOLLAND TURKEY

Robert Rhodes and his wife stand under a tree that shades their flock of white Holland turkeys.

INSIDE A BROILER PLANT

Six week old broilers are in this well-equipped plant that belongs to Richard Ulrich of Harrisonburg.

growers are very important. He can give valuable help, not only in case of sickness, but in giving suggestions for more efficient feeding, ventilation, etc.

Production Practices and Data

At the time of this writing it is costing the better growers twenty-one or twenty-two cents per pound to produce a twelve-week-old broiler or roaster, this cost excluding labor and depreciation on buildings and equipment. The best growers are getting an average weight of 3⅔ lbs. to 4 lbs. at twelve weeks, with a feed efficiency of slightly over 3 pounds. By feed efficiency we mean the number of pounds of feed required to make one pound of weight. The better growers have recently made a profit of 30¢ to at least 40¢ per bird. However, as prices decline profits also fall.

During the week ending April 16, 1949, hatcheries in the 10-county Shenandoah Valley area hatched 934,000 chicks. Placements for this week combined with inshipments totaled 872,000 chicks.

The total number of chicks placed in the same area for the year of 1948 was 27,526,000. This area held third place in the entire United States. The Del-Mar-Va section held first place, and North Georgia second place.

How Valley Poultry Is Marketed

There are at least seven poultry-dressing plants in the valley which dress much of the poultry produced. Broilers, fryers, and turkeys take first place. Several of these plants eviscerate and package parts which are frozen and marketed, all ready for the kitchen.

One dressing plant has specialized on a super quality pack. To make this pack they are willing to pay a premium for high quality poultry. It is packaged in an attractive wrapper and its demand is very promising. This superior product starts in the feed mill, the hatchery, and even in the equipment factory, and finds its way into the best kitchens of our cities.

Much of our poultry is hauled alive to the cities and dressed and marketed there. It is hauled to Washington, Baltimore, Philadelphia, New York, Ohio and Pennsylvania cities, and some to the South. Shenandoah Valley poultry enjoys a premium on many markets because of its high quality.

Long's Produce of Broadway is one of our best live poultry terminals. Mr. C. W. Long, the owner and operator of this business, is well known for his integrity in buying and selling. He operates ten large trucks and the name Long is known in many cities. He markets approximately seven million pounds of poultry annually consisting of broilers, fowl, and turkeys.

Poultry Equipment Is Manufactured in the Valley

In 1925 the Shenandoah Manufacturing Co., now known as the Shenandoah Equipment Co., built the Shenandoah Brooding Equipment, which made possible the rearing of 30,000 chicks with one coal fire by the use of circulating hot water. There were approximately 1000 of these systems manufactured and installed between 1925 and 1935. The first installation of this system was installed for A. G. Heishman at Park View.

GROWER AND CONTRACTOR

Marvin Rexrode (left) is one of the many turkey growers who contracts with Mennonite poultrymen from the Valley. His farm is nestled among the mountains west of Broadway, Va. Perry G. Wenger (right), farmer and poultry contractor, helps weigh one of turkeys. Note the old type rail fences in the background.

POULTRYMAN IN THE HIGHLANDS

Dean Halterman is in the foreground with 2,800 of his 5,000 turkeys. He contracts turkeys and chickens with the Mutual Feed Co. of Broadway. This year his turkeys were hatched on Samuel Shank's farm and the eggs came from the flocks of Hobart Turner and John Alger.

THE MUTUAL FEED CO.

Trucks are lined up outside the Mutual Feed Co. which is headed by John Alger, Hobart Turner and Edgar Clive. The company mixes as well as sells feed in the Broadway area.

A PLANT FOR 20,000 BROILERS

Glenn and Lowell Kauffman mow the law in front of the modern broiler plant owned by their father, Fred S. Kauffman of Park View, Harrisonburg, Va. Virginian hills make it convenient to unload feed directly from truck to upper floors.

Perry S. Martin, a well-known resident of the Park View section, was a leader and inventor for the Shenandoah Manufacturing Co. Others who made a contribution to this company and who invented, manufactured, distributed, and installed much poultry equipment were, Francis Bechtel, Early Suter, Perry Wenger, Aldus Brackbill, and many others.

More recently Lewis Martin, Richard Martin, Lewis Strite, Menno Suter, and others made their valuable contribution in furnishing good poultry equipment for the production of broilers, eggs, and turkeys.

The wood-burning brooder stove has made the raising of broilers possible in wooded areas of Virginia and West Virginia. Charles C. Turner, John Fulk, and the Shenandoah Company were leaders in the manufacturing of the stove which came to be known as the Shenandoah Wood Burning Brooder Stove. Then in 1935 M. C. Showalter came out with another wood-burning stove which with its cast top and grate soon came to be quite a favorite. Many of these stoves have been sold, hundreds going into the mountains of West Virginia and truckloads to Georgia, North and South Carolina.

The improvement of waterers, feeders, and the discoveries made in proper methods of ventilation have contributed much to the efficiency and success of the industry. Both M. C. Showalter and the Shenandoah Company have produced these necessary articles of equipment which have enjoyed a good demand through the Shenandoah Valley and even much farther away.

READY TO SELL

Rockingham Roasters are some of the fancy fryers that have given Valley poultry a wide reputation. These are from the farm of Frank Harman near Harrisonburg.

Ready to Cook
VIRGINIA FRYER

Progress in Poultry Equipment

Perry S. Martin

Shenandoah Equipment Co.
POULTRY EQUIPMENT MANUFACTURERS

WHERE POULTRY EQUIPMENT IS MADE

The Shenandoah Equipment Co. manufactures waterers, feeders, and ventilators. It is best known for building a brooder that makes it possible to rear 30,000 chicks with one coal fire by the use of circulating water.

WHEN I FIRST became interested in poultry culture as a boy about the turn of the century many were the wise heads who confidently predicted that the "chicken business" would soon be overdone.

Poultrymen of the "gay nineties" would no doubt be just as much amazed at the size and capacity of our modern hatcheries with their scientifically designed equipment and by our broiler factories with their automatic heating, ventilating, feeding and watering equipment and also by the results secured by our present feeds and feeding methods as they would by flying boxcars and atom bombs.

For the dollar value of a business to grow from the place where it represented mere "pin money" for the farmer's wife to the point where it has become the greatest single source of agricultural wealth of a community and represents approximately a twenty million dollar annual income for a single county, places it in the category of big business. Such is the present status of the poultry industry in Rockingham County, Virginia. Since approximately three fourths of the above-mentioned income is represented by the production of broilers, this article will deal more specifically with factors entering into this phase of the poultry business. Catering to such a huge industry are many associated operations including about three dozen hatcheries, many feed mills and mixing plants, and several large dressing plants, not to mention factories making poultry equipment and shipping coops and a number of plants for cleaning, sterilizing, and mending feed bags. The steady growth of this industry has also greatly stimulated the demand for various types of building materials and also provides increased employment for many mechanics including carpenters, masons, plumbers, and electricians.

A Trend Toward Multi-Story Houses

As will be indicated by the photographs showing a few of our modern broiler plants the trend is definitely away from long brooder houses of a single story and toward large multistory buildings. It is felt that by increasing the number of birds under one roof a saving in labor is effected and the cost of a given amount of floor space is reduced. The majority of these buildings are made from cinder blocks or similar masonry units and the depth may be as much as 40 feet with windows in both the front and rear walls. Metal sash are generally used for the windows and the type preferred is one so constructed that a considerable part of the sash may be swung open to provide a large area for ventilation and also to admit direct sunlight into the building. In order to secure greater permanence and facilitate cleaning the trend is away from the use of wood flooring and instead a layer of concrete approximately two inches thick is placed over a board floor for the upper stories of these buildings. The trend is also away from the plan of dividing the building into a number of rooms by wire or solid partitions and the entire floor of large buildings may be a single room accommodating several thousand birds. This is a further step in the effort to save time and labor and it also has the desirable result of providing more liberty for the birds.

Perhaps it would be well to say a word about the roof construction of these large buildings. From the standpoint of first cost and utility a shed roof of the so-called built-up type of construction has proved the most satisfactory. In order to prevent dampness due to condensation during cold weather and to reduce the temperature of the upper floor during hot weather the ceiling should be insulated. It has been found to be highly effective in reducing the ceiling temperature due to the sun shining on the roof to spray the roof with aluminum paint. This practice may reduce the ceiling temperature as much as 10° to 15° which is of vital importance in hot weather brooding.

Central Heating Now Practical

The plan of using individual brooder stoves has largely given way to the central heating plant, many of which are equipped with stokers or oil burners so as to provide fully automatic heating. Hot water systems having eight to ten pipes located about a foot above the floor are largely used. The heating pipes are generally located back of the center of the building but not along the rear wall. As a general rule the pipes are covered with one-ply roofing or tarred felt which may be re-

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Perry S. Martin of Park View, Harrisonburg, Va., has been interested in poultry equipment since he was a boy, patenting his first invention (an electric alarm) at 19 years of age. Since then he has taken out more than fifty patents.

newed for each brood. Some have wooden platforms over the pipes which are covered with litter and therefore provide additional floor space.

There has recently been perfected a forced air heating system for brooding and at least one large two-story brooder house has been equipped with this new system.

Radiant heating in which hot water pipes are placed in the concrete floor has also been tried in a number of buildings but the results have not come up to expectations. One of the problems is that droppings quickly form a thick insulating blanket over the floor making it difficult to maintain a satisfactory room temperature in cold weather.

Fans Aid Ventilation

Air is Life Essential No. 1 and the saying, "You can live a few weeks without food, a few days without water, but only a few minutes without air," applies to poultry as well as human beings. Because poultry are short-lived "high pressure" animals, so to speak, with high body temperatures (about 106°), rapid pulse and respiration, they require more air per pound of live weight than other farm animals.

The advent of large multi-story brooder houses in which many thousands of broilers are grown under one roof has greatly increased the problem of maintaining adequate and satisfactory ventilation. Until rather recently ventilating through the windows was largely depended upon but under the quickly changing weather conditions of winter it has been found difficult to prevent floor drafts which increase the tendency to respiratory diseases. Also during the hot days and warm nights of midsummer there may not be sufficient air movement to prevent the animal heat of the birds from causing the room temperature to rise to the point where they may become very uncomfortable and growth is retarded. For this reason some broiler growers are now installing forced ventilating systems using exhaust fans. The least expensive and most satisfactory system is to locate a large exhaust fan in a pent house on the roof with separate ducts leading to each floor of the building. Such systems are automatically controlled by thermostats and electric timing devices so as to provide the correct amount of ventilation for broilers of different ages under varying weather conditions.

Automatic Waterers That Are Sanitary

All the larger buildings and the majority of the smaller ones for that matter are equipped with some type of automatic watering system. Usually the water line extends the entire length of the building with automatic valves at intervals of ten to fifteen feet. Attached to each water valve is a water trough from three to five feet in length. The desired water level in the trough is automatically maintained by the weight of the water. It has proved best to have the water trough so constructed that only a small volume of water is needed to provide sufficient depth, about three quarters of an inch, for drinking so as to get the fastest possible change of water in the trough. This insures a much more sanitary condition and by the water being clean and fresh increased consumption is encouraged which makes for more rapid growth and better health. Also by carrying a low water level less water is thrown on the floor which is also highly desirable. Where an abundant supply of water is available some buildings have been equipped with a long V-shaped trough extending the full length of the building and with a constant flow of water entering one end and being discharged at the other. This system not only requires an ample supply of water but also demands an adequate and satisfactory means of disposing of the overflow.

FOR GOOD VENTILATION

Multi-story buildings, such as these are, make problems of ventilation. This three-story building has an automatic ventilating system. Notice the pent house on the roof in which are large exhaust fans.

Feeders That Do Not Waste Feed

The cost of feed represents the largest part of the expense of producing broilers. Also the labor of maintaining a supply of feed before the birds is no small item. The further fact that feed waste may seriously affect profits makes the matter of feeders and feeding one of vital importance. The majority of growers still use two sizes of metal feeders having either wire grills or revolving reels to prevent perching. These feeders are filled by hand and a coal scuttle seems to be the most satisfactory device for the purpose. Of course the chief cause of feed waste is filling the feeders too full and the failure to have proper means for keeping chicks out of the feeders. Recently a number of buildings have been equipped with mechanical feeders whereby the feed is carried constantly from a hopper in the feed room throughout the length of the building by a chain conveyor operating in a small feed trough which is adjustable in height. This system saves a considerable amount of labor. However, the general feeling seems to be that this equipment has not been perfected mechanically to the point where it is entirely satisfactory.

Perhaps it would not be proper to fail to give at least passing mention to the huge turkey industry of Rockingham County since Harrisonburg, the

[Continued on page 15]

PEDIGREE DAY AT THE HATCHERY

The marked eggs are placed in wire pedigree baskets on the 18th day The chicks from each hen are wing banded with special bands stamped with their mother's trapnest number.

Progress in Poultry Breeding

Dr. A. B. Godfrey

Here is a chapter in the story of how better strains of poultry are developed.

THE CHICKENS and turkeys produced today are vastly superior to those produced ten or twenty years ago. We have egg production strains of White Leghorns, Barred Plymouth Rocks, Rhode Island Reds, and New Hampshires that consistently lay better than 200 eggs per year on a hen-house basis. We have strains of New Hampshires that will average better than three and a half pounds of growth with a feed efficiency of close to three pounds of feed per pound of gain in twelve weeks under commercial broiler conditions. Some have produced as much as four pounds per bird.

The Broad Breasted Bronze turkey that we generally demand today was not generally produced ten years ago. The Beltsville Whites so popular in the Shenandoah Valley at the present time was not released commercially until 1942.

The average egg production in this country has increased from thirty-seven eggs since 1936. A large part of this increase has been due to the hatcherymen using breeding stock produced by breeders using better breeding methods. Some breeders have strains that will average two hundred and twenty-five to two hundred and fifty or more eggs on a hen-house basis. Such strains have been developed by adequate progeny testing a large number of sires and dams each year and selecting breeding stock primarily on a family basis. These characters that influence egg production are highly influenced by environment and can be measured accurately only by the progeny test.

Other breeders have made tremendous progress in developing better broiler strains by extremely rigid selection on appearance alone. They have especially improved the highly heritable factors that contribute to rate of growth and feathering. These meat quality characters can be improved rapidly as compared to egg production because they can be observed in both sexes and early in life of the bird.

Crossbreeding has been used extensively in recent years for broiler production. There appears to be a trend now toward pure breeds in certain sections, due largely to the dressing plants demanding a bird with better dressing qualities. In some of the Pacific Coast States a special bred Cornish male is crossed with the New Hampshire. The Cornish Crosses have been used rather extensively in the Chicken-of-Tomorrow Contest.

A chicken known as an Austra-White has been rather popular in the Middle Western States for a number of years. It is produced by crossing Black Australorp and White Leghorns. Another cross that is very popular in the Northeastern States is Rhode Island Red or New Hampshire male and Barred Plymouth Rock female. These so-called black "sex-linked" pullets are still gaining in popularity for egg production.

And Now the Hybrid Chicken

A recent trend that has created more interest than anything that has happened in the poultry industry (other than possibly Newcastle disease) has been the production of so-called hybrid chickens. One seed corn company has a type of crossbred chicken sold in large commercial quantities. These birds are produced by crossing combinations of inbred lines of White Leghorns, New Hampshires, and Rhode Island Reds. One other seed company and a number of poultry breeders are now developing similar programs.

Sufficient evidence is not available to date to give us much information as to the practicability of producing crosses of inbred lines. Research at the Beltsville Research Center confirms the possibility of obtaining in-

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A. B. Godfrey, Ph.D., is a geneticist employed at the Shenk Hatchery of Harrisonburg, the largest hatchery in Virginia. His experience includes a period of service with the federal experiment station at Beltsville, Md.

THE TRAPNEST

A hatcheryman traps a breeding hen. Note that the large wing band number is written on the egg.

creased egg production from such breeding methods. Crosses or inbred lines averaged two hundred and twenty-five eggs over a period of six years as compared to averages of 194 and 200 for Rhode Island Reds and White Leghorns respectively. Tests conducted by middle western hatcherymen would indicate that birds produced in this way are superior for general farm conditions.

Careful Selection and Progeny Testing for Broilers

In producing chicks primarily for broiler production the most promising breeding program appears to be one that combines very rigid selection with progeny testing. An inbreeding program would not be satisfactory until the rate of progress by this method has diminished. The improvement of a factor contributing to broiler quality depends on (1) the selection pressure and (2) its heritability. A high degree of selection pressure is attained by culling rigorously and breeding from the remaining birds over a longer period of time. Egg production, livability, and other factors highly influenced by environment must be considered on a family basis.

The breeding program for the Shenk Hatchery was planned to have a very large amount of selection pressure and at the same time accurately measure all of the genetic characters needed to produce the most profitable chicken. We established 54 single male matings in order to be able to progeny test a large number of cockerels. More than 32,000 pedigree chicks were started this season. About 7500 pullets will be housed and 3200 will be trapped for egg production. The 3200 selected for trapping will represent the top 20 per cent of the pullet chicks that have the best broiler qualities on an individual and family basis.

Previous to the 1951 breeding season, 800 or one fourth of the trapnested pullets will be moved to the single male matings. The birds will be selected on the basis of their individual egg records combined with that of their sisters. This family record is the only reliable measure of the egg-laying ability. Egg weight, shell texture, hatchability, and livability are considered as well as egg numbers.

Sixteen weekly, pedigree hatches will be made from the eggs produced by these special matings; since these 800 birds were selected for superior broiler qualities as well as egg production and hatchability all the progeny obtained will be brooded and observed for broiler qualities. This completes our annual cycle.

Chicks from the Shenk Breeding Farm are used for flock replacement on the key breeding supply flocks. These key farms are used to produce the chicks for the other hatching egg supply flocks. This enables us to have over 100,000 breeding hens of about the same breeding quality giving uniformity to our entire output of commercial chicks.

POULTRY EQUIPMENT

[Continued from page 13]

A Word About Turkeys

county seat, claims to be "The Turkey Capital of the East." I well remember as a boy how my parents succeeded in raising to marketable age about twenty turkeys for which they received the unusual price of 18¢ per pound and how part of the proceeds were used to buy a new suit of clothes for me. With the advent of modern incubating and brooding equipment and the production of scientifically balanced feeds the stage was set for the mass production of turkeys as well as broilers. For the past several years the value of the annual crop of turkeys in Rockingham County has ranged around four million dollars. For a single grower to produce as many as ten thousand to fifteen thousand annually is not unusual.

In most cases the first eight or ten weeks are spent in a long type brooder house and they are then placed on range for finishing. The equipment generally used on the range is barrel waterers equipped with automatic fountains, large feed hoppers with a capacity of up to 800 lbs. of feed, and in most cases roosts are also provided although some are experimenting with the plan of eliminating the roosts altogether. It is common practice for the equipment to be mounted on runners to facilitate moving because it has been found best to move the flock frequently so as to maintain an adequate supply of succulent green food. This practice not only insures more healthful birds but also reduces feed costs to a considerable extent.

Contributions of the Poultry Industry to the Social and Religious Life of a Community

About 25 years ago I was Sunday-school superintendent for a number of years at one of our mountain mission stations located in a little valley between the mountains some miles west of Harrisonburg. At that time this little community was composed of about forty families with a total population of approximately two hundred souls. One of our great problems was the fact that a great majority of the people were desperately poor partly because lumbering had been the principal industry of the community and the timber had become scarce and most of the land had been cut over. As a result moonshining and bootlegging were practiced to a considerable extent and justified on the grounds that there was nothing else to do. The assistant Sunday-school superintendent was a native of the community and a faithful brother and he told me one day he could walk within a mile of the church and lay his hand on three stills. The demoralizing effects of such conditions can be well imagined. Today the community is dotted with brooder houses both large and small. Many of the older homes have been repaired and painted and not a few new homes have been built. Revenue

[Continued on page 27]

Editorial

By-Product or Real Thing of Shenandoah's Poultry Industry?

This issue of THE MENNONITE COMMUNITY tells something of the Mennonite poultrymen of Shenandoah Valley, Virginia. For many years they have helped build an industry that gives work and opportunity to countless families. Of special interest is the variety of occupations that the poultrymen may enter in the Shenandoah Valley. Besides the hatcheryman and the grower—these to be found in other poultry communities—there are the inventor and manufacturer of poultry equipment. There are feed mills, hauling, disease control services, dressing plants, marketing businesses—all parts of a many-sided industry. Here is an example of how farmers can expand into industries that go hand in hand with their farming and breeding programs.

Some say that an industry is good if it brings prosperity to its owners. But others say that an industry is good if it brings the greatest returns to the greatest number of people. In this connection Perry S. Martin calls attention to one of the benefits of the poultry industry in the valley of Virginia. (Some would say it is a by-product but it is not the real thing?) See latter part of Martin's article, "Progress in Poultry Equipment." If anyone is looking for an illustration of how business can extend the Kingdom of God, this example is a fine one. How to produce good poultry is worth telling but more important is to tell the story of how an industry can help make people into respectable citizens and honest providers for their families. Even raising chickens is but the means to an end. Who knows how much evil in other places could be overcome with good—good business, good returns, and goodwill to all?

You Will Want to Read Paraguayan Interlude

It will not take you long to read Willard and Verna Smith's *Paraguayan Interlude* and you will be rewarded for taking out time to do so. We have sent tools, money, and people to this landlocked country in South America. We have worked and prayed and sacrificed so that our brethren who fled from Russia can lay foundations for new villages and new communities. Now we ought to read this fine account—a fresh and up-to-date story of the Mennonite venture at community building in one of the world's last frontiers.

Willard Smith says in the introduction that "much of the work is in the nature of an eyewitness account." Here are some of the interesting things he witnessed:

A voyage to South America during wartime.
The feeling of Argentines toward the United States.
The long inland trip to "the old sleepy land of Paraguay."
Life among the Mennonite agricultural colonies in the deep Chaco.
Worship and work with the people in the quiet of the Chaco.
Modern and colonial life in Asuncion.
The role of the Mennonite home in Asuncion: shelter for guests, center for worship, dispenser of medicine.
An airplane trip to Friesland Colony and the Hutterite community.
A good-will trip to the Mennonite communities in Brazil.
Mennonite Central Committee plans for leper work in Paraguay.
The farewell service in Fernheim Colony.
A courtesy call on President Morinigo of Paraguay.
A homeward journey by way of Chile, Bolivia, Peru, and Ecuador.

The final chapter gives the author's opinions on such questions as: Will the Mennonites remain in Paraguay? Will the Privilegium (their charter of freedom) continue to be respected in the future? Is Paraguay in any way a land of opportunity? What of the future? What can Mennonites of other lands do for the further development of this country and its people, Mennonites and others?

The appendix to the book reproduces the Privilegium under which the Mennonite colonists live. Thirty pictures add life to the book. Fields of kaffir and cotton, machine shops, oil presses, a hospital, and agricultural experiment farms are shown. Also shown are Bible classes, M.C.C. workers, village people, ranchmen, Indian converts, high-school students, recent immigrants, and children.

You will want to read *Paraguayan Interlude.*

COVER SCENE

Jon Amstutz of Dalton, Ohio, holds one of his two ducks. One is to be eaten by the family for Thanksgiving and the other for Christmas. He also raised 200 chickens during the past summer. Jon is the 11 year old son of George and Frieda Amstutz.

Next Month

The Mennonites of Woodford County, Illinois — *Tilman R. Smith*
Bromegrass Pays Off — *J. J. Pierre*
Food for Relief in the Name of Christ — *Leo David Yoder*
Toys for Christmas — *Edith Sunderlin*
Candy for Christmas — *Mrs. Carol Reeves*
Young Community — *Winifred Paul*
How Shall I Tell My Child He Is Adopted — *Orval Shoemaker*
Mennonite Boys from Europe Enjoy Working On Our Farms — *Ernest Lehman*
Viewpoints on World News — *Carl Kreider*

THE TRUE GENTLEMAN

The True Gentleman is the man whose conduct proceeds from good-will and an acute sense of propriety, and whose self-control is equal to all emergencies; who does not make the poor man conscious of his poverty, the obscure man of his obscurity; or any man of his inferiority or deformity; who is himself humbled if necessity compel him to humble another; who does not flatter wealth, cringe before power, or boast of his own possessions or achievements; who speaks with frankness, but always with sincerity and sympathy, and whose deed follows his word; who thinks of the rights and feelings of others rather than of his own; who appears well in any company, and who is at home what he seems to be abroad—a man with whom honor is sacred and virtue safe.

—John W. Wayland.

A VALLEY VIEW

The Massanutten Mountain, the city of Harrisonburg, and poultry houses combine to make a typical Valley scene. Since this picture was taken several years ago new homes have replaced the poultry houses and range shelters.

The above definition of courtesy won first prize in a contest conducted by the *Baltimore Sun* in 1909. The author lives at Harrisonburg, Virginia. Besides teaching and writing local history John W. Wayland has to his credit three hymns that appear in the Mennonite *Church Hymnal*. They are: "Behold the Man," "The Prayer upon the Mountain," and "We Would See Jesus."

"Years of progress and steady development, hard work and sacrifice . . . ."

Broiler Production in Virginia

Hollis Shomo

GRADING POULTRY
Hollis Shomo, left, and a Federal-State grader on right supervise poultry grading at one of the state's large processing plants.

THE PRODUCTION of superior quality broilers is now a highly specialized business in Virginia. To maintain an efficient broiler industry three factors are essential: growers with proper "know-how" and facilities, an adequate market, and progressive hatcheries and breeders.

The Virginia broiler industry has had a steady growth for the past 17 or 18 years. This growth has continued through good and bad times, which discounts any theory that the price situation alone has been responsible for the steady rise in broiler production in the State. Statistics are available on broiler production in Virginia since 1934. In that year 2,000,000 broilers were produced, worth $1,400,000. Five years later, in 1939, 9,500,000 broilers were produced worth $5,619,000. In 1943 production had increased to 22,000,000, worth $19,184,000. By 1945 the production of broilers had reached 27,000,000 and the income to Virginia producers was $25,550,000. The trend was downward in 1946 but started back in 1947, and since has reached its highest peak. This is a clear indication that Virginia broiler growers are efficient operators and an endorsement for the quality of the chicks produced by the hatcheries in the State.

The broiler chicks of today compared to those of 15 years ago are vastly superior birds in every respect. This superior quality results from organized breeding on a large scale concentrated on developing faster growth, better fleshing, uniformity of size, and a well-proportioned body. During the early 30's the best flocks of broilers averaged around 2½ pounds at 12 weeks of age; by 1940 the average weight of broilers was around 3 pounds; today Virginia growers are producing millions of broilers averaging better than 3¼ pounds, the larger portion reaching 3½ pounds or better at 12 weeks.

This remarkable improvement in meat type birds stems from the emphasis on rigid selection of the breeding stock under the Virginia program of breed improvement. In 1937 Virginia inaugurated the program of selecting breeding cockerels at an early age to improve the quality of broiler chicks. Along with this program the flock owners were urged to start and raise a large enough flock so that adequate selection would be possible. Under this system "selection pressure" was built up to assure that the flock owners kept only the top birds.

Since no one can tell at maturity what a chicken was like when it was 10 or 12 weeks of age, the early selection of breeding cockerels has paid dividends in uniform broiler chicks. Chicks that might be classed No. 2 or culls at broiler age may develop into birds that would appear to be outstanding individuals when placed in the breeding pens. While these birds might produce eggs they would only produce broiler chicks of inferior quality.

A Breeding Program over Many Years

The economical production of broilers depends on the development of strains of birds which will produce the broiler carcass as well as having the ability to produce large numbers of hatching eggs that are satisfactory from every standpoint and especially hatchability. This type of bird has become universal in Virginia flocks as the result of sound breeding, meaning the follow-through year after year with the same breeding stock continuously improved. The hit or miss system of developing hatchery flocks was discarded long ago; namely, the new blood idea every year without regard to the breeding back of it. Hatcherymen who constantly change their system, mixing and using different strains, are for the most part merely

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Hollis Shomo is a supervisor in the Division of Markets of Virginia's Department of Agriculture at Richmond. He is well acquainted with the state's poultry industry.

multiplying chickens, developing nothing specific. Starting with a good strain, keeping blood lines together, always selecting superior stock having the desired characteristics, enables a hatcheryman to move forward steadily and improve the quality of his chicks.

The progressive hatcherymen, and there are many of them, follow the "key" flock system of breeding. What is known as the key flock or the master breeding flock, as used by some, is established on the farm of the better poultryman, the man who has the know-how to brood chicks, develop them properly on the range, and get the most out of them in the breeding pens. He has a good knowledge of breeding, is a good manager, and he sticks to a sound program. These key flock owners are the vital link in the breeding program, and it is from their flocks that replacement chicks are used for other supply flocks.

Chicks of the highest quality for flock replacement must be supplied to each flock owner, preferably straight-run chicks, so that he will have a sufficient number of males all grown on his own farm from which to select the cream of the crop to be used in his own breeding pens. This system provides the numbers from which to select a few and easily enables the hatcheryman to set a peak standard for the breeding males that he uses in all of his supply flocks.

Improvement Comes by Co-operation

A vast program for improving breeding stock on a mass scale must of necessity be highly organized. It is successful only when a great many well-trained people are used in its operation. This type of personnel is available in the Virginia program. Selection work is carried on at three levels: official state inspectors, hatchery servicemen (all of whom have been trained under the Virginia program), and the breeders themselves. The poultry inspectors as a rule make the early selections of cockerels and pullets for the hatcheries who do not have servicemen. Hatcheries having servicemen provide complete coverage, making the selection in every supply flock and at the time it should be done. The breeders and many of the larger poultrymen who know how to do the job select their own cockerels and pullets, based on the same high standards.

Virginia's great industry hasn't been built by any one group but a combination of groups always so necessary in the successful operation of any undertaking. The broiler grower who for the most part is highly efficient provides the major market for the hatcheryman's chicks. On his success individually and collectively a part of this giant industry has developed. Virginia broiler growers are experienced and from their successes they have grown bigger as they could pay for new buildings and equipment. The trend from older and laborious methods of raising broilers to the larger plants which allow more efficient operation has been rather rapid. Through all of these changes experience gained has dicated better management practices resulting in a tremendous increase in the output of broilers of better quality.

Co-operating with the industry, the Department of Agriculture has provided regulatory, inspection, and diagnostic services which have greatly reduced losses from disease; the Experiment Station at V.P.I. has carried on a research program of increasing benefit to the poultrymen; and the Extension Service has made this information available in the field.

A Plan to Control Disease

Standardization of any product is essential to improving it and increasing its sales. The Poultry Standardization Plan, which is breed improvement and disease eradication, has been a major factor in the industry's rise on a quality basis. Any program of breeding is a halfway measure if the values that are developed are not protected by adequate disease control and eradication. Pullorum disease can easily and quickly bring to nothing any amount of valuable breeding work if allowed to go unchecked. The Virginia plan goes all the way and is making a clean sweep by driving ahead with the multiple testing program. It encourages repeated selecting and testing of every supply flock several times during the breeding season. Many hatcheries in the Plan are on a schedule of testing at regular intervals believing it to be a sound investment. They don't take chances of any pullorum developing in any flock at any time during the breeding season.

Beginning with the 1948-49 selecting and testing season only two pullorum classes were recognized in the Virginia Plan; namely, Pullorum Passed and Clean. All participating hatcheries now meet one of these classifications. Of the 99 hatcheries participating in the Plan, 63 are classified as U.S. Pullorum Clean, and 36 as U.S. Pullorum Passed. The high quality and very small death losses in millions of chicks on Virginia farms, which is the proving ground, shows the results of this work. The soundness of the program is attested to in the fact that industry members—breeders, flock owners, hatcherymen, and even the allied industries—strongly support and back the Division of Markets in the continuation, on an even more rigid basis, of this constructive program.

Because of their interest in the growth of the poultry industry in Virginia, feed companies operating in the State strive to keep their customers well informed on the latest feeding and management practices. Some have regular servicemen who visit the growers' farms on a regular schedule. These men as a rule are experienced and render valuable services. A major contribution to the growth and development of the broiler industry, that of contract growing, should be credited entirely to feed manufacturers and dealers. This system with its financial aid and additional services has vitally aided the development of a concentrated broiler area so necessary to the development of a sound marketing program.

A Sound Marketing Program

The marketing program too is a most important cog and one upon which the Virginia broiler industry has grown and must depend for its continuous success. The markets have

[Continued on page 31]

Homemaking Briefs

Home Heating

Studies on heat losses from average two-story houses with window and door area approximately 15 per cent of the total exterior wall space, indicate that storm sashes and storm doors will reduce the fuel bill 18 per cent. A savings of 30 per cent on the fuel bill may be made in houses with large window areas in the direction of prevailing winds.

A four-inch blanket ceiling insulation in a one-story house may reduce the fuel bill as much as 22 per cent. It will also keep the house much cooler in the summer.

Wall insulation is more important in a masonry house than in a frame house because there is a greater loss of heat through brick and concrete than through wood. A 3 5/8 inch blanket wall insulation in a stone or brick and concrete block house may reduce the fuel bill one third.

Home Lighting

The color of the walls and ceiling in a room influences the amount of light reflected from these surfaces. A white ceiling reflects 85 per cent of the light thrown upon it, while dark green walls reflect only 7 per cent of the light thrown upon them. A medium yellow will reflect 65 per cent of the light while a medium blue will reflect only 35 per cent.

Proper distribution of light is an important factor for the health of the eyes. It is fatiguing to the eyes to read or sew under a desk lamp with an opaque shade as the only source of light. The contrast between the bright local light and the rest of the room is too great. The eye must constantly adjust from bright to dark areas. This soon brings on muscular strain, fatigue and loss of efficiency. Lights from wall brackets or table lamps which are on the level of the eye are also fatiguing. The more light sources present in the field of vision the greater the fatiguing effect. The more uniformly a room is lighted and the less surface glare there is, the more restful the effect on the eyes.

The most economical way to obtain hygienic lighting is through a combination of moderate general illumination plus local lighting at the place of work. Ceiling fixtures hung close to or built into the ceiling supplemented by a table or floor lamp for reading or sewing is a good way to meet the requirements of hygienic lighting at low cost. Floor lamps bearing an I.E.S. tag (Illuminating Engineering Society) combine general lighting and local illumination in a good way; however, one such lamp is not adequate for the average size living room.

Home Safety

Cords dangling from toasters and coffee makers naturally invite trouble. They should be kept out of a small child's reach.

Handles of all pots and pans should be turned so that they do not protrude over the edge of the kitchen range.

When there are small children in the family it is a good idea to use only safety matches.

A survey of home accidents hospitalized at Cook County Hospital during a two-year period showed that 2,910 out of the 4,602 cases were due to falls. Almost half of the falls occurred on stairs. Falls on stairs were the greatest single cause of serious injury in the home. The National Safety Council reported that burns caused the greatest number of deaths in the age group under 44 years old, while falls account for the greatest number of fatalities for the group above that age.

The angle of the stairs, the width of the tread, the height of the riser are important factors in the safety of a stairway. Handrails should be provided. All stairs and hallways should be adequately lighted. Inadequate storage space contributes to bad practices such as storing table boards, ironing boards, cleaning tools, empty fruit jars or canned goods on stairs. A clothes chute helps to keep soiled clothes and linens off of steps. Adequate cold storage space on the main floor reduces the number of trips to the basement and therefore cuts down the temptation to store things temporarily on the stairs.

Household Hints

Coloring Flowers for Weddings and Special Occasions

When you want your bouquet to be your favorite color, and you don't have the color, put a few drops of food coloring in your flower vase with water. Place your bouquet of spirea, sometimes called bridal wreath, in this water. Within twenty-four hours the bouquet is your choice color. Easter egg colors may also be used to make your choice color. The darker the shade of color the more coloring you use.
Sent by Mrs. Eli King, Wellman, Iowa.

For Better Gravy

To insure smoother gravy, place flour and milk in a glass jar and shake well.

Mrs David A. Bontrager,
Haven, Kansas

When You Sprinkle the Laundry

When sprinkling your weekly laundry always use warm water. Warm water spreads more easily. Then roll up tightly in turkish towel and this will assure you nice and evenly moistened laundry.

Mrs. Authur N. Derstine,
133 N. Main St., Telford, Pa.

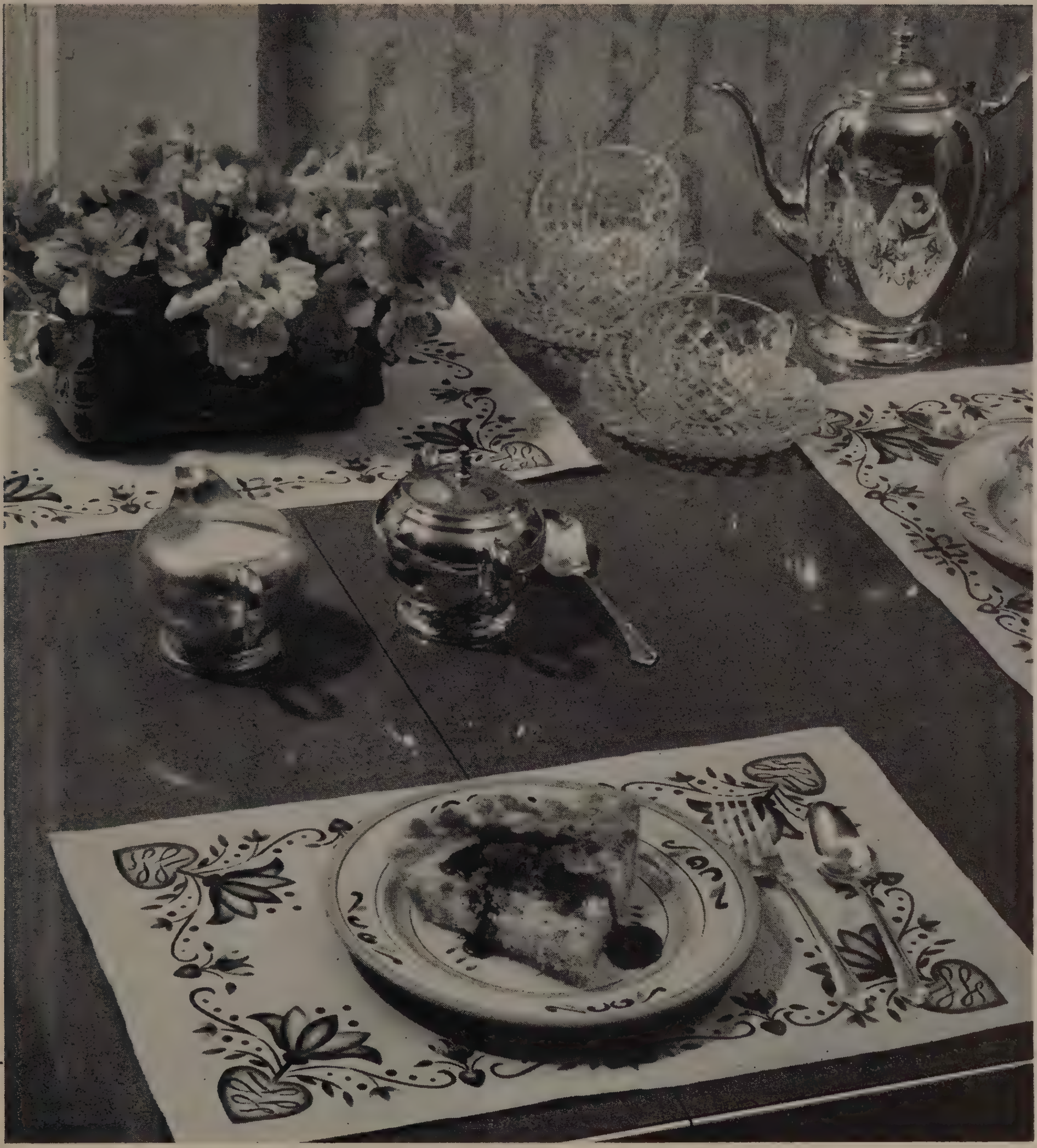
In Praise of a Virtuous Woman

(Proverbs 31)

Say not that hers was a house kept well;
Not there her honor lay.
Nor tell that she visited the sick
And any found in need;
Though it was ever so.
Strength and honor were hers,
And all her ways were ways of kindness;
Yet think not of that.
Safely did her husband
Put his trust into her keeping,
And her children call her blessed.
Remember but one thing:
This woman feared the Lord
And so she shall be praised.

—Helen Wade Alderfer

All Set for a Pennsylvania Dutch Dessert



Cheese Pie

The Pennsylvania Dutch table mats were designed by Evelyn Showalter Bauer, now a missionary in India.

The dessert plates are an old Pennsylvania Dutch tulip design now made by Stangl Potteries.

The pie is made according to Mrs. Ernest Clemens' cheese pie recipe.

The silverware and table are plain but not Pennsylvania Dutch. The coffee pot, sugar and creamer are the Maybrook design by Oneida.

Combine the following with a rotary egg beater or electric mixer:

¾ cup creamed cottage cheese
½ cup sugar
1 egg yolk
¼ teaspoon salt
¼ teaspoon nutmeg
2 tablespoons flour

Beat until creamy. Add
1 cup milk
Fold in
1 stiffly beaten egg white

Pour mixture into unbaked pastry shell.

Bake at 400° F. for 15 minutes. Reduce heat to 350° F. and continue baking for 30 minutes.

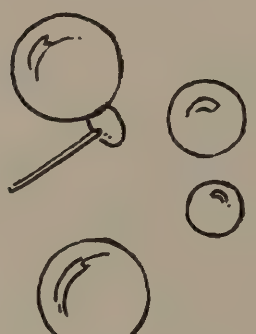
"We think the flavor is much improved, if at serving time each individual piece is topped with a teaspoon of molasses."

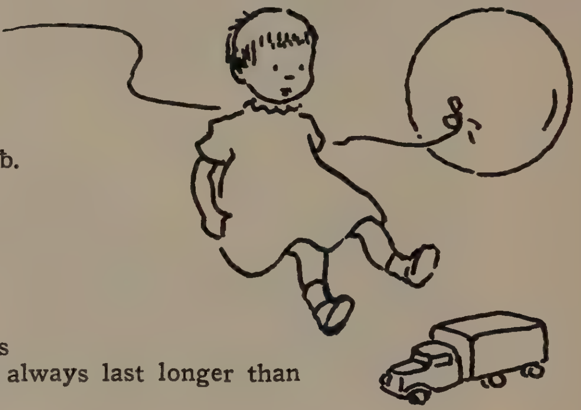
Mrs. Ernest R. Clemens
Lansdale, Pennsylvania

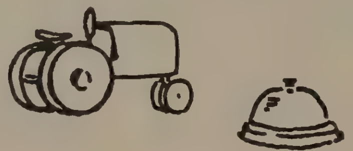
THE YOUNG COMMUNITY

For a Sick Friend

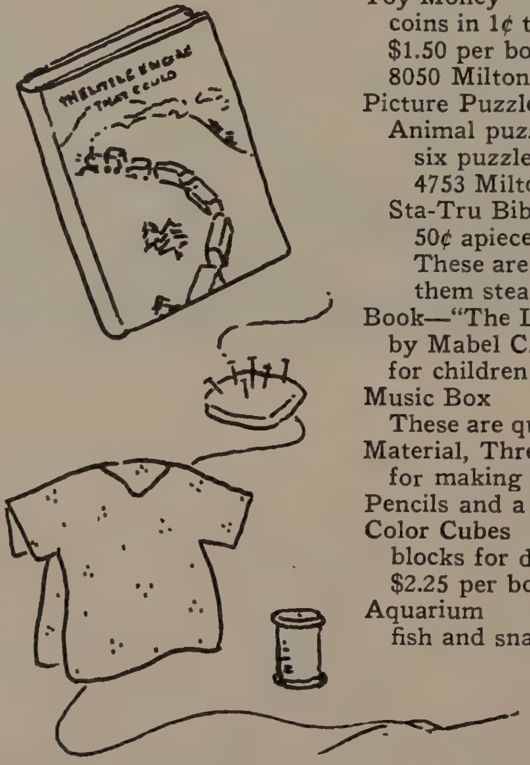
Sometime this winter one of your friends is going to get sick. Or it might be someone from your school or Sunday-school class. It might even be one of your own brothers and sisters. And when people are sick they often need things to do—things to keep them busy so that the hours in bed don't seem so long. On these pages you will find many ideas of things you can give to sick friends. They will really appreciate the things you give them to do, and some of these things cost very little. If there is a price listed here, then you can order that item from the Mennonite Publishing House, Scottdale, Pa. If no price is listed, then you will need to hunt for the item in your local stores. Remember, never give sick children games or puzzles that have big boards or little parts. They are too hard to handle in bed; the parts get lost in the bedclothes. Don't give sick friends books or magazines that are too heavy to hold. You don't want to tire them. You want to help them.

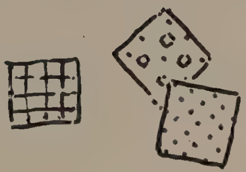


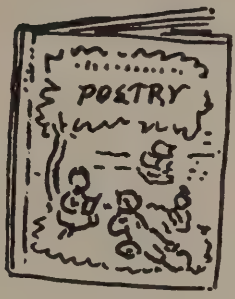




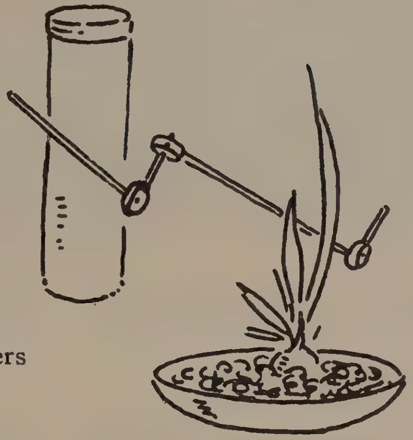
- Modeling Clay
  - 60¢ a lb.—four colors per lb.
- Soap Bubble Sets
  - from the dime store
- Small Doll with Clothes
  - to dress and undress
- Balloons
- Paper Dolls
- Cars, trucks, tractors for boys
  - The rubber or metal ones always last longer than the plastic ones.
- Doll Furniture
  - for girls
- Tap Bell
  - a friend that is sick a long time will need a way to call his mother
- Toy Money
  - coins in 1¢ to 50¢; bills in 1 to 20 dollars
  - $1.50 per box
  - 8050 Milton Bradley
- Picture Puzzles
  - Animal puzzles—6 pieces for small children
    - six puzzles 7 inches by 9½ inches—50¢
    - 4753 Milton Bradley
  - Sta-Tru Bible Picture Puzzles
    - 50¢ apiece
    - These are put together within a frame which holds them steady for a sick person.
- Book—"The Little Engine That Could"
  - by Mabel C. Bragg—65¢
  - for children 3-6
- Music Box
  - These are quite expensive, but give much enjoyment.
- Material, Thread, Needles, Pins, Patterns
  - for making doll clothes
- Pencils and a Pencil Sharpener
- Color Cubes
  - blocks for designing
  - $2.25 per box
- Aquarium
  - fish and snails in a bowl

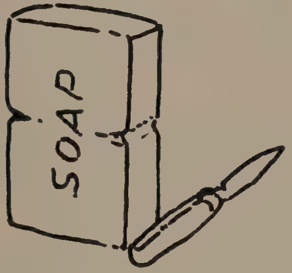

THE LITTLE ENGINE THAT COULD

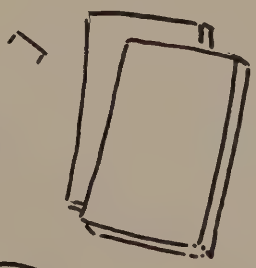


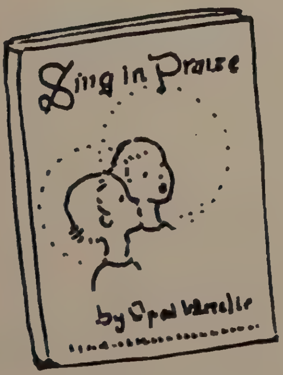


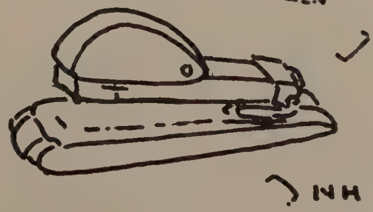
- Missionary Color Books
  - with story—35¢ each
  - "Ching Lin"—China
  - "Yakalo"—Brazil
  - "Tognia"—India
- Embroidery Work for older girls
  - or patches for piecing a pillow top
- Little Golden Books
  - 25¢ each
  - "Nursery Songs"
  - "The New House in the Forest"—for ages 3-8
  - "Book of Poetry"
  - "Fix It, Please"—ages 2-4
- Crayons
  - 5-30¢
- Tinker Toys
- Construction Paper
  - heavy—50 sheets for 50¢
  - all colors
- Yarn Sewing Cards
  - with Bible verses
  - 35¢ per box
- House Bulbs
  - for someone with a long illness
- Soap and Knife for soap carving
  - see July Young Community, 1950
- Stapler with several pads of colored papers
  - buy in dime store
- Harmonica (mouth harp)
  - with instruction book
  - buy in a music store
- Mother Goose Patchwork Posters
  - 50¢ per set
  - for kindergarten and grades 1, 2, and 3
  - cut out colored pieces and paste them in proper place
  - Kenworthy Educational Service, 2065
- "Five Little Pepper" Books
  - 75¢—by Margaret Sidney
  - "Five Little Peppers and How They Grew"
  - "Five Little Peppers Midway"
  - "Five Little Peppers Grown Up"
  - "Phronsie Pepper"
  - "Polly Pepper's Book"
  - "The Adventures of Joel Pepper"
  - "Five Little Peppers Abroad"
  - "Five Little Peppers at School"
  - "Five Little Peppers and Their Friends"
  - "Ben Pepper"
  - "Five Little Peppers in the Little Brown House"
  - "Our Davie Pepper"
- Surprise Pictures
  - for 2nd and 3rd graders
  - 35¢ per set
  - Read and do what it says to solve the problem and make the picture.
  - Kenworthy Educational Service, 2140
- Book—"Sing in Praise"
  - $2.50
  - a beautiful book of hymns and stories

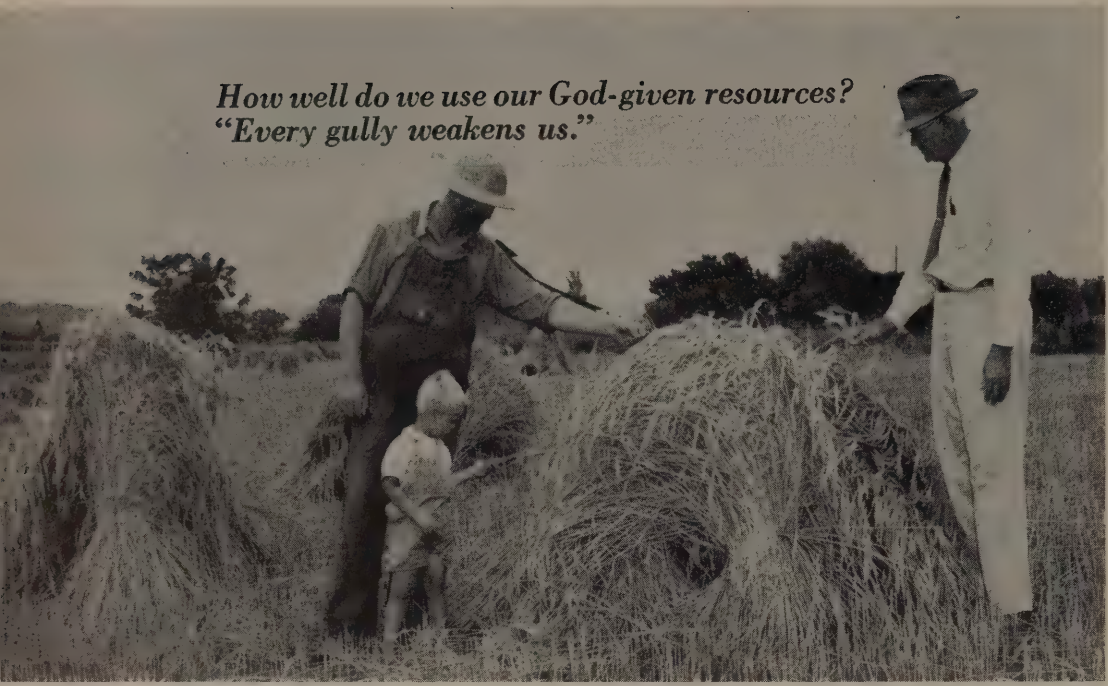











How well do we use our God-given resources?
"Every gully weakens us."

1950 WHEAT CROP

According to Soil Conservation Service "Crops yield abundantly on the Driver farm in Augusta County, Virginia, because the land is well-managed. Here, Fred Driver, his son, and Soil Cinservation Technician O. J. Ziegler inspect this year's wheat crop."

Making the Most of Our Land

Dr. T. S. Buie

LIFE ON THE FARM can be either pleasant or bitter. Much depends on our attitude and understanding of God's gifts which surround us more on the American farm than anywhere else in this world.

Work and live contrary to the laws of Nature and God and life fails to satisfy. Learn to understand those laws and live in harmony with them and life is meaningful and good. We can keep close touch with the Divine in the fields and meadows and forests of America. Opportunities for gracious living surround us in abundance.

Conservation of soil and water and forests and wild life results only from thoughts and deeds in keeping with the laws of Nature and of God. It is our religious instincts and attitudes which lead us to use natural resources for ourselves yet save them for coming generations. If we were entirely selfish, we would abuse and waste them.

Some misuse and abuse of land and water and forests results from ignorance. Some from indifference. Some from economic pressures.

Likewise, some efforts in soil and water conservation are motivated by greed and selfishness because conservation pays in dollars and cents. It's profitable and practical. But unfortunately everyone has not become aware of this fact.

The right use of our land, our water supply, and other material blessings makes it possible for us to do great and noble things for our families, our communities, and our nation. And today, as never before, we can see how being strong ourselves makes it possible for us to help feed and clothe the hungry and naked here and in other peace-loving nations of the earth. It seems as if America is destined to play the leading role in helping peoples of other nations gain freedom from want and fear and enslavement.

How well we meet this challenge depends to a large degree on how well we individually and collectively use our God-given resources. Every gully weakens us. Every field made secure and richer, every stream made clearer yields more abundantly, yet these improvements preserve them for lasting service. And the fruits of conservation make our opportunities for doing good greater.

Proof of these facts is on every hand. All one has to do is look about him, observe, and inquire. We found proof of this in a study made in seven widely scattered counties three years ago. Here's what that study revealed, in part:

Average gross income on farms where a high percentage of needed soil and water conservation measures were applied was $6,165. But on farms where little of the needed conservation work was done, gross income was only $3,602.

Per-acre gross income was $37.32 on conservation farms and only $22.93 on farms where the right use and care of the land was just beginning.

Conserving Soil Means Strengthening the Church

But what does this mean in terms of how well we support our churches and their programs for doing good? We also took a look into that situation, aided by a missionary on sabbatical leave from his post in Africa. And here's what that study revealed:

The productivity of the land is a good barometer of the prosperity of the rural church and of the extent to which members take part in the various phases of the church program.

This conclusion is based on a study of 155 rural churches and the land surrounding them in the Piedmont of South Carolina.

Briefly, here are a few of the findings in tabular form. Churches are divided into two groups according to the capability of the land around them:

Dr. T. S. Buie is Regional Director of the Southeastern District of the Soil Conservation Service. His office is at Spartanburg, South Carolina. His article was prepared especially for The Mennonite Community.

Relation of Land to Church

Average per Church	*Good Land*	*Poor Land*
Number of members	158	111
Preaching services for year	34.8	28.4
Attendance for year	2,436	1,479
Per-member contribution for year	$22.05	$15.34
Use of per-member contribution:		
Pastor's salary	$5.29	4.33
Benevolences	$3.91	3.15
Building & Improvements	$10.05	5.76
Pastor's salary for year	$834.00	580.00

Fortunately, the conservation programs of soil conservation districts throughout this nation are open to anyone who has land and wants the help of Soil Conservation Service technicians assigned to the districts. SCS technicians help farmers and ranchers of all races and religions, regardless of the size of the farm or financial status.

The Role of Mennonite Farmers

Mennonite farmers are among the best who co-operate with soil conservation districts. A good example of this is in Augusta County, Virginia, a part of the Shenandoah District. Fifteen farmers of this faith located on farms about four miles south of Waynesboro are demonstrating their love of the land by following whole-farm soil and water conservation plans which SCS technicians have helped them prepare.

First of the group to enlist this aid was J. R. Driver, a bishop of the Mennonite Church. He started in February, 1945, and has continued the conservation work with his 30-year-old son, Fred, as operator. I want to tell you about the Drivers' program.

Their 75-acre farm on Route 2, Waynesboro, adjoins State Highway 12. With the Blue Ridge Mountains to the east as a backdrop, the rolling land studded with neat, well-constructed buildings is a pleasing sight.

It is the home and workshop of Bishop Driver, Fred and his wife, and their two children, Lewis—2, and Grace—1. About 25 grade and registered Guernseys graze the lush pastures that cover 37 acres of their more hilly land.

The pastures, divided into four fields, have in them orchard grass, bluegrass, Ladino clover, and Dixie white clover. Cattle are switched from pasture to pasture about every two weeks, depending on the weather, to prevent over-grazing. Weeds are clipped before they can make seed. And each acre gets 300 pounds of fertilizer every year to keep it growing good.

This pasture provides grazing for the Driver herd during most of the year. But alfalfa and small grain produced on rotated crop fields also supply much of the feed that these cows convert into Grade-A milk.

The Drivers used to put a whole field in corn at one time, but that resulted in gullies and lost topsoil. That's the main reason Bishop Driver asked SCS's O. J. Ziegler for advice. Now, the warped, rolling land used for crops is planted in strips across the slope.

Alfalfa and timothy mixture is planted on the heavier clay soils—some of the strongest land on the farm but best suited to alfalfa. Timothy helps hold the land when planted with alfalfa. Before 1945, Drivers grew some alfalfa but didn't fertilize it. Now, as each new stand is planted the field is limed and fertilized heavily. About 800 pounds of 0-14-14 fertilizer is applied to the stand each year. The last 10 to 12 inches' growth is allowed to stay on the land. Three cuttings a year give them about 54 tons of hay from the 18 acres kept in alfalfa.

Bishop and Fred Driver believe in saving everything made on this enriched land. That's why they installed an electrically powered hay drier in their barn. Fact is, they were the first in Augusta County to add this facility to their farm. REA and Virginia Electric Power Company Engineers designed the hay drier for them and supervised its installation. "Every leaf and stem of 35 tons of alfalfa is saved as Grade-A hay," Fred Driver said as he dug into the bright green, sweet-smelling hay. "Our cows don't turn up their noses at this stuff," he added.

Small grain—wheat, rye, and barley—makes good yields to form the bulk of concentrates fed the dairy herd. It also supplies some winter grazing. Every bit of the straw from the thresher is used for bedding and in time returned to the land. Fred Driver spreads the manure from the barns on the land at least once a week, daily in winter when the wagons can get over the fields without damaging them.

They plant only six acres of the 75 to corn each year. And this goes on the flattest, strongest land. About an acre of corn is saved as grain for meal and chicken feed. The other is ensiled for winter feeding. Average yield when saved for grain is 75 bushels an acre. The 18 acres for rotated crops, excepting the 18 acres of alfalfa, are kept in top-notch condition by using manure and 500 pounds of fertilizer to the acre each year.

Practically every operation on the farm is done with the aid of machinery—milking machines, tractor, binder, water pumps, and others.

And as for that soil erosion which robbed them of both fertilizer and soil a few years ago, Fred Driver explained this way: "We hardly ever see any muddy water moving across the fields. There's never a sign of a gully. We consider the erosion problem whipped."

Naturally, yields of crops and pasture are greatly increased. Young Driver explained that now they have pasture going to waste because the herd is not large enough to consume output. But they're building it up all along, using artificial insemination. "I figure we can carry 14 more cows on this 75 acres than we could when we started the soil conservation work in 1945," he explained.

These Mennonite farmers are progressive and co-operative. Fred Driver is a member of the alfalfa growers' association, the artificial breeders' association, and the Farm Bureau. He uses the help provided through the PMA as well as SCS technical help provided through the Shenandoah District.

Other Mennonite farmers of the county are also adopting conservation methods of farming—some fast, some gradually. That's the way it works 'most everywhere.

Their church is one of the most attractive and well-kept in the county—one that any community could be proud of.

Good land, well cared for, is making it possible for these farmers, as it will for any others, to enjoy the good life so readily available to American farmers throughout this broad land.

A Meditation on Plain Living

If Thine Eye Be Single

Elaine Sommers

GODLINESS IS indeed great gain when accompanied by contentment; for we brought nothing into the world, nor can we carry anything out of it; and if we have food and clothing, with these we should be satisfied. But people who want to be rich fall into temptation and a snare, and into many unwise and pernicious cravings, which sink mankind in destruction and ruin. From love of money all sorts of evils arise; and some have so hankered after money that they have gone astray from the faith and have caused themselves many pangs of sorrow.

But you, O man of God, must flee from these things, and strive for uprightness, godliness, faith, love, fortitude, and gentleness.—I Timothy 6: 7-11.

"Plain living and high thinking" seem to be close relatives. Certainly the follower of Christ should recognize the advantages of plain living and the dangers inherent in wealth.

In the first place, wealth tends to make us unaware of the deep needs of people in our world. Most of them go to bed at night without having had enough to eat. In 1943 three million people died of starvation in India because there was not enough food to go around. According to Secretary of Agriculture Charles F. Brannan, over half of the people of the world are undernourished and half of them are illiterate. Even in the United States during a peak year like 1948 one family out of ten got along on $10 a week or less.

We frequently hear the boasting statistics of American's high standard of living—more cars, telephones, electrical appliances, and conveniences than any other part of the world. How can we eat expensive meats when so many people live on rice? How can we hang expensive drapery at our windows when so many children shiver? What right have we to ask others to pay high prices for our butter, milk, and eggs in order that we may have a luxury for our homes?

Walter Rauschenbusch put it this way, "An additional vase or rug in a wealthy woman's drawing room may add nothing to the real comfort of anyone; yet it may embody the excess toil of a thousand girls for a week. It is bottled up in a vase to which a few satiated women may say 'Ah!' "

Mildred Binns Young says, "The more we realize the world's needs, the more we free ourselves of the 'extras'; the more we free ourselves of the 'extras,' the more we come to sense the world's want."

If following Christ is the dominant purpose of our lives, we find it difficult to be more concerned about getting a car, or a deep freeze, or a new house than about the needy and underprivileged of our local and wider communities. Living plainly helps us to be sensitive to the world's need.

Simple Living also Makes the Practice of Brotherhood Easier

How often is our extravagant living a stumbling block to people in mission Sunday schools in which we work? If our entertaining of guests involves the expenditure of much energy, time, and money, we may make it difficult for other people to entertain. Jesus on the shores of Galilee served as host with a few broiled fish. Hospitality should enrich our lives and the lives of our fellows rather than strain our budgets and deplete our energy. Why should a guest not share the ordinary fare of the family? If we entertain more simply, we may find that we can have many more guests. And among them can be the lonely, the homesick, and the spirit-impoverished.

A third advantage of plain and simple living is that *it helps free one from desires to compromise Christian principles.*

A. E. Morgan tells the story of two men who worked at the same job on the same salary as auditors. One of them lived in a manner which, according to popular opinion, was fitting to a person of his station. He owned a good car. He and his wife belonged to clubs. They entertained elaborately because "all our friends do." They hoped sometime to have children, but had not yet saved any money, and could not afford them.

The other man lived on a two-acre tract out of town. He and his wife and children got most of their exercise in the garden. Their Ford was three years old. They found their enjoyment in books and magazines, and friends, whose tastes were similar to their own. A quarter of their income went into savings.

The company for which these men worked got into difficulties through dishonest management, and they were ordered to falsify their accounts. The first man protested to his unwilling associates, "I don't want to do this any more than you do. But a man must live, and what else is there to do? I have to pay for rent and food. And a man must keep his social position, or he is lost these days. It's the way the world is run."

The second man found that his simple living made it easier for him to refuse to compromise. He was not tempted to be dishonest in order to keep up with the Joneses. He never had kept up with them.

Plain living can make us more sensitive to the needs of underprivileged millions, make the practice of brotherhood easier, and free us to follow Christ more singly.

John Woolman said, "If we mutually keep to that spirit and power which crucifies to the world, which teaches us to be content with things really needful, and to avoid all superfluities, and give up our hearts to fear and serve the Lord, true unity may still be preserved among us."

Elaine Sommers is a teacher of English at Goshen College, Goshen, Indiana. During the past few summers she has traveled abroad, worked in a mental hospital and with a unit of church young people who worked in Chicago industries.

If You Want to Read About the Shenandoah Valley

A History of the Valley of Virginia, Samuel Kercheval, Fourth Ed., Shenandoah Pub. House, Strasburg, Va. 405 pages. 1925. $4.00.

The people of the Shenandoah Valley and readers of American history are indebted to Kercheval for preserving this original story of the hardships and adventures of the early frontiersmen who settled and developed the fertile and beautiful valley between the Blue Ridge and Allegheny Mountains.

The publisher states that this fourth edition, with added notes and corrections, is a reproduction of the second edition which is a revised and extended copy of the original work, and represents the author's finished product.

Kercheval was a native of the valley and having been able to converse with many of the pioneer period he brings much of the material firsthand. In the Preface Kercheval's method of collecting material is criticized because of lack of official records to lend authority to various facts and incidents.

The first part of the book abounds in Indian lore: settlements, wars, hair-raising massacres. There are also chapters concerning the first settlements of the valley by the Germans and Irish, their religion and mode of living; the Revolutionary War; the formation of the towns and counties.

The second part of the book has this voluminous title: "Notes on the Settlement and Indian Wars of the Western Parts of Virginia and Pennsylvania, from the year 1763 until the year 1783 inclusive, together with, A View of the State of Society and Manners of the First Settlers of That Country," by the Rev. Dr. Joseph Doddridge. Besides a connected history of the wars with the Indians there are most interesting chapters on "House Furniture and Diet," "Dress," "Fort," "Hunting," "The Wedding," "Mechanic Arts," "Sports," "Medicine," "Witchcraft," "Morals," etc.

The curious person cannot travel far in the valley or among the mountains until he encounters some sublime work of nature as Harper's Ferry, the caverns, ebbing and flowing springs, Lost River, medicinal springs. These and others are described in the third section of the book called "Appendix." A dramatic description of a supported trip which the reader takes through the wonders of Weyer's Cave (now called "Grand Caverns") by R. L. Cooke, A.M., is found in this section.

After enjoying this book you will agree that Kercheval is as he has been called, "The Storyteller of Virginia."

—Elsie E. Lehman.

Legends of the Skyline Drive and the Great Valley of Virginia, Carrie Hunter Willis and Etta Belle Walker, Dietz Press, Richmond, Va. 131 pages. 1940. $2.00.

By more than fifty short articles and stories this book tells the fascinating history that surrounds the Great Valley. From the town of Winchester in the north to Bristol in the south interesting details are given as to the settlement and naming of the valley towns, the beginnings of the oldest colleges and churches, the discovery and beauty of the caverns and other national wonders. The part that the Indians played in the life of the early pioneers beyond the Piedmont is well portrayed. The fact that at present the descendants of two main nationalities, German and Scotch-Irish, make up the peoples of the valley is explained.

The book is enriched by material drawn from Samuel Kercheval's "History of the Valley of Virginia."

Included also is a description of the Revolutionary War and Civil War incidents and campaigns that affected the valley.

It is easy to catch the definite early American atmosphere of frontier living from this simple and readable book of true stories. It is fine supplementary material for elementary reading in Virginia history. Anyone's travel experiences in the valley will be made richer by an acquaintance with this book.

There are more than a dozen photographs included, and a pictorial map of Virginia on the end papers. The book is attractively and well bound.

—Elsie E. Lehman.

Rivers of America, "The Shenandoah," Julia Davis, Rinehart & Co., Inc. 360 pages. 1945. $3.50.

The Shenandoah is one of a series of books about rivers of America. It is a historical account of the beloved Shenandoah River and the beautiful valley through which it flows.

Miss Davis begins her book by describing the Shenandoah River and the valley, and giving the geographical setting and boundaries. She then unfolds the history of the valley and the people who explored and settled it. The early settlers of the valley were mainly Germans from Pennsylvania, some Scotch-Irish, and a few Englishmen. Most of these settlers took possession of the land without regard for the Indians who inhabited the valley. "Only the Quakers and Mennonites were so fantastic as to make serious efforts to purchase what they claimed."

The history of the valley included much bloodshed—Indian massacres, the Revolution, and the Civil War. George Washington, John Brown, "Stonewall" Jackson, Turner Ashby, Phil Sheridan, Robert E. Lee are some of the famous names woven into the history of the valley.

The chapter on inventions shows that the valley produced James Rumsey, inventor of the steamboat *Columbian Maid,* and Cyrus McCormick, inventor of the reaper.

The story of the development of the valley, its devastation, and heroic rise is skillfully and interestingly written.

The book concludes with descriptions of three tours through the valley, including the historical spots and industries en route. It contains maps and realistic drawings of the Shenandoah Valley story.

—Ruth Burkholder.

POULTRY EQUIPMENT

[Continued from page 15]

officers are no longer needed and what is more important, a revival has swept through the community, increasing Sunday-school attendance and church membership to the point where an addition now is being added to the church. This is a good illustration of how material prosperity can and should be a factor in fostering and promoting spiritual prosperity. It is my opinion that the humble hen is due a vote of thanks for her contribution.

Viewpoints on World News

Taxes Increased

Carl Kreider

On September 20, 1950, the United States Congress passed a new tax law which increased personal income taxes by approximately 17 per cent and corporation income taxes by 15 per cent. Effective October 1 personal income taxes are almost as high as the all time peak reached in World War II, and corporation taxes are actually higher than they were during the recent world conflict. Congress estimated that the higher taxes would provide approximately $4.7 billions of additional revenue.

History of the Income Tax

The American Constitution originally forbid the Federal Government to levy any direct tax such as the income tax. For that reason federal income during the first 135 years of the American republic came almost entirely from customs duties and excise taxes, particularly tobacco and liquor taxes. During the Civil War and again in 1894 Congress passed income tax laws, but they were declared unconstitutional by the Supreme Court. During the 19th century some of the more radical political parties suggested a graduated income tax as being desirable, but these ideas were rejected by the majority parties as being "socialistic."

In 1913 the Constitution was amended (16th amendment) to permit income taxes to be levied. Immediately a law was passed placing a 1 per cent tax upon all income earned above $4,000. A graduated surtax was also included which started at $20,000 income at 1 per cent and gradually rose to 6 per cent upon very large incomes. The rates of taxation were increased very sharply during World War I but they were reduced during the prosperous 1920's. They were increased again during the depression of the 1930's, but even as late as 1939 the personal exemption was still $2,500 for husband and wife and $400 for each child. Since the average family income in 1939 was considerably less than $2,500 the great majority of people did not pay any income tax. During World War II personal exemptions were reduced to $500 for single people and $1,000 for a married couple. Since incomes increased sharply at the same time, almost every employed citizen paid some income taxes. Rates on large incomes were so high that more than four-fifths of the income of wealthy people went to the government. After the end of the War the rates were reduced slightly, the personal exemptions were increased to $600, and husbands and wives were allowed to split their incomes when filing a joint return. The recent law retains these last two features, but raises the rates of taxation to the same point that they were during the War.

The increase in corporation taxes has paralleled that of personal income taxes. The 1913 law taxed corporations at the rate of 1 per cent. By 1929 the rate was 11 per cent and by 1939, 19 per cent. During the years of World War II the rates on the larger incomes was 40 per cent and an excess profits tax of 95 per cent was imposed upon abnormally high profits. Although an excess profits tax was seriously considered by the recent Congress, final decision was deferred until next year. The regular tax rate, however, was increased to 42 per cent, an all time high.

Why were taxes raised?

From January until June of 1950 Congress was considering a reduction in the rates of taxes. In particular, there was an insistent demand that war-time excise taxes, such as those on railroad tickets and luggage, should be reduced or eliminated. Following the outbreak of hostilities in Korea, however, President Truman asked Congress to delete all provisions for tax reductions, to place new excise taxes upon such items as television sets and deep freezers, and to raise personal and corporation income taxes. It is clear, therefore, that the basic reason for the higher rates of taxes has been the War in Korea and the fear that the war may spread to other parts of the world.

The following table has been prepared to show that a large part of total federal expenditures has been spent for national defense:

Year	*National Defense*	*All Other Expenditures*
	(in millions of dollars)	
1900	191	330
1925	717	2,346
1940	1,799	7,800
1945	84,530	15,868
1950	13,148	30,149

The figures for 1950 are for the government's fiscal year which ended June 30, only a few days after the Korean War began. During the summer months President Truman told Congress that he wanted to increase the expenditures for national defense by $10.5 billions. If tax receipts are increased by only $4.7 billions, as Congress estimated, public debt which had already reached the astronomical figure of $258 billions would continue to increase. Actually, some tax experts feel that the new tax rates may provide more than $4.7 billions additional income because of increases in wage rates and other personal income items resulting from the high business activity growing out of the new war.

The table of government expenditures reveals also that direct national defense expenditures are by no means the only reason for the high level of federal spending. Included in the "all other expenditures" column are such related items as veterans benefits, interest and international affairs. Spending for veteran's affairs has more than trebled since 1945 and is now nearly $7 billions, almost as much as the total cost of the government only ten years ago. The interest on the public debt has increased by $2 billions, and expenditures for international affairs have increased nearly ten fold. Most of these items are a direct outgrowth of past wars, and they demonstrate clearly how much easier it is for the government to increase expenditures than to reduce them.

How high can taxes go, and what should be the Christian attitude toward them?

It has often been argued that taxes which take nearly half of all corporation income and 10 per cent or more

[Continued on page 31]

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Something New in an Old Church

The whitewashed walls and open back benches were no hindrance, it seemed, to the first Bible school held in the almost a century old meetinghouse in rural Berks County, Pennsylvania, near Alleghenyville. The children came very regularly and seemed to enjoy it. A 13-year-old girl from a home where drinking and fighting is common, and who has not been in Sunday school since she was quite small, said she wished it would last two more weeks. She borrowed a neighbor's Bible. Of the thirty-nine children enrolled, twenty were from non-Mennonite homes. There was also a class for adults studying I John. The highest attendance was 72, the lowest 56. Fine weather throughout the two weeks with the exception of the last evening made it possible for

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some classes to meet outside. The church does not have lights but Silas Gehman furnished electric lights with his welding machine. I feel that even those folks who would not come were made conscious of their spiritual need by the invitation from those who solicited in the community.

—Anna G. Weber, Reinholds, Pennsylvania.

BROILER PRODUCTION

[Continued from page 19]

grown with the industry and today Virginia has a number of the largest and finest equipped poultry-processing plants in the country. The men who operate these plants are progressive. They endeavor to keep pace with the development of the industry and serve it well. A part of the marketing system is the live buyer who along with the processor furnishes the outlets through which the Virginia industry can and does market its high quality poultry. Upon the processor, however, rests the responsibility of establishing firmly with consumers the quality of Virginia poultry.

Some Virginia processors are becoming alert to their opportunities and are rapidly making plans to officially grade and label their poultry to carry its identity to the consumer. They are proud of the product, their brand, and the official label that clearly and properly identifies it as to grade. At present six processing plants are participating in the official grading and labeling program. The demand for top-grade poultry bearing the Virginia Quality label has increased much more rapidly than was anticipated at first.

Years of progress and steady development, hard work and sacrifice, have made of the various segments one united industry pledged to pull as one team, each helping the other to insure the continued progress of the Virginia Poultry industry.

VIEWPOINTS ON WORLD NEWS

[Continued from page 28]

of personal income as well will destroy the initiative upon which the profit (capitalistic) system is based. Possibly this argument is correct but it has not seemed to accord with the facts of the past five years. Industrialists have been showing great initiative in building new plants and purchasing new machinery; business men have been building large new retail stores and increasing their inventories. In spite of high taxes there seems to be much greater immediate likelihood that the government will curb initiative by imposing controls on business expansion than that it will destroy initiative by high taxes.

The real danger to free capitalistic enterprise would appear to be the government expenditures resulting from the high taxes rather than the high taxes themselves. In a day of great business monopolies, the government is by far the largest employer of men and purchaser of materials. One out of every eight persons is employed by the government, and the government buys one dollar out of every five dollars worth of goods produced in the country. Can democracy last where one body, even though democratically elected, exerts such tremendous power over economic life? This question is the most significant one even though we do not have a clear answer to it as yet.

Some Christians who adhere to rigid peace principles feel that it is impossible for them to pay taxes to a government which spends such a large share of its income upon war and national defense. We should answer such a position by an attitude of the deepest humility. Nevertheless, we dare not forget the command of Jesus that we should "Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's." Certainly Jesus recognized that many of the taxes paid to Caesar would go for military purposes, and assuredly Jesus disapproved of such expenditures.

The conclusion is inescapable that Christians should pay their taxes even though they thoroughly disapprove of the use to which most of the money is placed. Furthermore, the Christian should be scrupulously honest in making out his tax return. Imperative though these items are, the supreme imperative for Christians in this day, as always, is that they "render unto God the things which be God's." Is it too much to expect that in this day when our obligations to our government are increased that we should feel a similar increase in our obligations to Christ and His Church? Is it our supreme task to build "the Kingdoms of this World" or to build "the Kingdom of our Lord and of His Christ?"

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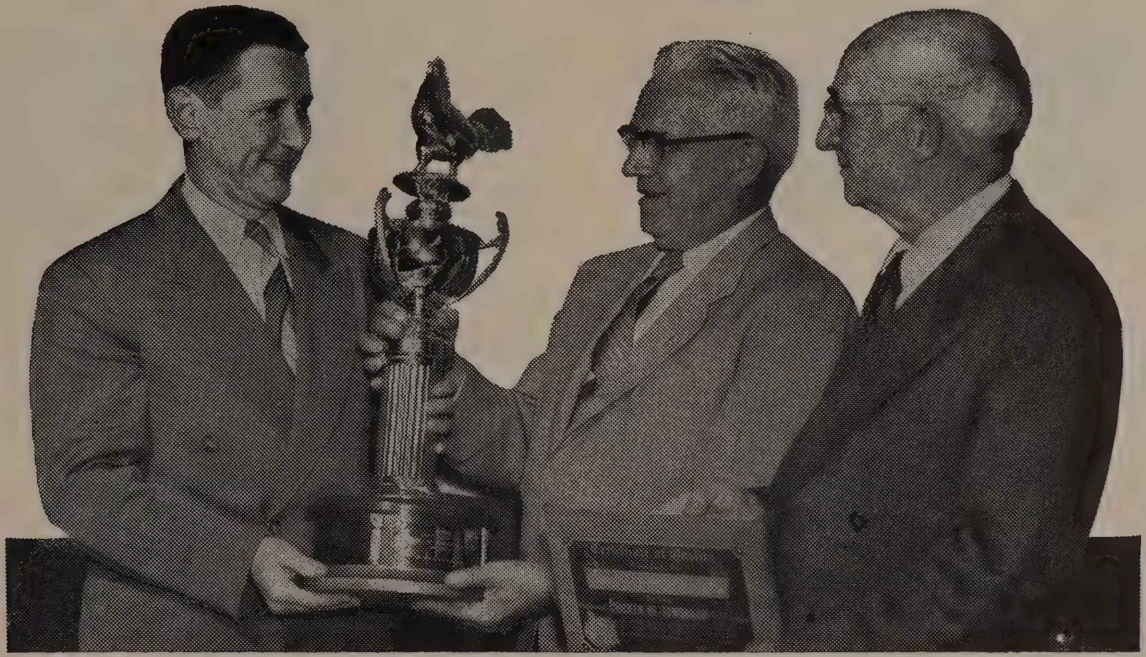

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Advertisers for the Month of November, 1950

Brunnerville Iron Foundry, Brunnerville, Lancaster County, Pennsylvania	29
Coblentz, Simon, and Son, Route 1, Uniontown, Ohio	29
Eastern Mennonite College, Harrisonburg, Va.	34
Farmers Supply, Inc., Broadway, Va.	32
Friendly Book Store, 234 West Broad, Quakertown, Pennsylvania	29
Gehman, Samuel R., Honey Brook, Pennsylvania	34
Glick's Book Store, Smoketown, Pennsylvania	30
Hess, Mrs. N. H., Lederach, Pennsylvania	29
Hilltop Hatchery, Broadway, Va.	30
Horst, Elam S., Bareville, Pennsylvania	29
Kaplan, Mrs. Bernard, 1410 Perry Street, Reading, Pennsylvania	29
Martin, D. H., Elizabethtown, Pennsylvania	29
Mennonite Publishing House, Scottdale, Pennsylvania	29, 36
Middlebury Grain Co., Middlebury, Indiana	33
Mutual Feed Co., Broadway, Virginia	30
Myers, Ida M., 342 W. Market St., York, Pennsylvania	29
Neuhauser Hatcheries, Inc., Napoleon, Ohio	29
Newcomer Oil Company, 903 South Market Street, Elizabethtown, Pennsylvania	2
Ranck, David H., Route 1, Lancaster, Pennsylvania	29
Riteway Products Co., Box 6-A, Harrisonburg, Virginia	31
Rockingham Poultry Marketing Cooperative, Inc. Broadway, Va.	2
Shenk Hatchery, The, Harrisonburg, Virginia	35
Ulrich, Mrs. W. C., Route 3, Box 606 Sarasota, Florida	29
Wenger's Christian Supplies, Dryden, Michigan	31
Witmer Implement Service, Route 3, Shippensburg, Pennsylvania	29
Waterloo County Holstein Breeders, Lorne Brubacher, 23 Locust Ave., Kitchener, Ontario	29
Wolf Tent and Awning Co., 109 East Superior Street, Ft. Wayne, Indiana	29
Young, Arthur S., Co., Inc., Kinzers, Lancaster County, Pennsylvania	29

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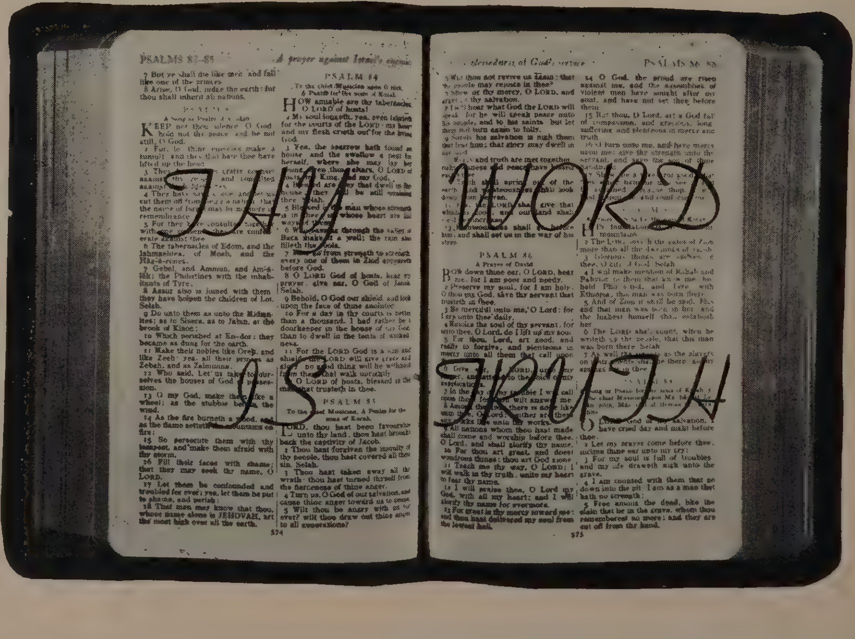

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Rockingham County's Poultry Industry and the Shenk Hatchery Grew Together

EIGHTEEN YEARS AGO when Jacob and Lucy Shenk took over the operation of a 30,000 egg capacity hatchery located in an old frame building in Harrisonburg, they began to build for the future, not only for themselves, but for their neighbors. They renamed the hatchery, "The Shenk Electric Hatchery." In those days, the use of the word "electric" denoted more modern methods and greater efficiency—things which today are taken for granted. The part-time staff of two high-school boys has grown to an organization of more than thirty employees. Hatching capacity is now 1,110,000 eggs. But mere volume was not enough for the Shenks. They began to take steps to improve broiler breed quality.

SHENK ELECTRIC HATCHERY

1932

...and for Tomorrow

TODAY, the Shenk Breeding Farm provides facilities for carrying on one of the largest progeny test breeding programs in existence. Here, selection pressure is exerted to provide suppliers' flocks with breeding birds having all the desired characteristics for producing chicks capable of making greater broiler profits. Last year, over 72,000 chicks were started on the farm and more than 32,000 were individually pedigreed. Laying quarters for over 12,000 hens makes it possible to progeny test a large number of dams and sires and to select breeders on the basis of family performance. High quality hatching eggs are pouring into the modern Shenk Hatchery from more than 100,000 breeding hens in suppliers' flocks. We are confident that our founder's plan will promote a better future for the broiler industry. We invite your inquiries.

1950

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Telephone 871

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Poultry Recipes from the

Mennonite Community Cookbook

Giblet Gravy

Simmer gizzard, heart and neck in 4 cups salted water, for 1 hour or until tender.
Add liver during last 10 minutes of cooking period.
Drain and reserve stock.
Chop the giblets in small pieces.
Remove 5 tablespoons of drippings from the roasting pan and add to giblets.
Add 5 tablespoons flour and stir until slightly browned.
Slowly add stock from giblets, stirring over low heat until gravy is smooth and thickened.
Cream or chicken stock may be added as desired.

—Mrs. Samuel S. Shank,
Broadway, Va.

To Roast Turkey

Use same directions as for roasting chicken.
Weigh the stuffed bird and allow 18 to 20 minutes per pound for a medium-sized turkey (15 pounds). If bird is larger, allow 15-18 minutes per pound.
Remove roasted turkey to a large platter.
Use drippings for making cream or giblet gravy.

Roast Chicken

4½ pound hen
1 tablespoon salt
1½ teaspoon ginger
Bread dressing (see pages 101, 102)

Rub inside of chicken with the mixture of salt and ginger (use 1½ teaspoons salt for inside of fowl).
Stuff with favorite bread dressing recipe.
Lay a bread crust over dressing before trussing to keep it from coming out as the chicken roasts.
Rub outside of chicken with melted butter and sprinkle with remaining salt, to which 1 tablespoon of flour has been added, or cover fowl with a cloth dipped in melted fat.
Place in a roasting pan and add ½ cup water. Do not cover.
For first part of roasting period, place bird with the breast side down on a rack in a roasting pan.
In this position the thighs will cook more thoroughly without overcooking the breast.
Roast at 350°, allowing 30 minutes per pound.
Turn the bird with the breast side up during the latter part of the roasting period.
If a soft rather than a crisp skin is preferred, cover the roasting pan for the last 30 minutes of roasting.
To test whether the bird is done, insert a sharp fork into the thickest part of the breast or thigh.
When done, the fork can be turned easily in the meat and the juice that runs out will show no trace of red.
If a cloth is not used to cover the fowl, it must be basted with hot drippings every 20 to 25 minutes.
Place bird on platter and remove strings and skewers used for trussing.
Makes 8-10 servings. Serve with giblet gravy.

—Mrs. Samuel S. Shank,
Broadway, Va.

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DECEMBER, 1950

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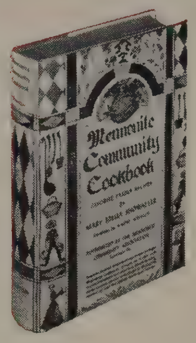

For Christmas — give the

Mennonite Community Cookbook

At the request of the John C. Winston Co., Mary Emma Showalter, author of the Mennonite Community Cookbook, recently collected special Christmas recipes to use in promoting her book. Here is one of them:

You will find other recipes for the Christmas season in the **Mennnonite Community Cookbook.** Remember: The cookbook is the ideal Christmas gift!

$3.50 Regular Edition.
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Mennonite Publishing House,
Scottdale, Pa.

Griſchdaag Kuchen

(Christmas Cookies)

3 cups brown sugar
1 cup shortening
2 cups thick sour milk or buttermilk
3 teaspoons baking powder
3 teaspoons soda
1 teaspoon salt
1 teaspoon nutmeg
8 to 10 cups flour

Cream shortening. Add sugar gradually and beat until fluffy.
Sift flour; measure and add baking powder, soda, salt, and nutmeg.
Sift again.
Add sifted dry ingredients alternately with sour milk.
Combine thoroughly. Use enough flour to make a stiff dough.
Roll very thin and cut into fancy shapes.
Bake at 400° F. for 10 to 12 minutes.
Cover baked cookies with confectioners' sugar frosting.
Sprinkle with colored sugar, candies, or chopped nuts.

Mrs. Menno Zuercher, Dalton, Ohio.

In the old days these cookies were made in large amounts three to four weeks before Christmas and were used for family gatherings. They were placed in large stone jars and allowed to "mellow" in the cellar. They improve with some aging

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Our Churches

The Metamora Church is one of the four organized Mennonite congregations in Woodford County, Illinois. It is a successor to the old Partridge congregation and it traces back to the pioneer days of 1833. It was the second church in the county and when its members came from Alsace-Lorraine to this part of the Midwest, they all settled on farms. Today about sixty-five per cent are still farmers and the others are employed in businesses or in the professions. Scarcely any land can be bought for farming in the immediate area of the church.

H. R. Schertz is pastor of the congregation which now numbers 350. There is a Mennonite Youth Fellowship, a Senior Fellowship and men's and ladies' choruses. Mission outposts are located at near-by Richland, Cazenovia, and Germantown.

Mennonite Community

DECEMBER 1950

Volume 4 Number 12

EDITOR

Grant M. Stoltzfus

ASSOCIATE EDITORS

Paul Erb, Scottdale, Pa.
Guy Hershberger, Goshen, Ind.
Olive Wyse, Goshen, Ind.

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Cover, 3, 6, 7, 8, 9, 10 (upper), 11, 20, 21, 5: John E. Harshberger
Pages 5 23: Paul W. Hertzler
Page 10 (lower): John Bachman
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Contents

Christmas on the Farm 4
Mary Allread Baker

The Mennonites in Woodford County, Illinois 6
Tilman R. Smith

Bromegrass Pays Off 12
J. J. Pierre

Food for Relief in the Name of Christ 14
Leo David Yoder

Editorials 16

Young Community 18
Ruth Kreider Heatwole

Toys for Christmas 20
Edith Sunderlin

Candy for Christmas 22
Mrs. Carol Reeves

Community Life 24

Index 26

Viewpoints on World News 30
Carl Kreider

Christmas on the Farm

Out in the barn the stock is safely sheltered
Against the cold night; mangers filled with hay;
The milk has all been drawn from full, pink udders;
The milk cans filled—in storeroom set away.

Cows munch, contented. And the sheep are lying
Snug in their pens; the mule team, Buck and Ned,
Are standing, half asleep. The scent of clover
Is odorous, alike in barn and shed.

Outside, above the hill, the stars are shining;
The trees are dark above the crusted snow;
The quiet night portentous is, recalling
Another Christmas evening long ago

When wondering shepherds heard the angels singing,
When wise men saw a new Star in the sky,
And followed it, to find a princely Stranger
Who chose a lowly place in which to lie

All unafraid of bleating sheep and cattle,
There, in a stable, by a hillside steep. . . .
With faith renewed, our humble house I enter,
And know the Christmas Spirit we shall keep.

—Mary Allread Baker

WINTER ON THE PLAINS AND PRAIRIE

Who does not thrill to the joys of winter: sheltered cattle, snow-covered acres, wind-swept fields, and the fireside of home?

Here are winter views of the barns and home of Dr. M. L. Weldy, veterinarian of Wakarusa, Indiana, and David Stutzman, farmer, at Milford, Nebraska.

The Mennonites in Woodford County, Illinois

Tilman R. Smith

WOODFORD County is a small county in North Central Illinois across the river from the renowned city of Peoria. This small, rich county has no special claim to fame or world renown but we natives do like to bask in the reflected glory of great men who once were here. In Metamora today you might visit the old courthouse, now a State Memorial, where Abraham Lincoln practiced law. The table with part of the frame cut away to accommodate Lincoln's long legs will be pointed out. In Metamora, you might also want to see the former home of Adlai Stevenson, onetime vice-president of the United States and grandfather of our present governor. The late Lorado Taft, considered by many as America's greatest sculptor, taught school in the same town. David Lilienthal, former head of the Atomic Energy Commission, was born in near-by Morton and lived for a few years as a boy in Roanoke. Black Partridge, the Indian hero of Fort Dearborn, was the Chief of an Indian tribe with headquarters in Partridge township near the Richland school where the Metamora congregation now conducts an extension Sunday school. Other notables may have been here and noted historical events could be recounted but as a Chinese proverb once pointed out, "You have to do your own growing no matter how tall your grandfather was." Accordingly, we natives can't lean too heavily upon reflected glory.

Tilman R. Smith lives at Eureka, Illinois, where he is principal in the local high school. Besides experience in the schoolroom he has been employed in advertising work by the Ulrich Products Corporation. He is father of five children.

DAIRIES HAVE GROWN

Brown Swiss cattle, owned by Clarence Imhoff, graze on the site of the old Harmony Church which was moved to Pleasant Hill. Many of the Mennonite dairy farmers are members of the local dairy herd improvement association.

Illinois became a State of the Union in 1818. Woodford County became organized as such in 1841 but the coming of the first Mennonites antedated the county's organization by more than a decade. These early pioneers organized a church in 1833 known as the Partridge Church, now the Metamora congregation. This was the first Mennonite congregation west of Ohio, the second of any denomination in Woodford County and the first German-speaking congregation of any denomination within the State of Illinois. These religious pioneers were from Alsace-Lorraine and Amish Mennonite in background, who were attracted by the cheap lands in the frontier line of America. Even though president Andrew Jackson had ordered all Indians to move to reser-

HOME FARM FOR GENERATIONS

Emanuel Ulrich's farm has been in the family since 1866. There are seven children in the Ulrich family. One is a minister, several are teachers. The farm produces Grade A milk from twenty cows and on it each year about 150 hogs are raised. Mrs. Ulrich has hobbies which include flowers, cacti, and a unique collection of salt and pepper shakers.

IN THE OPEN CORNFIELD

Clarence Imhoff cultivates his corn in the month of June. When this picture was taken over two years ago he had three tractors on his farm.

Larger farms and fewer farmers, local industries, and an outreaching church program are the marks of an old Illinois community.

vations west of the Mississippi, our forefathers had Indian neighbors in Woodford County for many years. The scattered members of this pioneer Partridge congregation continued to meet in the homes for about twenty years but in 1854 a brick house of worship was erected about five miles west of Metamora. At the suggestion of the late C. Henry Smith, noted Mennonite historian who was born and reared in Woodford County and a former member of the Metamora church, a historical marker is now being prepared to mark the spot where this pioneer church building once stood.

THERE IS A TREND TOWARD LIVESTOCK

In recent years more farmers in the Roanoke and Metamora areas are raising beef cattle. L. C. Schertz is shown with some of his Herefords in a pasture field. He is walking by a self-feeder which he made.

Today there are approximately a thousand Mennonites in Woodford County, about 6% of the total population. There are four organized congregations within the county, Metamora Twp., successor to Partridge; Roanoke Twp., Linn Twp., independent conservative Amish-Mennonite; and the General Conference Mennonite church in Congerville. In addition, a number of Woodford County Mennonites are members of the Calvary General Conference Church in Washington which is a few miles across the line in Tazewell County. For many years there was one other Mennonite church, the Union, located in Tazewell County near Washington whose members lived largely in Woodford County. This congregation became part of the Metamora congregation in 1928.

Another meetinghouse was conveniently located 6½ miles north of Eureka known as the Harmony church. This was not an organized congregation but a place for meeting every two weeks so that people in the area would not have so far to drive in the "horse and buggy days." Services were discontinued at Harmony some twenty years ago and the building was torn down and rebuilt on a site between Morton and Peoria where it now serves as a meetinghouse for the Pleasant Hill congregation.

It is quite natural that since the Mennonite church was one of the first organizations in Woodford County that the members would be closely identified with the county's economic, social and cultural progress as well as with the spiritual development.

Flourishing Farms

Woodford County is predominantly agricultural. The Mennonites were at one time almost 100 per cent agricultural but that picture has changed somewhat also. Today, the Mennonites in the county are about 75 per cent agricultural in occupation. This trend has not necessarily meant that people are deserting the farm. The farms are deserting the potential farmer. Farm size has increased. Individual farmers with a heavy investment in machinery find that they can farm more acres with the same equipment and this means that fewer people have an opportunity to farm in this community. This trend is national and deserves much serious attention. The late O. E. Baker, a former population specialist in the United States Department of Agriculture is quoted in "Small Community Economics" in 1943 as saying that 17 per cent of our population lives on farms. During 1948, this smaller number produced the largest total crop in our national history. Mr. Baker further estimates that only between 6 and 10 per cent of the American population will be permanently needed in agriculture. It is to be assumed that the marginal producers will be forced out first but it is quite evident that farms will continue to increase in size for some time. Older citizens can still remember when there were twice as many farm homes in a ten-mile stretch along route #116 in Woodford County as there are today.

However, since our people even today are chiefly agricultural we will give further attention to that phase of our economic life. Today land values are very high and in the immediate church community scarcely any land is for sale. The highest price for farms sold in the last few years were paid for two farms in the Roanoke area. One well-improved 80-acre farm sold for $675 per acre and a 160-acre farm sold for $550 per acre. Certainly not all land in the area would bring these prices but most of it just isn't for sale at any price. The young man wishing to start out for himself has small chance of renting a farm and less chance of ever owning one.

The Mennonites of Woodford County have long been agricultural leaders. They were among the first to use improved equipment and methods. They took an important part in the organization of the first Farm Bureau and the two first Woodford County chairmen of the Agricultural Adjustment Act, L. C. Schertz and John Kennell, are members of the Roanoke congregation.

The chief agricultural crops are corn, oats, soybeans, hay, peas and pumpkins. Eureka has gotten national recognition as the "Pumpkin Center of the World," and can give proof for the claim. Corn is the chief crop. The average yield of corn in 1948 for Woodford County was 67 bushels per acre. The 1949 average was nearly as high. At least four dif-

EUREKA
PUMPKIN Festival
SEPT
26th
27th
PUMPKIN
CENTER
OF THE
WORLD

"PUMPKIN CENTER OF THE WORLD"

Pumpkins rank as a chief farm crop in Woodford County. The town of Eureka has a national reputation as the "Pumpkin Center of the World." William Schertz with his nephew, John J. Smith, stand in a section of his 13 acres of pumpkins.

ferent hybrid seed companies grow large acreages of hybrid seed corn in Woodford County. S. E. Unzicker and Sons of Linn Township, a Mennonite firm, has an excellent reputation for the production of Moews hybrid seed corn. This firm's careful and thorough methods of production are well known and their honesty unquestioned in a highly competitive type of enterprise. In years past, there was little diversity in farm crops. For decades some land never grew anything but corn or oats. The trend at present is to more livestock and more diversified crops. Large numbers of hogs are raised and a good many beef cattle are raised and fed. Some of the better purebred Angus and Hereford herds of breeding cattle are owned by Mennonite stockmen. The same may be said with reference to purebred Brown Swiss, Guernsey, and Holstein dairy herds. Dairying has become increasingly important. It may be of passing interest to note that in September, 1948, the five highest producing dairy herds in the Woodford County Herd Improvement Association were owned by members of the Metamora and Roanoke congregations.

Soil conservation today is making much progress but certainly it is very tardy recognition of the problem. Our forefathers were "good" farmers in the sense that many of them became prosperous, but this prosperity was probably more directly traceable to rising land values on cheap government purchases rather than to good land husbandry. There was a good deal of unearned increment. Today the number of acres being farmed on the contour is rapidly increasing. Crop rotations are studied more carefully and farming practices have greatly improved.

Trends That Affect Farm and Church

The trend to larger farms and fewer farmers has serious implications for the church. We do not like to see our young people move out of the community and away from the church influence. How may this problem be solved? In the first place, more people could gain their livelihood from the soil if we practiced a more intensive type of farming. If more cows were milked, more cattle and hogs fed, and more poultry raised the average farm could provide a good economic base

HOG FARMER

Eugene Schertz stands with some of his purebred Poland China hogs. From his "Maple Leaf Farm" he has shipped hogs to 15 different states.

for more people. The large increase in our national population means that we are going to consume more and more goods so in certain areas this will allow for more intensive methods of production. More specialization in such lines as hybrid seed, truck crops, or fruit in certain areas will increase the demand for farm labor. However, the average farm boy isn't willing to remain a "hired hand" indefinitely. Unless fathers are wise enough to take their sons in on some form of partnership the boy will soon be seeking employment elsewhere. Too many fathers feel that it is a distinct honor to work for them personally and that they do all the planning, keep all the profits and let the boys do most of the work. In many instances it would be wise to change this policy before it is too late and make a place for the boys on the farm even though it might seem impossible to increase the acreage.

Industry Has Grown

However, we know that there won't always be room for all the farm boys on the farm. In Woodford County there is enough industry in the surrounding towns and the near-by Peoria area, which has over 100,000 population and which is heavily industrialized, to give most of the surplus Mennonite population work near home. A number of Mennonites in recent years have gone into business. There are at least a dozen Mennonite business enterprises in the community, some of which are widely known and undoubtedly this trend will tend to increase. These business enterprises offer good employment opportunity. The Ulrich Manufacturing Company of Roanoke, headed by R. M. Ulrich, employs over fifty people and the heads of about fifteen Mennonite families work there. This company has gotten international distribution on its products. The Eureka Hatchery is widely known as an outstanding business enterprise throughout the midwest and Ralph Imhoff, proprietor, is a past president of the Illinois Poultry Improvement Assn., and now a member of the Board of Directors of the International Baby Chick Assn. The Garber Bros. Abattoir at Metamora is an outstanding business of its type. Most of the relief butchering for the state has been done at this modern plant for a number of years.

Traditionally many Woodford County Mennonites have gone into educational work or nurses training. Today there are over thirty people in the two congregations who are now teaching or have taught in the past. Also, there are more than fifteen registered nurses in the Roanoke and Metamora congregations, a number of whom are still practicing. There is also one M.D., Dr. Melvin Glick, who enjoys an excellent practice. For years there have been those who have gone into higher education. A comparatively large number from this community attended Elkhart Institute, and both Goshen College and Hesston College have received strong support from this area. At least eight past and present members of the faculty of Go-

PICKING ILLINOIS CORN

The corn picker makes its way down the field on the Roy Unzicker farm. Don Shoemaker is operating the picker. Corn is Woodford County's chief crop.

HOME OF MOEW'S HYBRID SEED CORN

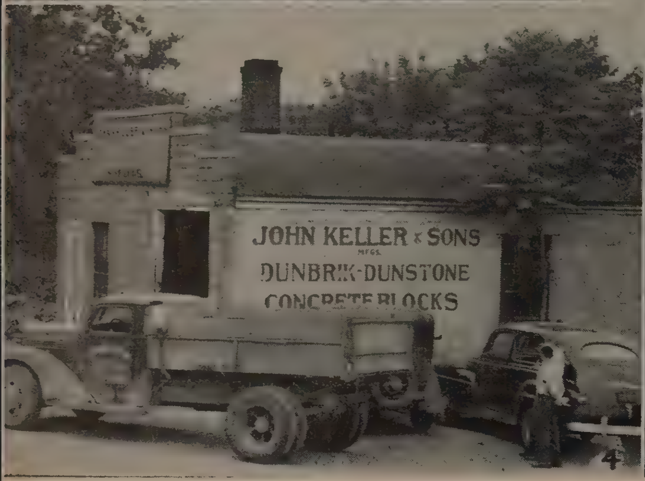
On the farm of S. E. Unzicker and Sons stand a corn crib and seed house. In 1948 this firm raised 300 acres of Moew's Hybrid Seed Corn.

WAYNE FEEDS

SOME OF THE CROP

Fern and Donnie Unzicker, aged 3 and 6, look over some of the hybrid seed corn raised by their father, Roy Unzicker. The average yield of corn in 1948 for Woodford County was 67 bushels per acre.

METAMORA ABATTOIR
AND
PROCESSING PLANT.



FEED ARCADY FEEDS
EUREKA HATCHERY
HOME OF NEW HAMPSHIRE CHICKS
6

THE METAMORA ABATTOIR

1. A. W. and Rudolph Garber, brothers and members of the Metamora Church, own this abattoir and processing plant. It does a flourishing business in the Roanoke community. The abattoir has been the center for relief canning and processing by the Mennonite churches of Illinois.

OUTSIDE THE FACTORY

4. When this picture was taken in 1948 the truck in the foreground was one of the newer ones owned by John Keller and Sons. The concrete block factory is near Eureka.

INSIDE THE METAMORA ABATTOIR

2. Russel Schertz, former C.P.S. man, stands inside the cooler of the Abattoir and examines some beef which was butchered during the day.

INSIDE THE CONCRETE BLOCK FACTORY

5. An employee in the Keller concrete block factory takes away the fresh blocks as they come out of the molder.

INSIDE THE ULRICH PLANT

3. The Ulrich Products Corporation employs over fifty people and has international distribution for its products. The corporation manufactures hydraulic tractor loaders, truck and wagon hoists, and hydraulic couplers.

THE EUREKA HATCHERY DOES BUSINESS IN THE MIDWEST

6. Owned by Ralph Imhoff, the Eureka Hatchery is known for producing "Midwest" New Hampshires. For over twelve years this hatchery has followed a program of closed-flock breeding and selection.

shen College including the late Noah Oyer have at some time lived in Woodford County.

Our Outreach and Mission Program

The Mission and Relief interests of the church are strongly supported. Following World War I, four members of the Metamora Church went into relief work in France and five workers, namely, Lulu Smith, Madeline Garber, Robert Keller, Margaret Ulrich, and Carol Schertz Oyer have served as relief workers in recent years. A number of missionaries, both home and foreign have come from this area but the number is too small considering the early years of establishment of the local congregations. The local churches have tried to share the responsibility for church-wide meetings. The 1948 Mission Board meeting was entertained by local congregations and this meeting has twice before been held in this county, General Conference was held in Woodford County in 1924. The old Western A.M. conference was entertained by local people a number of times. Bishop John Smith of Metamora was for years a leader in the conference both as moderator and as secretary. The late Bishop Andrew A. Schrock was also moderator on numerous occasions. Bishop Smith is said to have been one of the first ministers to speak from the pulpit regarding the evils of liquor and tobacco. Such conviction is not insignificant when many homes had wine barrels in the cellar and some men could hardly wait until the serv-

CANNING FOR RELIEF

William Schrock and John Bachman stamp the cans as they come from the sealer at the Metamora Abattoir. By February of 1948 (when this picture was taken) the winter's collection at the Eureka Center had reached 22 tons of canned meat and lard.

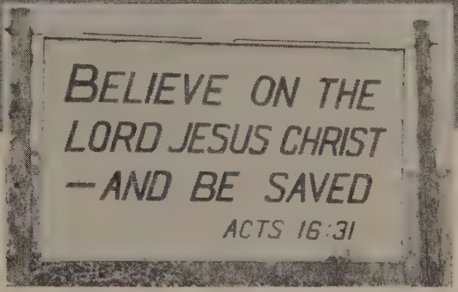
ices were over to pay tribute to King Nicotine.

The local churches are well organized. Bishop Ezra Yordy of Eureka has general oversight of the Roanoke Township congregation and Bishop Henry R. Schertz of Metamora is both pastor and bishop of the Metamora congregation. John L. Harnish of Eureka assists in the ministry of the Roanoke congregation. In recent years the Roanoke congregation has had three ministers come from its ranks who are serving the churches of Illinois today. Richard Yordy is serving the church at Arthur, Illinois, Wilfred Ulrich is at Peoria, Illinois, and Robert Keller is at West Sterling, Illinois. Both churches have official church boards made up of ministers and laymen who administer the affairs of the church. The young people of both congregations have active organizations of the Mennonite Youth Fellowship. These organizations have been a real blessing to the young people and to the church. The Metamora Church has a large organization called the Senior Fellowship made up of the younger married couples in the church. This organization has also carried on a well-balanced program of activities which have contributed much to the church. Both congregations have organized chorus and quartet singing. The Metamora Church has a permanently organized men's chorus of some thirty voices which has given many programs in Illinois and has also given programs in Indiana and Iowa. The community was fortunate in the fact that Walter E. Yoder, now head of the music department of Goshen College, lived for many years in this community. His influence for good music cannot be overestimated. Workers from the Metamora congregation conduct three extension Sunday schools each Sunday. These Sunday schools are active but small, each averaging about thirty in attendance. It is interesting to note that while workers have been supplied for these extension schools, the average attendance at the local congregation has increased slightly each year since the new work has been established. Workers from the Roanoke congregation helped organize a summer Bible school for the poor and

[Continued on page 33]

THE ROANOKE CHURCH

The Roanoke Mennonite Church has 275 members and is another of the four organized Mennonite churches in Woodford County. John L. Harnish is the minister of the congregation and Ezra Yordy is bishop.

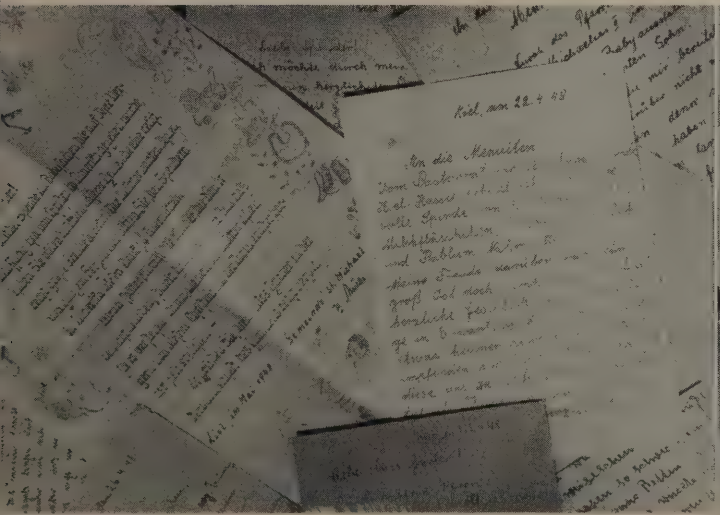


BY THE WAYSIDE

On Route 116 between Metamora and Roanoke is this sign that a Metamora Sunday-school class erected.

"THANK YOU" LETTERS FROM GERMANS WHO RECEIVED GIFTS FROM THIS COMMUNITY

When the Community photographer was in the Metamora community he was shown these "Thank you" letters from people in Germany. The letters were addressed to members of a Sunday-school class of the Metamora Church which had sent the relief packages. Vernon Schertz "loaned" this collection for photographing.



MORNING DEVOTIONS AT THE OLD PEOPLE'S HOME

The Home for the Aged at Eureka was started in 1922. It is operated by a local board of five members. Clayton Sutter is superintendent and Mrs. Sutter is matron. Forty people are guests in the Home.

Bromegrass Pays Off

J. J. Pierre

Bromegrass is good for meadow pastures, for soil improvement, as a grass silage and as a cash seed crop.

BROMEGRASS has the reputation of being the king of forage grasses because it is a long-lived, palatable, winter hardy, disease resistant and drought resistant grass that grows vigorously into a very nutritious feed. Livestock like and thrive on bromegrass whether they eat it as hay, silage, or pasture. Even when the mature grass is harvested for seed, much of the remaining forage is still green and relished by cattle. Similarly, when the plant is used for pasture, its leaves stay green throughout most of the grazing season. In addition to its economic value as a livestock feed, bromegrass can be harvested for a cash seed crop, and it always serves effectively in the control of soil erosion. Its leaves make a good blanket or cover to protect the soil against the bombardment of raindrops during splashing rains. It has extensive creeping rootstalks which anchor or tie the soil in place, simultaneously producing large amounts of vital raw organic material. Better yields of corn and grain always follow after a good stand of brome and alfalfa has been plowed under.

Adaptation

Bromegrass does not require any particular soil type. Ordinary good alfalfa land is good bromegrass land. It is particularly well adapted to calcareous till soils in northeastern Illinois. It does well on droughty sands and on a wide range of other soils throughout the northern and central states where the rainfall is over fifteen inches annually. However, it will naturally do better and produce higher yields on the relatively fertile soils. A high state of soil fertility is very desirable.

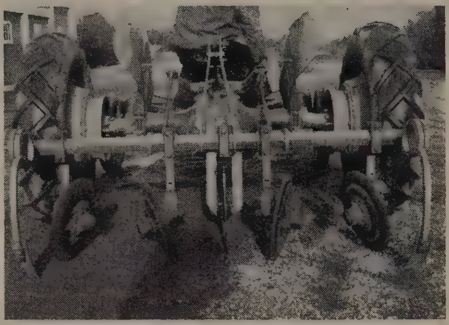
Seeding

Brome needs a good seedbed and shallow seeding. In the past, a lot of seed has been wasted by planting brome with a grain drill when brome seed was mixed with grain and the two were drilled at the depth normally used for grain. Failure to obtain stands has often been traced to covering the seed too deeply. Several modern seeders, with agitators in the seed box, are now available for seeding brome. Some of these drop the seed between two corrugated rollers, which is similar to rolling before and after seeding in order to place the seed at an ideal depth of 1/4 to 1/2 inch beneath the surface of the soil.

The rate of seeding for brome has been reduced during the past few years from 12 pounds per acre to about five pounds when it is planted for hay along with a legume. When planted for pasture or seed production the rate can be increased by about two pounds. In row plantings five pounds is enough.

Brome can be seeded whenever the time is right for seeding alfalfa on a prepared seedbed. Early fall, August 15 to September 15, is usually the best seeding date in the central and southern part of the corn belt.

J. J. Pierre is an agronomist of the Soil Conservation Service with headquarters at Champaign, Illinois. He co-operates with agricultural stations in Indiana and Illinois in doing research work on forage crops.



BROMEGRASS ROW CULTIVATOR

This equipment is used to borrow off the grass rows. The discs are very heavily constructed and are usually used together with the tires shown at each end of the bar. The front straight disc is for preventing side sway of the cultivator. Grass rows are left between the discs. Rows are cultivated two or three times a year.

Use for Pasture

Bromegrass-legume combinations provide one of the most natural, palatable, and economical pastures. Its high vitamin, mineral, and protein content makes the combination a very healthful fattening or milk-producing pasture. Results from the Illinois Agricultural Experiment Station show that one acre will furnish sufficient feed for grazing a mature cow or its equivalent for 150 to 200 days per season. That amount is from two to three times more feed than is commonly obtained from untreated bluegrass pastures.

Seed Production

One of the first questions to consider in regard to production of bromegrass seed is whether it will be

COMBINING BROMEGRASS

This is a good way to harvest bromegrass seed. The cutter bar of the combine is placed as high as possible in order to miss most of the green leafy material. This picture was taken at Elsberry, Missouri.

grown strictly for seed or as a side line to a forage crop for livestock feed. If the crop is primarily grown as feed for livestock then it is broadcast with a legume. Gilbert Dueringer and son, farming near Melvin, Illinois, are leaders in the production of brome seed in Illinois. They plant the grass with alfalfa and usually save second year meadow for the brome seed crop. Their first experience with brome seed production was in 1945 when they harvested five acres which produced more than 400 pounds of seed per acre. By 1947 and 1948 they were harvesting 40 acres for seed. In 1949 the acreage went up to 60, and in 1950 it was up to 100 acres. After combining the brome seed, early in July, they cut the remaining brome and alfalfa for hay or silage. Then a second crop of high quality forage is again harvested early in September.

In a co-operative study at the University of Illinois between Dr. R. F. Fuelleman, Professor of Agronomy, and the author, Agronomist, Nursery Division of the Soil Conservation Service, it was found that in a broadcast seeding of brome and alfalfa the seed yields of brome were higher when the meadow was two years old than when it was one or three years of age. However, no nitrogen fertilizer was used in this trial. Nitrogen would undoubtedly have increased the yield in 1947. Yields of clean seed from this field established in 1944 are listed in Table I.

BROMEGRASS SEED YIELDS IN POUNDS PER ACRE

Strain	*July 1945*	*July 1946*	*July 1947*
Lincoln brome	369	487	297
Elsberry brome	309	318	208
Fisher brome	206	339	189
Northern brome	88	425	133

The results mentioned here show that bromegrass seed can be a profitable crop when it is planted in a broadcast stand.

However, if the primary purpose of the seeding is for seed production then we find that planting bromegrass alone, in rows spaced about 38 inches apart, does have several advantages. (1) Row plantings generally produce more seed because brome does not have to compete with a legume for moisture, sunlight, and plant food. (2) Weeds can be controlled easier. Broad-leaved weeds such as sour dock can be sprayed with 2,4-D, while grassy weeds can be cultivated between the rows or pulled by hand if they are found in the row. (3) It is easier to judge the need for nitrogen when a legume does not furnish part of it. (4) The jobs of combining and seed drying are easier because green legume leaves do not interfere. (5) More consistent seed yields are obtained from year to year and the field will remain productive for a longer period.

Whether planted in rows or broadcast, the soil must be well fertilized in order to maintain high seed yields. Nitrogen is usually the key element in getting the best yields, however, phosphorous and potash should be applied when needed. Since nitrogen is taken up or lost from the soil rather quickly it must be applied every season either late in the fall or early in spring. The amount to apply will depend on the soil type, the age of the stand, whether the grass is growing with or without a legume, and the proportion of each in the mixture. On row seedings one should apply at least 100 pounds of ammonium nitrate or its equivalent per acre annually. In a solid stand of grass without a legume the amount of ammonium nitrate should be increased up to about 200 pounds per acre each year. Three or six dollars worth of nitrogen fertilizer will often bring a return of fifty to one hundred dollars in additional seed.

Seed Harvesting

The first crop of the season is the one that produces grass seed. Therefore, the fields must not be cut before seed harvest. On ripening, the seed head usually turns a light brown from the top down. The best guide to ripeness is the ease with which the seed shatters. The way to test for ripe seed is to take a handful of seed stalks in one hand, shake the heads in the palm of the other hand, and if the seed splatters all over it is ready for harvest. The harvesting period can usually be extended over a period of two weeks.

Combining is a very good way to harvest bromegrass seed. The combine cutter bar is set as high as pos-

[Continued on page 33]

Hereford steers in bromegrass pasture in West Pottawattamie County, Iowa.

Food for Relief

Leo David Yoder

How one community did its part of the church's relief canning program.

THE DAY BEGINS

Hog carcasses are hung in the butcher shop of Frank D. Yoder at his residence four miles north of Kalona. This is a scene in the morning before most of the carcasses were cut into pieces. Dwight Slabaugh and his wife of the West Union congregation have started to separate the lean from the lard.

FROM CARCASSES TO STRIPS

Leo David Yoder operates the power meat saw that cuts the meat into small pieces. The next step will be to separate the lean and lard from the bones.

THE NEXT STEP WITH LARD

Delmar Yoder runs the power grinder that grinds the lard into small cubes for rendering. The grinder is driven by an electric motor.

SEVEN DIFFERENT Mennonite and Amish groups, or congregations from the Kalona and Wellman, Iowa, communities participated in a Food for Relief project from Nov. 22 to Dec. 1, 1949. The relief project has been an annual project which was started during the war on a much smaller scale, and has grown steadily each year. Each congregation has a Relief Food Committee which consists of three families.

Pork was the only kind of meat processed this past year. (1949-50) In previous years some beef and chicken were also processed. A total of 128 hogs of approximately 280 lb. average were either donated or bought with money raised from a special offering for the project. The committees hired a portable canner owned by Jess Kauffman, Hesston, Kansas to do the actual processing. This outfit was run by Allen Zook, Garden City, Missouri, and Emery Gerber, Hesston, Kansas.

The outfit was mounted on a semitrailer and was equipped with the following: a large boiler for steam purposes, a large copper kettle for preheating meat, automatic pressure can sealer, four large cookers of 150 can capacity for final processing, and a cooling tank for cooling immediately after processing. Ice water is kept flowing through the tank continuously while the cooling operation goes on. An electric hoist mounted on an overhead track is used for lifting the heavy racks of hot cans.

The actual work was done at the Frank D. Yoder residence four miles north of Kalona, and has been done there the past three years. The Yoder family has engaged in custom butchering for a number of years and have a well-equipped shop for the cutting up of the meat preparatory to canning.

Each group has a specified day for processing and on an average day from early morning till evening about fifteen men and twenty women, all volunteers, helped the committee do the job. The day before processing the hogs were dressed at various places. Some were dressed on farms, some at the Vernon Bontrager residence northwest of Kalona and still others at the local locker plants.

On the day of processing the carcasses were brought to the shop at the Yoder residence early in the morning and hung in neat order on a truck. The first step was to cut the carcass in pieces from six to eight inches square. This was done by one of the Yoder sons on a power meat band saw. Next the meat was put on large tables where the lean and lard were separated from the bones as much as possible. Then the meat was cut into strips and run through a power meat grinder which cut the meat into small uniform cubes approximately three fourths of an inch square. From there the meat

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Leo David Yoder was born and grew up on a farm near Kalona, Iowa. He is a carpenter in his home community and has been active in the canning for relief program of his local neighborhood.

was put in the large copper kettle and preheated for forty minutes. It was then put into tin cans and sealed with the power sealer and next put in the cookers for 1½ hours. After that it went into the cooling tank until cooled. The cans were then cleaned and loaded up to be taken away for storage. The bones were put in a cooker and cooked for a short time and taken out and the remaining meat taken off the bones and put in cans, sealed and processed the same as the other meat. Meanwhile the lard was cut in strips and put through a power grinder by one of Frank Yoder's sons. This cut the lard into small cubes. Then the lard was put in large kettles and rendered. When finished the lard was strained and pressed and put in cans and sealed.

The number of cans of meat and lard processed in the eight days of work was 15,218, or an average of 1900 cans per day. Fifteen hundred lbs. of ice were used in the cooling process on an average day.

Within the next few weeks the young people of each congregation assembled at their respective place of storage and labeled the cans and packed them in overseas cartons. On each label were the following words: "Food for Relief in the Name of Christ," the name of the congregation, the date processed, and the contents.

This food was picked up by M.C.C. truck and taken to food centers of M.C.C. From there it was taken to the seaports and sent to the distribution areas in Europe.

The Mennonite Church congregations participating were: West Union, Wellman, East Union, Lower Deer Creek, and Conservative A.M. The Old Order Amish also helped. Approximately 900 families helped in some form, either by helping with canning process or donating hogs or cash contribution for the purchase of hogs.

MORE HANDS TO THE WORK

Other members of the West Union congregation to help separate the lean from the lard are: Mrs. Daniel Yoder, Mrs. Joe King, Mrs. Russel Kinsinger, Ora Hershberger, and Russel Kinsinger. About fifteen to twenty volunteers from a given congregation work from morning to evening.

RENDERING THE LARD

Men from the Lower Deer Creek congregation render the lard in large open kettles in the outdoors. The kettle to the left is ready for straining and pressing in the press at the center of the picture. Frank D. Yoder, owner of the butcher shop, is at the right wearing a white apron. Others in the picture include Millard Yoder, Eli King, Arnold Stutzman, Murray Miller, and Ivan Miller.

SEALING THE CANS

Sealing the cans of meat are: (left to right) Melvin Miller, Aldine Gingerich, Orval Kinsinger, Lewis Slabaugh, and Emery Gerber who is one of the drivers of the portable cannery. For one eight-day period an average of 1900 cans per day were processed.

CLEANING THE CANS

Men help to clean the cans after processing. Facing the reader are (left to right) Wesley Yoder, Orval Kinsinger, Arnellish Eash, Wallace Eash, Dwight Slabaugh, and Melvin Miller of the West Union congregation.

PACKING THE CANS

Women from the Upper Deer Creek and Fairview congregations clean cans and put them into cartons to be taken to places for storage. After a while in storage the cans are labeled and packed for overseas shipment. In all about 900 families helped in one step or another of the canning process in these Iowa communities during the fall of 1949.

Editorial

What Can We Do About Secular Christmas?

Time was when we began to celebrate Christmas soon after the first of December. Then the stores began to promote Christmas trade immediately after Thanksgiving holidays. But Christmas "celebration" has been stepped up some more. Just recently a large department store placed galloping reindeer in its showcases in late October. Someone has asked whether Christmas celebrations will next begin after Labor Day. Christmas has become commercialized and secularized.

What is it that secularizes Christmas? Last year a minister looked forward to Christmas and listed four things that secularize this holy time. Here they are:

1. The Santa Claus story.
2. Overemphasis on material gift giving.
3. Christmas card exchanges by the wholesale, impersonal method.
4. Gaudy and pagan decorations.

To this might be added the singing of cheap songs with a "Christmas" theme.

Who will begin to make Christmas Christian? Hardly the department stores nor the mail order catalogs. Not even the public schools. Each one of us in our own hearts, in our family conversations, in our churches, and in our communities will have to take the first steps. There is a Christmas story we can hear and tell; there is a Christmas family we can honor; there are Christmas songs we can sing; there are Christmas gifts we can give. Why should the birth time of our Lord degenerate into a pagan pageant? With civilization at the crossroads how can Christians live on shallow festivities?

New Communities Are Being Planned

On our desk are three letters, all written within the past week. They tell of new communities being planned in Pennsylvania, Ohio, and Indiana. In Pennsylvania a new settlement is sponsored by Mennonite churches in the central part of the state. In Ohio a few families have moved into a new community that is located almost centrally to Wooster, Plain City, and West Liberty. Rudy Stauffer points out that: "Many Mennonite communities no longer afford opportunities to our farmers because farms are no longer available." He writes as the field worker for the Ohio Mennonite Mission Board.

In Indiana a congregation has appointed a committee to explore new land and a new place for settling young couples in small groups. In all these cases someone is sacrificing a favorable location for the present. They are also sacrificing nearness of kinfolk and even in some cases a degree of financial security. In each case, however, the long view promises something worth while in return.

What are some of the "returns"? Smaller church groups will give every member the opportunity to exercise his talent. There will be fresh opportunities to reach unchurched people. Land should be cheaper and the pioneering spirit can exercise itself once more.

We hope to carry articles and pictures that tell of these new efforts to extend the frontier of the kingdom. Write us about any others you know.

Reading About Rural Life

If rural people are to love the countryside and appreciate life as they live it they should read some of the fine literature that breathes such a spirit. Recently a splendid book has appeared that will be a help to rural-minded people and others. The book is called *Their Country's Pride* and is published by the Bruce Publishing Co. The price is $3.75 and can be obtained from the Mennonite Publishing House.

What are some of the themes of rural literature? Boyhood on the farm is one of them and in this volume at least ten selections of choice literature are found which tell of the boy and his love for meadows, skies, and streams.

The compilers of the book claim that "companionship with parents, brothers, and sisters at work and play [are] the happiest and most fruitful years of their lives" and they devote a section to "personal relationships in rural family life." One of the finest sections is the one having to do with the dignity of labor and everyone who has ever lived on a farm will enjoy the selection on "The Mowing of a Field."

The frontier days of colonial America were rural in their flavor and *Their Country's Pride* recaptures these days in selections from James Whitcomb Riley and Ole Rolvaag and others.

COVER SCENE

Carolyn Stoltzfus, aged 7, of Manson, Iowa, talks into her telephone. Carolyn lives on a turkey farm at Manson, Iowa. Her father, Nicholas Stoltzfus, is a minister in the Manson congregation.

Next Month

A COMMUNITY ON THE PRAIRIES OF THE CANADIAN WEST — *Lyle A. Shantz*

BIRD'S-FOOT TREFOIL IS A WELCOME PASTURE LEGUME — *J. J. Pierre*

ABOUT KITCHEN KNIVES — *Jocele Thut*

ENJOY YOUR FAMILY — *Almeta Hilty Good*

HOW SHALL I TELL MY CHILD HE IS ADOPTED — *Orval Shoemaker*

YOUNG MEN FROM EUROPE ENJOY WORKING ON OUR FARMS — *Ernest Lehman*

VIEWPOINTS ON WORLD NEWS — *Carl Kreider*

Due to the large amount of space required by the 1950 index the articles by Orval Shoemaker and Ernest Lehman that were scheduled for this month will appear in January, 1951.

There are parts of the book devoted to rural beauty and rural scenes and adventures. You will be sure to enjoy much of these parts of the book as you see how the rural theme has inspired many pens over many centuries.

But not all is beauty in the countryside. Industrial civilization has made a new world. This is reflected in the volume in a most fitting manner. So it is altogether proper for the book to devote a section to betterment of farm life and the conserving of natural resources. The book is not just a compilation of writings that make everyone feel that all is well with the farmer.

Their Country's Pride is a fine addition to anyone's library that devotes space to rural literature. Schools can use the book because of its rich content.

Princes and lords may flourish, or may fade;
A breath can make them, as a breath has made;
But a bold peasantry, their country's pride,
When once destroyed, can never be supplied.

—Oliver Goldsmith

READ WIDELY TO UNDERSTAND THE DIFFERENCE

Many things combine to make the difference in these two pictures—both taken in the great Midwest's farming area. Soil, climate, markets—and the backgrounds of the people—must be considered. Literature on rural life in the United States is accurate only if it tells the complete story of both the prosperous and unprosperous farmer.

THE YOUNG COMMUNITY

Make Your Christmas Cards

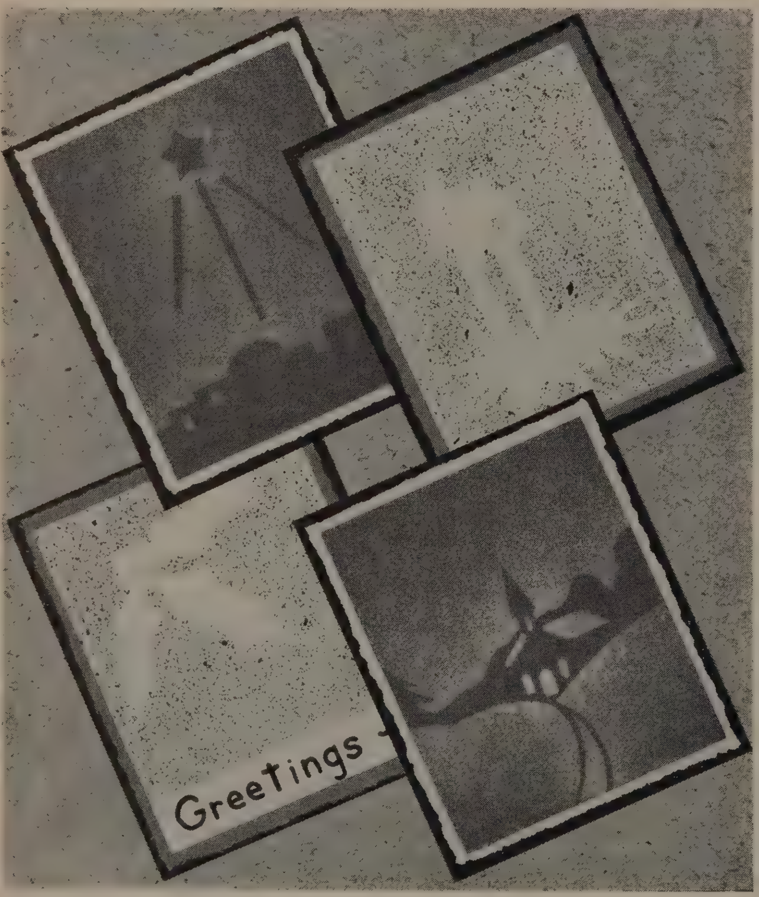
Ruth Kreider Heatwole

Did you ever get a pretty homemade Christmas card and wish that *you* could make some too? Even if you think you can't draw, you can make very pretty ones by spatter-painting. Here are the things you will need:

Plain white or colored paper and envelopes (Christmas card size)
several colors of writing ink, including white
an old toothbrush
an old penknife
lots of newspaper
several cutout designs or pictures which will fit front of cards.

Draw them yourself, or cut them from old Christmas cards. Use heavy paper, because paper curls when the ink makes it wet.

Be sure to keep your patterns simple.



First, have a large table for your working space and cover it well with several thicknesses of newspaper. Now take a practice piece of paper and lay your pattern on it. If your pattern comes to the edge of the paper, you may use paper clips to make sure it stays in place. Otherwise, you will just have to lay your pattern carefully in place and be sure not to move the card while you paint. A bit of rubber cement will help. Pour a little of one of the colored inks into a saucer. Dip the bristles of a toothbrush in the ink, but do not let them soak up too much ink or you will have big blotches some places when you start to paint. Hold the toothbrush *bristles up*, over the paper you want to paint. With your other hand take the penknife and scrape it over the bristles *toward* you. This will leave a fine spray of ink over your paper. When you think you have spattered enough ink so that the impression of the pattern will show clearly, wait until the ink dries, then carefully remove the pattern. Your first try may not look just as you expected, but keep on trying! You will have many pretty results.

After you have practiced a little, you are ready to start on your cards. Black, blue, green, or red ink will look nice on white paper. Or maybe you would like to use black, blue, green, or red paper with white ink spattered over it. This gives the effect of falling snow. If you have no white ink, liquid white shoe polish does very well, except that it rubs off more easily. If you want to leave space for writing on the part of the card that is spattered, cover that part with another piece of paper.

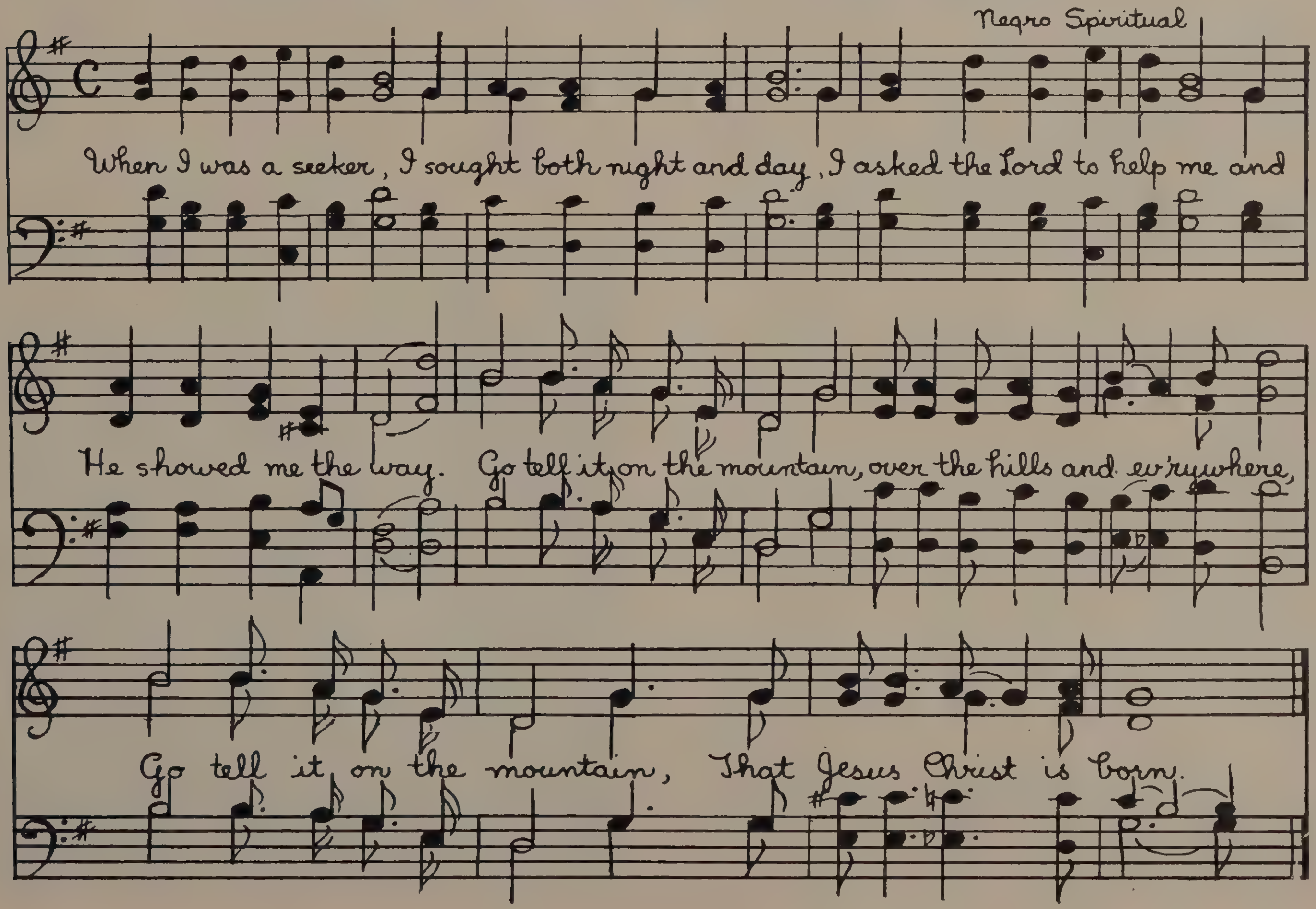
If you use a folded card, your painting will be on the front. On the inside you may write or print a Bible verse such as Luke 2:14, or copy a stanza from one of our lovely Christmas carols. If your card is a single, unfolded one, your painting will be on the front, and on the back you may write your verse and sign your name. You may do your writing and sign your name with the same color of ink that you used on the front. If you use white ink on dark paper, you may make the whole folder of dark paper and write on the inside with white ink. Or make just the front out of dark paper which is cut slightly smaller than the white folder. Paste the dark spattered paper on the front of the white folder, leaving a white border showing. On the inside use the same color of ink as the colored paper.

On this page are a few ideas of what you might use. These are just "starters." After you work on it a while, and look through old Christmas cards, you will have many more ideas. May your Christmas be happy because you cheer those who receive your cards.

SEVERAL NIGHTS before Christmas Eve we heard someone singing carols outside our door. We went to the door to listen, and here we saw our neighbors—the mother, father, the boys and girls—all singing of the Saviour that came to this world. Maybe you and your parents could go caroling this Christmas. Sing the old carols like "Silent Night," "Joy to the World," "Away in a Manger" — but don't forget to sing a new carol each year. Below is a beautiful carol that the Negroes sing. You will enjoy learning it and singing it for your neighbors.

If you would like to have a book with other Christmas carols you might buy "Sing for Christmas" by Opal Wheeler ($2.50). It tells the story and gives the music of twenty-nine carols, both old and new. You might also buy "Christmas Carols," one of the Little Golden Books (25¢). And don't forget to sing the three-part carols found in "The Junior Hymnal." All these books may be ordered from the Mennonite Publishing House, Scottdale, Pennsylvania.

GO TELL IT ON THE MOUNTAIN


Negro Spiritual
When I was a seeker, I sought both night and day, I asked the Lord to help me and
He showed me the way. Go tell it on the mountain, over the hills and ev'rywhere,
Go tell it on the mountain, That Jesus Christ is born.

It is well to think through carefully about the kind of toys you should buy for your children.

Toys for Christmas

TOYS CAN GROW WITH CHILDREN

Two-year-old like blocks and as they grow older they can learn to build simple buildings with them. Ernest Hodel was two years old when this picture was taken of him putting away his blocks into the toy box. He is the son of John and Dr. Esther Hodel and lives at Morton, Illinois.

HOURS OF DELIGHT

Richard Slaubaugh of Wolford, North Dakota, enjoys playing with his truck in the sand pile close to his home.

CHRISTMAS is coming. And with it, wide-eyed children peering over counters of shining trucks, curly-haired dolls, giant-sized blocks and streamlined engines.

Long before the arrival of Christmas Day, almost every child has made up his mind just exactly what he hopes to receive. It's Mom and Dad, though who do the final selecting. And it's up to them to choose toys which will help their child grow as well as make him happy.

Sometimes it's easy for parents to choose toys because they think they're "cute," or because Dad always had a yearning for an electric train when he was a youngster. Actually, Christmas toys ought to be bought with the idea in mind that toys are more than just "playthings."

Toys can teach children to play with others. But not every toy will help a child learn. And surprisingly, a child often isn't too happy with a toy which doesn't teach him anything. Why should he enjoy watching a wind-up car scoot across the living room after the first performance?

There's really nothing for him to do but watch. Sometimes he's not even able to do the winding. What fun, though, to own a "do-with" toy—a puzzle box, a doll to dress, a truck to take apart.

Edith Sunderlin's article appeared last year in the Iowa Farm Science which is published by the Iowa State College at Ames, Iowa. It is reprinted here by permission.

Toys Can Teach

Wagons, balls, jumping ropes and swings are toys that can help a child exercise his arms and legs as he runs, jumps, hops, and skips. Those same toys can teach him to co-operate; to get along with others. It takes the know-how of sharing to play jump-the-rope, or pull another child in a wagon or to play catch with a rubber ball.

Other toys can teach a child to use his fingers. And often, the same toy will teach him to think and solve problems. A sorting toy is an especially good example. The youngster learns to pick up various shaped objects in his fingers and place them over a spindle. He has to think in order to get all the red squares or all the yellow circles together and on separate spindles. It's even more of a challenge when he can pile them so that the largest square is at the bottom of the spindle and each succeeding square is smaller.

A simple animal or geometrical puzzle with only a few pieces or a set of building blocks are toys that give similar help in using fingers and solving problems.

A child can learn many things about the objects in his world from toys. A round ball, a square box, a cylindrical block are proof that objects have many shapes. A child learns that all things do not weigh the same when he lifts a wooden box and then a pasteboard box.

From a set of unit blocks he may learn that objects have different shapes—that two blocks laid end to end will fit on a block twice the size of the smaller block. Brightly painted toys of red, blue, and yellow are a child's first lesson in recognizing colors.

Toys can affect the emotions of a child. Johnnie laughs when he draws a funny picture. He's proud when he finishes a puzzle. Susie soon forgets that she's afraid of swinging as she "pumps" higher and higher. Billie learns to hold his temper when, after many attempts, he finally builds a grocery store of blocks that won't always tumble.

Toys that can grow with children are particularly wise toys to buy. Keep in mind, also, what your child already has. Well-chosen unit blocks are fun for the 2-year-old who simply picks them up and puts them down. An older child begins to build simple buildings. By the time a child is 6 or 7, he can use the same blocks for more complicated structures. Six-year-old Johnnie may be quite ready for some additions to the more simple blocks you gave him for Christmas when he was four. Eight-year-old Betty may be ready to sew dresses for last year's Christmas doll.

Must Stand Hard Use

Be sure that toys will stand almost more than normal amount of use. One good toy, well selected, is a much better "buy" than several toys that won't last through Christmas Day and for that reason won't teach a child a thing. Such a buy isn't a way to encourage thrift in a child either.

A child's particular interests, as well as his age, are a key to which toy to buy. If a parent encourages a child's interest in something it may continue even when he is an adult.

Books, drums, songbooks, water colors, crayons and clay are all possibilities for Christmas toys that are somethimes overlooked. All children love to keep time to music and sing simple songs.

Water colors, crayons, and clay are materials which help youngsters to be creative, to use their imaginations.

Need Not Be Expensive

Most important, toys don't have to be expensive. Nor is quantity the keyword for buying toys. Too many "bought" toys can hinder a child. He has so much to keep him occupied that he forgets to make use of the natural play materials around him. He doesn't see the possibilities for building roads in loose garden dirt or make-believe houses from orange crates.

Many families find it fun to make their own toys from scraps of lumber, boxes, and other household items. Everyone in the family can help, from a 4-year-old who's able to do the sanding to Dad who might be the construction boss. It's quite easy to build toys similar to more costly ones in the toy department.

Among the toys you can easily build at home are unit blocks, an animal puzzle, a ring toss, a pegboard, a doll bed and a tugboat. Boxes and planks make fine climbing equipment. Cheese boxes, baking tins, sardine cans and flat boards are easily connected together with hooks and eyes for a hauling train. Blocks of wood with handles, two pan lids or a metal salt shaker filled with pebbles are simple-to-make toys which children love for keeping time to music. And don't overlook the possibility of making homemade paste, clay, fingerpaint and other creative materials.

"You'll find that you can also make broken or weak toys as good as new in your home workshop. A well-worn toy is often an indication that the child values it quite highly. In that case, it's a toy worth repairing—perhaps even for Christmas.

Look around the house before Christmas morning. Children often prize old clothes, pans, boxes, rags, tools, and other "extras" or used items above the shining new toys from the store.

Making your own Christmas gifts is lots of fun and your friends will appreciate your gift more if they know that you made it especially for them. Although these little chairs made from orange crates were not made as Christmas gifts, they will give you ideas of things you can make. Donald, James, and Duane Miller from Indian Cove, Idaho, built them for their sisters Mary and Lois whom you see in the picture using them.

The partition which is in the orange crate should be removed carefully and lowered to become the seat. The height depends on the size of the person for whom you are making the chair. The top should be sawed off at the right height and strips nailed along the edge to make the chairs stronger and also to form arm rests for the user. The chairs in the picture were sanded and painted. This is a nice way to finish them if you want to use them inside and also out on the lawn. You might want to make them extra special, however; in that case you could cover them with cotton, felt, or padding from an old chair and then cover the entire chair with a bright cloth. This could be sewed and tacked in place. You might also add little doors or a drawer to the part below the seat; this would be a good place to keep little toys.

If you have more crates or similar boxes you may want to build little cupboards with shelves. You could cover the entire cupboard with wallpaper or oilcloth. A piece of cloth with a string through the hem can be fastened along the top edge to cover the front, or wooden doors can be made.

Lots of other toys for a little girl's playhouse can start by being orange crates. A few more ideas might be, baby beds, toy chests, bookcases, toy stoves, and perhaps you can think of a lot more.

You will need a few tools, and of course your crates or other thin wooden boards, some sandpaper, nails, paint, etc., and a secret place to work. Part of the fun of making Christmas gifts is to be able to sneak off to a secret place where no one else is allowed to come until you have your surprise all finished. Your gifts might not look quite like the ones from the department store but you will have lots more fun making them and your friends will like them better if they know you made them all yourself.

One of the surest ways to have a happy Christmas is to make something that will make someone else happy.

Candy for Christmas

Mrs. Carol Reeves

DO THE "CAROLERS" stop at your house for a few moments, to warm their slightly frozen toes and exchange Season's Greetings with you? After they have gone perhaps you wish you had offered them refreshments.

One of the best treats is homemade candy, when made by one with know-how. Some time ago I noticed that when some people made candy it was a succulent melt-in-your-mouth sweet. But then again, it was sometimes grainy, coarse and inferior in flavor when others made it, even using the same general recipe. There is a proverb, "All good cooks season generously with love and butter." And each cook learns through experience some little tricks to improve her work.

There are two general types of candy. The creamy candy, in which the sugar crystallizes, and the hard candy, in which it does not. The problem in making creamy candy is to keep the sugar crystals small; in hard candy, to have the results brittle rather than sticky. The exception to this rule is taffy. For creamy candy the use of corn products such as syrup or corn starch, or cream instead of milk in the recipe, aids in achieving the desired result of a smooth soft product. Do not stir while cooking. Covering the kettle until it starts to boil will help to dissolve the sugar evenly without sticking and burning. Cooking slowly for a long time and adding baking soda makes hard candy brittle.

The cooking of candy should be done in a large kettle with a wide bottom. I prefer a large iron skillet, but the new aluminum kettles that are scientifically designed to distribute the heat evenly are also ideal and not so heavy to handle. Space should be allowed for the candy syrup to boil up without going over.

The efficient housewife does not waste her time and energy in unnecessary movements. The necessary ingredients are collected before mixing is begun and the work is planned in advance. For instance, if you are able to cut the beating time shorter without spoiling the texture of the candy it is a saving of valuable time on a busy day. Or if you desire a variety of candies you can considerably reduce the cleaning up time by using the same kettle to cook each kind, starting with the light colors and working toward the dark. If you use an electric mixer for beating it need not be washed until you are through.

A good candy day schedule begins with divinity fudge—that fluffy, delicate confection that is almost everyone's favorite. Have 2 egg whites, and seasonings, and chopped nut meats ready. Combine:

4 cups sugar
1 cup corn syrup
1 cup water
½ teaspoon salt
1 tablespoon vinegar

Stir until dissolved, cover until mixture starts to boil. Uncover and cook until a firm ball forms when tested in cold water. Remove from fire. Beat egg whites very stiff. Add syrup slowly, beating constantly. When mixture begins to thicken add seasoning and nut meats. Continue beating until it will hold its shape. This can be poured into a buttered pan or dropped into individual pieces on waxed paper. To drop, use two teaspoons and work fast!

A variety of seasonings may be used. Vanilla, mapleine, or black walnut are favorites. Peppermint or lemon is also good if candied fruits are used instead of nut meats. English or black walnuts or pecans are all good nuts for candy. If you wish to have several flavors from one recipe, divide the mixture into four parts before it thickens. Color one part green and one part red. Flavor these with peppermint and add candied fruits. Add one square melted chocolate, cooked, to one part, and leave one part white, flavoring these with vanilla and adding nuts. This is a good suggestion when several are working together to continue beating before it hardens.

Second on the agenda is Peanut Brittle, made with raw peanuts. The only place we have been able to buy these in a small quantity has been at our local bakery. Perhaps you raise your own peanuts.

Have one pound of raw peanuts, 1 tablespoon soda, and 1 teaspoon vanilla ready.

Combine: 3 cups sugar
1 cup corn syrup
1 cup water

Mix and boil slowly until a hard ball will form when tested in ice water, or until syrup will form a hair when poured slowly from a spoon. Add ¼ cup of butter, peanuts without removing brown skins, and cook until mixture turns a light brown and peanut skins pop open. Stir constantly. Remove from fire, add vanilla and soda. Stir rapidly, pour onto greased surface, stretching as thin as possible. Cool, break into pieces. Store in a pasteboard box to prevent sticking.

Caramel Candy ingredients:

2½ cups sugar
1 cup milk
1 tablespoon corn syrup
1 teaspoon corn starch
1 cup chopped pecan nuts

Caramelize (melt) ½ cup of the sugar in the candy kettle, stirring constantly. In another two quart pan mix 2 cups sugar, corn starch, and milk and bring to a good rolling boil. Add to caramelized sugar, stir thoroughly, add corn syrup and cook until a soft ball forms when tested in cold water. Add nuts, beat until stiff, drop on waxed paper.

Fourth, we will make creamy fudge. Have ready 1 cup of chopped nuts or raisins, 1 teaspoon vanilla, 1 tablespoon butter. Combine:

3 cups sugar
½ teaspoon salt
3 tablespoons cocoa
1 cup milk
3 tablespoons corn cyrup
1 teaspoon corn starch

Stir thoroughly before cooking, cover until it starts to boil, then do not stir while cooking. Boil until it forms

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Mrs. Carol Reeves lives at Hammett, Idaho, though she claims Nampa, Idaho, as the place of her birth. She is mother of four young children. She writes: "After learning more about candy making by trial and error I decided to help other beginners by writing an article."

Anise Christmas cookies, chocolate divinity candy, and a homemade candle.

a soft ball when tested in cold water. Cool to lukewarm before adding vanilla, butter and nuts or raisins. Beat until it loses the shiny look and stiffens. Pour quickly into a greased pan. Cut at once and cool.

Your family and friends can enjoy these candies for many weeks to come if you keep them fresh by packing into clean and dry jars, screwing the lid firmly tight, and storing in a cool place.

Candy is a well-known energy food and homemade candy is pure and wholesome. Let it have a place in the Christian hospitality of your home.

Christmas Cookies

1	dram anise oil
½	oz. hartshorn
2	pounds sugar
1	pound butter
5	egg yolks
1	pint milk
4	lbs. 4 oz. flour

The anise oil and hartshorn may be purchased from the drugstore in the desired amounts. At noon dissolve hartshorn in the milk. In the evening mix the dough. Cream butter, add sugar gradually creaming until light. Add anise oil. Add egg yolks one at a time and beat well after each addition. Add flour and milk alternately. Dough should be free from fingers. Let stand overnight. Cover to keep free from crust. Roll thin and bake at 350°, 8-10 minutes. Makes 11 pounds. Frost cookies with boiled frosting made with egg whites. Decorate.

—Doris Good, Elkhart, Indiana

Medical News and Views

H. Clair Amstutz

If both physician and public would practice what is today known about cancer, at least 100,000 cancer deaths could be prevented each year, is the view expressed by Dr. Edgar P. McNamee, of Cleveland, President of the Radiological Society. The chief danger is delay in seeking an examination on the part of the patient, and incomplete examination on the part of the physician. In his presidential address Dr. McNamee pleaded for prompt and thorough examinations. This includes physical examination, X-ray examinations, and frequently microscopic examinations of the cells of the tumor.

* * *

A new type of treatment for gallstones may be developed if the researches of workers at the Beth Israel Hospital in New York can be applied to humans. Investigators learned that high-frequency sound waves may break up gallstones in dogs and rabbits.

* * *

One of the most powerful X-ray treatment machines ever built, a 2,000,000 volt machine, is being installed in a New York hospital for the treatment of internal cancers. One of the problems of X-ray treatment of cancers has been that the rays do not penetrate well and damage the skin at point of entrance, thus limiting the amount of X-ray treatment. With this high voltage machine better penetration can be effected and the cancer treated more directly, focusing on the spot from any direction.

* * *

A recent bill introduced in Congress to require the iodizing of all table salt as a public health measure to prevent goiter was opposed by the salt companies. Meanwhile, much salt is iodized and can be gotten at all grocers at no additional cost. Whether or not the bill is killed, health-minded citizens can still be protected by merely taking the trouble to ask for iodized salt.

* * *

Comic books are a menace, is the conclusion of two sociologists, Thomas and Lois Hoult, who conducted a study of the subject and reported their results in *Today's Health.* These investigators questioned Los Angeles' delinquents and found delinquents read twice as many comics as youngsters who did not run afoul of the law. Delinquents read especially more "jungle" and "crime" comics, as though crime were comical!

* * *

The most recent figures on the rate of stillborn babies in the U.S. are for the year 1947 with 21 per every 1,000 live births. Contrasted with 39 per 1,000 in 1922 this is an improvement of nearly 50% in the 25-year period. The rate among the non-whites in America is still almost twice that of the white population, indicating that these less fortunate people are not so well cared for.

The unrealistic emphasis on domestic life portrayed in the movies is the cause of much marital unhappiness, in the opinion of psychologist Alfred E. Johns. Because the glamour and wealth of movie love does not carry over into real life, the movie-goer becomes dissatisfied with day-to-day home life. According to this report, the happiest husbands are chemical engineers who are generally very matter-of-fact. Next in line are ministers, college professors, and teachers. At the bottom of the list are traveling salesmen and laborers who spend a great deal of time seeing movies and whose wives similarly are generally addicted to the practice.

* * *

Water is still the favorite American drink, each person consuming about 90 gallons a year. The average American also drinks fifty-three gallons of milk, thirty-nine gallons of coffee, seventeen gallons of beer, one gallon each of whisky and wine. Americans drink nearly as many intoxicants as the rest of the world combined at a cost of $9,000,000, which is more than is spent for all forms of education in this country. So important is the brewing industry that the New York City Board of Education has added a course in brewing beer to its high-school evening courses. So powerful are the liquor industries that they have gained permission in Colorado to present their side in the public schools. What are we paying our teachers for if not to present the impartial facts?

* * *

That tooth decay is due to a diet heavy in sugar and the refined carbohydrates is becoming constantly clearer. Lately, Dr. Gutterm Toverud, professor at the Dental School of Oslo, Norway, reported that during the war when sugars and the refined carbohydrates were hard to get and people ate more vegetables and fish, the incidence of tooth decay in children under school ages was reduced by 60% to 80%, and last year with sugar available again, dental decay increased sharply. Meanwhile, the Dean of Northwestern University Dental School reports that brushing the teeth after every meal, instead of the usual twice a day, has sharply decreased dental decay. The reason appears to be that food particles, especially sugar, are fermented by acid-producing bacteria, and the brushing robs the bacteria of their food. The evidence is that a sound diet, with emphasis on the minerals, calcium and phosphorus, the vitamins A, C, and D, together with regular after-meal cleansing are among the best methods for the preservation of our teeth.

Farm Outlook

Hog supplies currently are at or near the low point for the year. January and February should see a strong market for hogs, even up to weights of 250 pounds.

Supplies of dairy products continue to exceed private and export demand at support levels. Best chance to boost dairy profits lies in using quality roughage to the utmost. Some dairymen may find it advisable to cut back sharply on grain fed to their dairy cattle—using the released grain to boost hog output. Some Holstein dairymen may find it pays to "beef" rather than "veal" their young stock.

Consumer demand for poultry meats is expected to continue strong for the time being. Abundant supplies will limit price rises. The 1950 turkey crop is second largest on record. The egg outlook continues to stress the need for efficient management of farm flocks.—S. J. S.

Index for 1950

By Author, Title, and Subject

Adams, Charles S., "How Much Machinery Should a Farmer Have?" IV-3-20; "Protect and Conserve Farm Children," IV-7-28

Agricultural Trainee Program—"Young Mennonite Farmers from Europe to Visit America for One Year," IV-3-28

"Alberta—Land of the Unexpected," Clarence Ramer, IV-7-24

Alderfer, Helen, "Juan and Maria of the Philippine Islands," IV-4-14; Book Reviews, *That Mario, Lucio and His Nuong,* IV-4-15

"All Set for a Pennsylvania Dutch Dessert," Olive G. Wyse, IV-11-12

Amstutz, H. Clair, "What Is Organic Farming, A Reply," IV-5-26; "Medical News and Views," IV-12-24

"And the Greatest of These Is Love," Lydia Diener, IV-1-14

Animals and Pets—"Ponies for Pets," "The Coyote," Young Community, IV-2-10; "Tommy's Surprise" (rabbits), Eva Carper, IV-3-19; "Respiratory Diseases of Poultry," Robert Lauffer, IV-3-22; "The Chickadee," Ralph Waldo Emerson, IV-5-4; "How to Photograph Birds on Your Farm," Merle Jacobs, IV-5-22; Book Review, *Bird Guide,* IV-5-28; Drawing of horses, Ervie L. Glick, IV-7-23; Book Review, *Robbut: A Tale of Tails,* IV-9-21; "A Crossword Puzzle of Mammals," IV-10-21; "Fall," Amos Stoltzfus, IV-10-21; "Mennonites Contribute to Poultry Industry in Shenandoah Valley," James E. Gross, IV-11-6; "Progress in Poultry Equipment," Perry S. Martin, IV-11-12; "Progress in Poultry Breeding," Dr. A. B. Godfrey, IV-11-14; "Broiler Production in Virginia," Hollis Shomo, IV-11-18

Architecture—Church Architecture Issue, IV-1; "What Kind of Architecture for Mennonite Churches?" Lowell Nissley, IV-1-6; "Things to Consider in Building or Remodeling Your Church," J. David Ramer, IV-1-10; "Building for Christian Education," Paul M. Lederach, IV-1-12; Editorials, "Church Architecture for Today," "The Church Building for Youth Activities," IV-1-16; "A Church Center for Youth Activities," Mary C. Shenk, IV-2-20; "The Importance and Work of the Architect," Joseph R. Sauder, IV-2-22

Arts and Crafts—"A Book Appears on Coverlets," Edith M. Witmer, IV-2-24; Quilt patterns, IV-3-15; "Book Ends You Will Want to Make," John E. Harshberger, IV-3-27; "Soap Carving," John J. Sudermann and Winifred Paul, IV-7-23; "Do You Like to Draw?" IV-7-23; "Potato Printing," Lois Buckwalter, IV-9-20; Paintings of Lancaster County, IV-9-28; "Joy in Motto Painting," Luella Shoup, IV-10-24; Art Exhibit at Mt. Joy, Pennsylvania, IV-10-27; "Make Your Christmas Cards," Ruth Kreider Heatwole, IV-12-18

Aviation—"Flying Club Serves Its Members and the Church," Grant Stoltzfus, IV-2-14

Bachman, Mrs. J. M., "Montana, Land of the Shining Mountains," IV-9-6

Baker, Mary Allread, "Christmas on the Farm," IV-12-4

Bauman, Elizabeth Hershberger, "At the Wrong End of the Rifle," IV-6-20

"Beginnings of a Child Welfare Program," J. C. Fretz, IV-6-24

Beiler, Edna, "A New Community in Arizona," IV-7-26

Boddy, Mrs. William Henry, "My Church," IV-4-27

"Book Appears on Coverlets, A," reviewed by Edith M. Witmer, IV-2-24

"Book Ends You Will Want to Make," John E. Harshberger, IV-4-27

Book Friends, Young Community, IV-9-21

Book Reviews— *Trees,* IV-1-27; *Church of Our Fathers,* IV-2-10; *Pennsylvania German Folklore Society, Vol. XIII, 1948* IV-2-24; *Mental Illness, A Guide for the Family,* IV-4-7; *That Mario; Lucio and His Nuong,* IV-4-15; *Psychology for Pastor and People,* IV-4-23; *Law on the Farm,* IV-5-34; *Midwest Farm Handbook,* IV-6-33; *Elements of Soil Conservation,* IV-8-29; *Robbut: A Tale of Tails; A Tree for Peter; The Boy Who Fought with Kings; Strawberry Girl; A Book of Wayside Fruits,* IV-9-21; *Paraguayan Interlude,* IV-11-16; *A History of the Valley of Virginia,* IV-11-27; *Rivers of America, The Shenandoah,* IV-11-27; *Legends of the Skyline Drive and the Great Valley of Virginia,* IV-11-27; *Their Country's Pride,* IV-12-16

Brackbill, Harry G., "Vegetable Growing and Marketing," IV-9-22

"Breadmaking in Grandmother's Day," Mary Emma Showalter, IV-6-18

Brenneman, Billy, "March Wind," IV-7-22

Brenneman, Helen Good, "A Lesson from the Men," IV-8-18

"British Socialists Retain Slim Majority," Carl Kreider, IV-4-26

"Broiler Production in Virginia," Hollis Shomo, IV-11-18

"Bromegrass Pays Off," J. J. Pierre, IV-12-12

Buckwalter, Lois, "Potato Printing," IV-9-20

Buie, Dr. F. S., "Making the Most of Our Land," IV-11-24

"Building for Christian Education," Paul M. Lederach, IV-1-12

Burkholder, Marion D., "A Mennonite Community of Years Gone By," IV-9-26

Burkholder, Ruth, Book Review, *Rivers of America, The Shenandoah,* IV-11-27

Business and Industry—"The Goodville Mutual Casualty Company," Wayne S. Martin, IV-2-12; "Where Should Young Women Find Work?" Ethel Reeser, IV-2-18; "There Is a Place for Business," Ruth S. Stauffer, IV-2-20; "Earmarks of a Successful Co-operative," E. I. Culp, IV-2-31; Conference on Industrial Relations and Community Life, program, IV-2-25, IV-3-27, report by Grant Stoltzfus, IV-5-24; "Some Important Trends in Old Mennonite Communities," Ira D. Landis, IV-3-6; Editorial, "The Shift from Agriculture," IV-3-16, diagram, IV-3-17; "Why Do Rural Communities Decline?" John A. Hostetler, IV-3-24; "The Other Side of the Oleo Question," Ezra Stauffer, IV-4-33; "Problems in Starting a Small Industry," Erie J. Sauder, IV-5-12; Editorial, "Honesty and the Market Place," IV-6-16; "Prayer for the Market," IV-6-17; "Vegetable Growing and Marketing," Harry G. Brackbill, IV-9-22; "The Small Business, an Opportunity for Young People," Tom E. Shearer, IV-10-10; "Mennonites Contribute to Poultry Industry in Shenandoah Valley," James E. Gross, IV-11-6; Progress in Poultry Equipment," Perry S. Martin, IV-11-12; "Progress in Poultry Breeding," Dr. A. B. Godfrey, IV-11-14; Editorial, "By-Product or Real Thing of Shenandoah's Poultry Industry?" IV-11-16; "Broiler Production in Virginia," Hollis Shomo, IV-11-18; see Carl Kreider, Viewpoints of World News

"Candy for Christmas," Mrs. Carol Reeves, IV-12-22

"Can You Name These Trees?" Winifred Paul and Allan Eitzen, IV-8-20

Carper, Eva, "Tommy's Surprise," IV-3-19

Carper, Ruth, drawings, "Go Tell It on the Mountains," IV-12-18

"Chickadee, The," Ralph Waldo Emerson, IV-5-4

Children—"And the Greatest of These Is Love," Lydia Diener, IV-1-14; "The Needs of Infants," Esther Eby, IV-2-8; Editorial, "What Can Be Done for Child Welfare in Your Community?" IV-2-16; Editorial, "Gadgets, Rural People, and Families," IV-5-16; "Nature Study at a Summer Camp," Martha Kanagy, IV-6-22; "Beginnings of a Child Welfare Program," J. C. Fretz, IV-6-24; "Home and Community in Child Welfare," IV-7-20; "Toys for Christmas," Edith Sunderlin, IV-12-20; see Young Community

"Christ as a Worker," Walter Smith, IV-2-4

Christmas—"Christmas on the Farm," Mary Allread Baker, IV-12-4; Editorial, "What Can We Do About a Secular Christmas," IV-12-16; "Toys for Christmas," Edith Sunderlin, IV-12-20; "Make Your Christmas Cards," Ruth Kreider Heatwole, IV-12-18; "Go Tell It on the Mountains," Ruth Carper and Winifred Paul, IV-12-19; "Candy for Christmas," Mrs. Carol Reeves, IV-12-22

"Christmas on the Farm," Mary Allread Baker, IV-12-4

Church Activities—"Things to Consider in Building or Remodeling Your Church," J. David Ramer, IV-1-10; "Building for Christian Education," Paul M. Lederach, IV-1-12; Editorial, "The Church Building for Youth Activities," IV-1-16; "A Church Center for Youth Activities," Mary C. Shenk, IV-1-20; "Young Mennonite Farmers from Europe to Visit America for One Year," IV-3-28; "Progress in the Church's Mental Health Program," Delvin and Helen Kirchhofer, IV-4-10; "The Lancaster Conference Plans a Mental Hospital," J. Paul Graybill, IV-4-12; "A Home for the Mentally Ill Is Dedicated on the West Coast," Grant Stoltzfus, IV-4-13; "Evangelization Through Colonization," John A. Hostetler, IV-6-12; Rural Life Conference in Ontario, IV-6-13; "Colonization for Christ," Isaac M. Hurst, IV-7-10; Editorial, "The Closing of a Mennonite Church," IV-10-16; "The Deep Run Meetinghouse," Grant Stoltzfus, IV-10-22; "Young Men from Europe Enjoy Working on Our Farms," Ernest Lehman, IV-12-25

"Church and Community Life in Alabama," Elam Hollinger, IV-9-24

"Church Center for Youth Activities, A" Mary C. Shenk, IV-1-20

"Church, Community Flourish at Pigeon, Michigan," Donald King, IV-7-6

"Church That Built a Community But Failed Its Purpose, A," James A. Steiner, IV-10-6

"Collecting as a Hobby," Ella M. Miller, IV-4-20

"Colonization for Christ," Isaac M. Hurst, IV-7-10

"Communists in the Government Service," Carl Kreider, IV-8-30

Communities Featured—Denbigh, Virginia (Community center), IV-1-20; Lancaster County, IV-3-6; Oley, Pennsylvania, IV-3-12; Archbold, Ohio, IV-5-6; Shickley, Nebraska, IV-6-6; Pigeon, Michigan, IV-7-6; Alberta, Canada, IV-7-24; Phoenix, Arizona, IV-7-26; Oregon (lumbering), IV-8-6; Greston, Montana, IV-9-6; Alabama, IV-9-24; Page County, Virginia, IV-9-26; Harmony, Pennsylvania, IV-10-6; Deep Run, Pennsylvania, IV-10-22; Shenandoah Valley, Virginia (poultry industry), IV-11-4, 6, 16, 17, 18, 27; Woodford County, Illinois, IV-12-6; Wellman, Iowa (relief), IV-12-14

Community Life—"Things to Consider as Communities Change," Silas J. Smucker, IV-1-24; Conference on Industrial Relations and Community Life, program, IV-2-25, IV-3-27, report by Grant Stoltzfus, IV-5-24; "Some Important Trends in Old Mennonite Communities," Ira D. Landis, IV-3-6; Editorial, "The Shift from Agriculture," IV-3-16, 17; "Why Do Rural Communities Decline?" John A. Hostetler, IV-3-24; "Young Mennonite Farmers from Europe to Visit America for One Year," IV-3-28; "Mental Health, A Concern for the Church and Community," Arnold R. Friesen, IV-4-8; "Evangelization Through Colonization," John A. Hostetler, IV-6-12; Rural Life Conference in Ontario, IV-6-13; Editorial, "Are You Interested in Colonization?" IV-6-16; "Beginnings of a Child Welfare Program," J. C. Fretz, IV-6-24; "Colonization for Christ," Isaac M. Hurst, IV-7-10; "Home and Community in Child Welfare," J. C. Fretz, IV-7-20; "Finding Land for a Growing Community," H. J. King, IV-8-14; Editorial, "How Good Is Rural Life?" IV-9-16; Editorial, "The Simple Life by Way of Illustration," IV-10-16

Items from Wadsworth, Ohio, IV-1-26; Hesston, Kansas, IV-1-26; Wayne County, Ohio, IV-1-27; Walnut Creek, Ohio, IV-1-31; Fairview, Michigan, IV-1-27; Gulfport, Mississippi, IV-1-32; Sweet Home, Oregon, IV-2-26; Harper, Kansas, IV-2-26; Simonsville, Vermont, IV-2-26; Willow Springs at Tiskilwa, Illinois, IV-2-26; Ontario, IV-2-32; Strasburg, Pennsylvania, IV-3-28; Albuquerque, New Mexico, IV-4-25; Big Valley (Belleville, Pa.), IV-3-33; Perkasie, Pennsylvania, IV-4-24; Atglen, Pennsylvania, IV-4-24; Nampa, Idaho, IV-4-25; Bergton, Virginia, IV-4-30; Phoenix, Arizona, IV-5-29; Versailles, Missouri, IV-6-28; Minot, North Dakota, IV-6-29; Louisville, Ohio, IV-6-33; Abilene, Kansas, IV-6-32; Kidron, Ohio, IV-7-28; Kitchener, Ontario, IV-7-29; Lancaster County, Pennsylvania, IV-7-32, IV-9-28; Conestoga Valley, Pennsylvania, IV-8-28; Warwick River, Virginia, IV-8-29; Shickley, Nebraska, IV-9-29; Chester County, Pennsylvania, IV-10-26; Arizona and California, IV-10-26; Shickley, Nebraska, IV-10-28; Alleghenyville, Pennsylvania, IV-11-30

"Concerning the Federal Farm Program," J. Howard Kauffman, IV-7-18, IV-8-26

Conference on Industrial Relations and Community Life, program, IV-2-25, IV-3-27, report by Grant Stoltzfus, IV-5-24

Conservation—"What Is Organic Farming?" Allen Zurcher, IV-2-6; "Using Our Natural Resources for God," Paul G. Landis, IV-4-25; H. Clair Amstutz, Editorial, "What Is Organic Farming, A Reply," IV-5-26; "The World Is Hungry," IV-7-16; "Reforestation in the Northwest," Duncan Scott, IV-8-11; "The Wood Crop," Stanley S. Locke, IV-8-12; "A Lesson from the Men," Helen Good Brenneman, IV-8-18; "Are You Looking for a Better Way to Wash Dishes?" IV-8-29; Book Review, *Elements of Soil Conservation,* IV-8-29; "Fertilizers Help Make Organic Matter," R. E. Stephenson, IV-9-18; "Vim and Vigor—How to Have It," Verda L. Kauffman, IV-10-12; "Erosion of the Land Brings Erosion of People," IV-10-33; "Making the Most of Our Land," Dr. F. S. Buie, IV-11-24; "Bromegrass Pays Off," J. J. Pierre, IV-12-12

"Country-like," Mildred Risdon Smith, IV-4-22

"Coyote, The," Winifred Paul, IV-2-11

"Crooked Man, The," IV-6-21

Culp, E. I., "Earmarks of a Successful Co-operative," IV-2-31

Culp, Lester, "Helping Young Men to Be Farmers," IV-6-26

Davies, Mary Carolyn, "Trails to God," IV-7-4

"Deep Run Meetinghouse, The," Grant Stoltzfus, IV-10-22

Devotional—"My Father Is the Husbandman," L. J. Lantz, IV-1-4, IV-10-4; "Christ as a Worker," Walter Smith, IV-2-4; "The Twenty-Third Psalm," IV-4-4; "Summer Rain," Ida Mae Leatherman, IV-6-4; "Trails to God," Mary Carolyn Davies, IV-7-4; "Teach Me the Faith of Mountains," IV-7-4; Psalm 104:16-23, IV-9-4; "If Thine Eye Be Single," Elaine Sommers, IV-11-26

Diener, Lydia, "And the Greatest of These Is Love," IV-1-14

"Discipleship as Expressed in the Archbold Community," Olive J. Rich, IV-5-6

"Do You Like to Draw?" Young Community, IV-7-23

"Earmarks of a Successful Co-operative," E. I. Culp, IV-2-31

Eby, Esther, "The Needs of Infants," IV-2-8

Editorials—"Church Architecture for Today," "The Church Building for Youth Activities," "Beginning the Fourth Year," IV-1-16; "Where to Work," "What Can Be Done for Child Welfare in Your Community," IV-2-16; "The Shift from Agriculture," "What Is the Unequal Yoke?" IV-3-16; "Why an Issue on Mental Health?" IV-4-16; "Migrants and the Golden Rule," "Gadgets, Rural People, and Families," IV-5-16; "Honesty and the Market Place," "Are You Interested in Colonization?" IV-6-16; "How Shall We Think of the Government in Agriculture?" "The World Is Hungry," IV-7-16; "Is Now the Time to Start Farming?" "Good Literature on the Church and Land," IV-8-16; "Rules for Reading," "What Does It Mean to Be a Christian Dairy Farmer?" IV-9-16; "The Simple Life by Way of Illustration," "The Closing of a Mennonite Church," IV-10-16; "You Will Want to Read *Paraguayan Interlude,*" "By-Product or Real Thing of Shenandoah's Poultry Industry?" IV-11-16; "What to Do About a Secular Christmas," "New Communities Are Being Planned," "Reading About Rural Life," IV-12-16

Education—"Building for Christian Education," Paul M. Lederach, IV-1-12; new dormitory at L.M.S., IV-1-26; "Together We Build," Mildred Witmer, IV-9-14; Editorial, "Rules for Reading," IV-9-16; "Industrial Arts at Iowa Mennonite School," IV-10-27; "Hesston College Now Teaching Agriculture," IV-10-28

Eitzen, Allan, drawings, IV-3-19, IV-6-21, IV-8-20, 21, IV-10-21

"Electric Fencing," S. J. Smucker, IV-8-22

Emerson, Ralph Waldo, "The Chickadee," IV-5-4

Erb, Fern Troyer, Book Review, *A Tree for Peter,* IV-9-21

Erb, J. Delbert, "John's Box of Stamps," IV-3-18

Erb, Paul, "Announcing the *Mennonite Community Cookbook,*" IV-4-28

Ethical Questions—"Things to Consider as Communities Change," Silas J. Smucker, IV-1-24; "Where Should Young Women Find Work?" Ethel Reeser, IV-2-18; "There Is a Place for Business," Ruth S. Stauffer, IV-2-20; "So You Can't Afford to Retire," Howard Raid, IV-2-22; Editorial, "What Is the Unequal Yoke?" IV-3-16; "Why Do Rural Communities Decline?" John A. Hostetler, IV-3-24; "What Wilt Thou Have Me to Do?" Sanford C. Yoder, IV-3-26, IV-4-22; "The Other Side of the Oleo Question," Ezra Stauffer, IV-4-33; Editorial, "How Shall We Think of Government in Agriculture," IV-6-16; Editorial, "The World Is Hungry," IV-6-16; "Concerning the Federal Farm Program," J. Howard Kauffman, IV-7-18, IV-8-26; Editorial, "What Does It Mean to Be a Christian Dairy Farmer?" IV-9-16; "The Simple Life by Way of Illustration," IV-10-16; "The Jericho Road," Edward M. Poteat, IV-10-17; "The True Gentleman," John W Wayland, IV-11-17; "If Thine Eye Be Single," Elaine Sommers, IV-11-26; see Carl Kreider, Viewpoints on World News

"Evangelization Through Colonization," John A. Hostetler, IV-6-12

"Example," IV-2-21

"Fall," Amos Stoltzfus, IV-10-21

Family Reunions—Yoder, King, Hertzler, IV-2-27

"Farmer's Share of the Food Dollar, The" (graph), IV-7-16

Farmers' Week at Little Eden, program, IV-6-28, report, IV-10-29

Farms and Farming—"What Is Organic Farming?" Allen Zurcher, IV-2-6; "Some Important Trends in Old Mennonite Communities," Ira D. Landis, IV-3-6; Editorial, "The Shift from Agriculture," IV-3-16, diagram, IV-3-17; "How Much Machinery Should a Farmer Have?" Charles S. Adams, IV-3-20; "Respiratory Diseases of Poultry," Robert Lauffer, IV-3-22; "Why Do Rural Communities Decline?" John A. Hostetler, IV-3-24; "Young Mennonite Farmers from Europe to Visit America for One Year," IV-3-28; "Using Our Natural Resources for God," Paul G. Landis, IV-4-25; "What Is Organic Farming, A Reply," H. Clair Amstutz, IV-5-26; Book Review, *Law on the Farm,* Samuel S. Wenger, IV-5-34; Rural Life Conference in Ontario, IV-6-13; "Weeds and Their Control," Silas J. Smucker, IV-6-14; Editorial, "Honesty and the Market Place," IV-6-16; "Prayer for the Market," IV-6-17; "Helping Young Men to Be Farmers," Lester Culp, IV-6-26; Book Review,*The Midwest Farm Handbook,* IV-6-33; "Up-to-Date Refrigeration for the Home and Farm," Melvin Miller, IV-7-14; Editorial, "How Shall We Think of the Government in Agriculture?" IV-7-16; "The Farmer's Share of the Food Dollar" (diagram), IV-7-17; "Concerning the Federal Farm Program," J. Howard Kauffman, IV-7-18, IV-8-26; "Finding Land for a Growing Community," H. J. King, IV-8-14; Editorial, "Is Now the Time to Start Farming?" IV-8-16; Editorial, "Good Literature on the Church and the Land," IV-8-16; "Electric Fencing," S. J. Smucker, IV-8-22; Book Review, *Elements of Soil Conservation,* IV-8-29; Editorial, "What Does It Mean to Be a Christian Dairy Farmer?" IV-9-16; "Fertilizers Help Make Organic Matter," R. E. Stephenson, IV-9-18; "Fire Prevention, a Real Challenge to Farm People," IV-10-18; Farmers' Week at Little Eden, program, IV-6-28, report, IV-10-29; "Erosion of the Land Brings Erosion of People," "Farm Outlook," IV-10-32, 33; "Mennonites Contribute to Poultry Industry in Shenandoah Valley," James E. Gross, IV-11-6; "Progress in Poultry Equipment," Perry S. Martin, IV-11-12; "Progress in Poultry Breeding," Dr. A. B. Godfrey, IV-11-14; Editorial, "By-Product or Real Thing of Shenandoah's Poultry Industry?" IV-11-16; "Broiler Production in Virginia," Hollis Shomo, IV-11-18; "Making the Most of Our Land," Dr. F. S. Buie, IV-11-24; "Bromegrass Pays Off," J. J. Pierre, IV-12-12

"Fertilizers Help Make Organic Matter," R. E. Stephenson, IV-9-18

"Finding Land for a Growing Community," H. J. King, IV-8-14

"Fire Prevention, a Real Challenge to Farm People," F. R. Willsey, IV-10-18

"Flying Club Serves Its Members and the Church," Grant Stoltzfus, IV-2-14

"Food for Relief in the Name of Christ," Leo David Yoder, IV-12-14

"For a Sick Friend," Winifred Paul and Norma Hostetler, IV-11-22

Fretz, J. C. "Beginnings of a Child Welfare Program," IV-6-24; "Home and Community in Child Welfare," IV-7-20

Friesen, Arnold R., "Mental Health, A Concern for the Church and Community," IV-4-8

"Frozen Food Tips from Hesston," Bertha Nitzsche, IV-7-12

Gardening and Truck Farming—"A Vegetable Garden," Mrs. C. L. Graber, IV-5-21; "Vegetable Growing and Marketing," Harry G. Brackbill, IV-9-22

Gingerich, Elsie Martin, "The Home of My Dreams," IV-9-12

Glass, Virginia Lee, "In Holland," IV-5-20

Glick, Ervie L., drawings in "Do You Like to Draw?" IV-7-23

Godfrey, Dr. A. B., "Progress in Poultry Breeding," IV-11-14

"Goodville Mutual Casualty Company, The," Wayne S. Martin, IV-2-12

"Go Tell It on the Mountains," Ruth Carper and Winifred Paul, IV-12-19

Graber, Mrs. C. L., "A Vegetable Garden," IV-5-21

Graybill, J. Paul, "The Lancaster Conference Plans a Mental Hospital," IV-4-12

Gross, James E., "Mennonites Contribute to Poultry Industry in Shenandoah Valley," IV-11-6

"Growing Community in Oley Valley, The," Elam Hartz, IV-3-12

Harshberger, John E., "Book Ends You Will Want to Make," IV-4-27

Hartz, Elam, "The Growing Community in Oley Valley," IV-3-12

Health—Mental Health Issue, IV-4; "What Is Mental Health?" Norman L. Loux, IV-4-6; "Mental Health, A Concern for the Church and Community," Arnold R. Friesen, IV-4-8; "Progress in the Church's Mental Health Program," Delvin and Helen Kirchhofer, IV-4-10; "The Lancaster Conference Plans a Mental Hospital," J. Paul Graybill. IV-4-12; "A Home for the Mentally Ill Is Dedicated on the West Coast," Grant Stoltzfus, IV-4-13; Editorial, "Why an Issue on Mental Health?" IV-4-16; "Green Valley Clinic in Operation" (Bergton, Virginia), IV-4-30; "Home at a Children's Hospital," Evelyn Yordy, IV-5-20; "The Crooked Man," IV-6-21; "A Message About Polio," IV-6-28; "For a Sick Friend," Norma Hostetler and Winifred Paul, IV-11-22

Heatwole, Ruth Kreider, "Make Your Christmas Cards," IV-12-18

"Helping Young Men to Be Farmers," Lester Culp, IV-6-26

"Helps for Young Stamp Collectors," IV-3-19

Historical Appreciation—"Pioneer of Peace," Lloyd Mifflin, IV-3-4; "Springhouse," Helen Virden, IV-8-17; "A Mennonite Community of Years Gone By," Marion D. Burkholder, IV-9-26; "A Church That Built a Community But Failed Its Purpose," James A. Steiner, IV-10-6; Editorial, "The Closing of a Mennonite Church," IV-10-16; "The Deep Run Meetinghouse," IV-10-22

Hobbies—"John's Box of Stamps," J. Delbert Erb, "Helps for Young Stamp Collectors," IV-3-19; "Collecting as a Hobby," Ella M. Miller, IV-4-20; "How to Photograph Birds on Your Farm," Merle Jacobs, IV-5-22; "Our Mailbox," Nancy L. Wert, IV-7-22; "Soap Carving," John J. Sudermann and Winifred Paul, "Do You Like to Draw?" IV-7-23; Leafprint Collections, IV-8-21; "Potato Printing," Lois Buckwalter, IV-9-20; "Joy in Motto Painting," Luella Shoup, IV-10-24; "Passion Flowers in a Pennsylvania Home," Elizabeth Smithgall, IV-10-25; "Make Your Christmas Cards," Ruth Kreider Heatwole, IV-12-18

Hollinger, Elam, "Church and Community Life in Alabama," IV-9-24

Holsopple, Mrs. Q. A., "I Married a Minister," IV-10-14

"Home and Community in Child Welfare," J. C. Fretz, IV-7-20

"Home at a Children's Hospital," Evelyn Yordy, IV-5-20

"Home for the Mentally Ill Is Dedicated on the West Coast, A," Grant Stoltzfus, IV-4-13

Homemaking—"And the Greatest of These Is Love," Lydia Diener, IV-1-14; "The Needs of Infants," Esther Eby, IV-2-8; "Tips for Homemakers," Olive G. Wyse and Readers, IV-3-14; "Springtime Recipes from Grandmother's Cookbook," Mary Emma Showalter, IV-4-18; "Announcing the *Mennonite Community Cookbook,*" Paul Erb, IV-4-28; "Roll-making Can Be Fun," Olive G. Wyse, IV-5-14; "Breadmaking in Grandmother's Day," Mary Emma Showalter, IV-6-18; "Frozen Food Tips from Hesston," Bertha Nitzsche, IV-7-12; "Up-to-Date Refrigeration for the Home and Farm," Melvin Miller, IV-7-14; "A Lesson from the Men," Helen Good Brenneman, IV-8-18; "The Home of My Dreams," Elsie Martin Gingerich, IV-9-12; "Vim and Vigor—How to Have It," Verda L. Kauffman, IV-10-12; "I Married a Minister," Mrs. Q. A. Holsopple, IV-10-14; "Homemaking Briefs," Olive G. Wyse, IV-11-20; "All Set for a Pennsylvania Dutch Dessert," IV-11-21; "Candy for Christmas," Mrs. Carol Reeves, IV-12-22

"Homemaking Briefs," Olive G. Wyse, IV-11-20

"Home of My Dreams, The," Elsie Martin Gingerich, IV-9-12

Hostetler, John A., "Why Do Rural Communities Decline?" IV-3-24; "Evangelization Through Colonization," IV-6-12

Hostetler, Norma, drawings in IV-1-18, IV-10-20, IV-11-22

Hostetter, Gladys L., "Kites and Rain," IV-3-19

Household Hints—IV-9-12, IV-10-12, IV-11-20

"How Much Machinery Should a Farmer Have?" Charles S. Adams, IV-3-20

"How to Photograph Birds on Your Farm," Merle Jacobs, IV-5-22

Hurst, Isaac M., "Colonization for Christ," IV-7-10

"If Thine Eye Be Single," Elaine Sommers, IV-11-26

"If You Want to Read About the Shenandoah Valley," IV-11-27

"I Married a Minister," Mrs. Q. A. Holsopple, IV-10-14

"Importance and Work of the Architect," Joseph R. Sauder, IV-1-22

Index, IV-12-28

"In Holland," Virginia Lee Glass, IV-5-20

Jacobs, Merle, "How to Photograph Birds on Your Farm," IV-5-22
"Jericho Road, The," Edwin McNeill Poteat, IV-10-17
"John's Box of Stamps," J. Delbert Erb, IV-3-18
"Joy in Motto Painting," Luella Shoup, IV-10-24
"Juan and Marie of the Philippine Islands," Helen Alderfer and Ivan Moon, IV-4-14

Kanagy, Martha, "Nature Study at a Summer Camp," IV-6-22
Kauffman, J. Howard, "Concerning the Federal Farm Program," IV-7-18, IV-8-26
Kauffman, Melva, Book Review, *Robbut: A Tale of Tails,* IV-9-21
Kauffman, Verda L., "Vim and Vigor—How to Have It," IV-10-12
Kennel, LeRoy, "The Story of the Community at Shickley, Nebraska," IV-6-6
King, Donald, "Church, Community Flourish at Pigeon, Michigan," IV-7-6
King, H. J., "Finding Land for a Growing Community," IV-8-14
Kirchhofer, Delvin and Helen, "Progress in the Church's Mental Health Program," IV-4-10
"Kites and Rain," Gladys L. Hostetter, IV-3-19
Kreider, Carl, Viewpoints on World News—"Labor Stoppages in Basic Industries," IV-1-28; "Meaning of Price Increases, The," IV-2-28; "Oleo Tax Repealed," IV-3-30; "British Socialists Retain Slim Majority," IV-4-26; "A Reply on the Oleo Question," IV-5-30; "Trade Agreements to Reduce the American Tariff," IV-6-30; "Point Four Aid for Undeveloped Areas," IV-7-30; "Communists in the Government Service," IV-8-30; "The War in Korea," IV-9-30; "Social Security Law Extended," IV-10-30; "Taxes Increased," IV-11-28; "Propaganda in Today's World," IV-12-

"Labor Stoppages in Basic Industries," Carl Kreider, IV-1-28
"Lancaster Conference Plans a Mental Hospital," J. Paul Graybill, IV-4-12
Landis, Ira D., "Some Important Trends in Old Mennonite Communities," IV-3-6
Lantz, L. J., "My Father Is the Husbandman," IV-1-4, IV-10-4
Lauffer, Robert, "Respiratory Diseases of Poultry," IV-3-22
"Leafprint Collections," IV-8-21
Leatherman, Ida Mae, "Summer Rain," IV-6-4
Lederach, Paul M., "Building for Christian Education," IV-1-12
Lehman, Elsie E., Book Reviews, *A History of the Valley of Virginia;Legends of the Skyline Drive and the Great Valley of Virginia,* IV-11-27
"Lesson from the Men, A," Helen Good Brenneman, IV-8-18
Locke, Stanley S., "The Wood Crop," IV-8-12
Loux, Norman L., "What Is Mental Health?" IV-4-6
Lumbering and Forests—"Lumbering in the Northwest," Max Yoder, IV-8-6; "Reforestation in the Northwest," Duncan Scott, IV-8-11; "The Wood Crop," Stanley S. Locke, IV-8-12
"Lumbering in the Northwest," Max Yoder, IV-8-6

"Make Your Christmas Cards," Ruth Kreider Heatwole, IV-12-18
"Making the Most of Our Land," Dr. F. S. Buie, IV-11-24
Maloney, Leta B., Book Review, *Strawberry Girl,* IV-9-21
"Man Goeth Forth Unto His Work," Psalm 104:16-23, IV-9-4
"March Wind," Billy Brenneman, IV-7-22
Marshburn, Ellis, "Migrant People—Displaced Persons of America," IV-5-18
Martin, Perry S., "Progress in Poultry Equipment," IV-11-12
Martin, Wayne S., "The Goodville Mutual Casualty Company," IV-2-12
"Meaning of Price Increases, The," Carl Kreider, IV-2-28
"Medical News and Views," H. Clair Amstutz, IV-12-24
"Mennonite Community of Years Gone By, A," Marion D. Burkholder, IV-9-26
"Mennonite Farmer—Pioneer of Peace, The," Lloyd Mifflin, IV-3-4
"Mennonites Contribute to Poultry Industry in Shenandoah Valley, The," James E. Gross, IV-11-6
"Mennonites in Woodford County, Illinois, The," Tilman R. Smith, IV-13-6
Mental Health—see Health
"Mental Health, a Concern for the Church and Community," Arnold R. Friesen, IV-4-8
Mifflin, Lloyd, "Pioneer of Peace," IV-3-4
"Migrant People—Displaced Persons of America," Ellis Marshburn, IV-5-18
Migrants—Editorial, "Migrants and the Golden Rule," IV-5-16; "Migrant People—Displaced Persons of America," Ellis Marshburn, IV-5-18
Miller, Ella M., "Collecting as a Hobby," IV-4-20
Miller, Melvin, "Up-to-Date Refrigeration for the Home and Farm," IV-7-14
"Montana, Land of the Shining Mountains," Mrs. J. M. Bachman, IV-9-6
Moon, Ivan, drawings in IV-4-14, 15
"My Church," Mrs. William Henry Boddy, IV-4-27
"My Father Is the Husbandman," L. J. Lantz, IV-1-4, IV-10-4
"My Wish," Rachel Ann Wenger, IV-10-21

Nature—"North Wind Frolic," Osie Ziegler, IV-1-19; "The Chickadee," Ralph Waldo Emerson, IV-5-4; "How to Photograph Birds on Your Farm," Merle Jacobs, IV-5-22; Book Review, *Birds, a Guide to the Most Familiar American Birds,* IV-5-28; "Thank God for Rain," Ida Mae Leatherman, IV-6-4; "Nature Study at a Summer Camp," Martha Kanagy, IV-6-22; "Trails to God," Mary Carolyn Davies, IV-7-4; "Teach Me the Faith of the Mountains," IV-8-4; "Can You Name These Trees?" Winifred Paul and Allan Eitzen, IV-8-20; "Passion Flowers in a Pennsylvania Home," Elizabeth Smithgall, IV-10-25; "The Voice of the Valley," John W. Wayland, IV-11-4
"Nature Study at a Summer Camp," Martha Kanagy, IV-6-22
"Needs of Infants, The," Esther Eby, IV-2-8
"New Community in Arizona, A," Edna Beiler, IV-7-26
Nissley, Lowell, "What Kind of Architecture for Mennonite Churches?" IV-1-6
Nitzsche, Bertha, "Frozen Food Tips from Hesston," IV-7-12
"North Wind Frolic," Osie Ziegler, IV-1-19

"Oleo Tax Repealed," Carl Kreider, IV-3-30
Our Churches—Cedar Creek at Manson, Iowa, IV-1-cover; Orrville, Ohio, IV-2-3; Conestoga near Morgantown, Pennsylvania, IV-3-3; Alpha, Minnesota, IV-4-3; Marion at Chambersburg, Pennsylvania, IV-5-3; Shickley, Nebraska, IV-6-3; Alleghenyville, Pennsylvania, IV-7-3; Arthur, Illinois, IV-8-3; Creston, Montana, IV-9-3; Old Harmony, Pennsylvania, IV-10-3; Springdale at Waynesboro, Virginia, IV-11-3; Metamora, Illinois, IV-12-3
"Our Mailbox," Nancy L. Wert, IV-7-22

"Passion Flowers in a Pennsylvania Home," Elizabeth Smithgall, IV-10-25
Paul, Winifred, Book Review, *Church of Our Fathers,* IV-2-10; "The Coyote," IV-2-11; "Soap Carving," IV-7-23; "Can You Name These Trees?" IV-8-20; Story and puzzle, IV-10-20, 21; "For a Sick Friend," IV-11-22
Peace—"At the Wrong End of the Rifle," Elizabeth Hershberger Bauman, IV-6-20
Peterson, J. B., Book Review, *Elements of Soil Conservation,* IV-8-29
Photography—"How to Photograph Birds on Your Farm," Merle Jacobs, IV-5-22
Pierre, J. J., "Bromegrass Pays Off," IV-12-12
"Pioneer of Peace," Lloyd Mifflin, IV-3-4
"Poetry Contest," Young Community, IV-1-18
"Poetry Contest Results," IV-4-27, IV-5-20, IV-7-22, IV-10-21
"Point Four Aid for Undeveloped Areas," Carl Kreider, IV-7-30
"Ponies for Pets," IV-2-10
"Potato Printing," Lois Buckwalter, IV-9-20
Poteat, Edwin McNeill, "The Jericho Road," IV-10-17
"Prayer for the Market," IV-6-17
"Problems in Starting a Small Industry," Erie J. Sauder, IV-5-12
"Progress in Poultry Breeding," Dr. A. B. Godfrey, IV-11-14
"Progress in Poultry Equipment," Perry S. Martin, IV-11-12
"Progress in the Church's Mental Health Program," Delvin and Helen Kirchhofer, IV-4-10
"Propaganda in Today's World," Carl Kreider, IV-12-
"Protect and Conserve Farm Children," Charles S. Adams, IV-7-28

Raid, Howard, "So You Can't Afford to Retire," IV-2-22
Ramer, Clarence, "Alberta—Land of the Unexpected," IV-7-24
Ramer, J. David, "Things to Consider in Building or Remodeling Your Church," IV-1-10

Recipes—Dutch Sugar Cookies, IV-1-15; Coffee Cakes—Aunt Jenny's Crumb Cake, Breakfast Cake, IV-2-9; Coconut Brittle, IV-4-15; Fastnachts or Raised Doughnuts, Plowlines or Funnel Cakes, Tangle Cakes, IV-4-19; "Announcing the *Mennonite Community Cookbook*," Paul Erb, IV-4-28; Basic Sweet Dough, Swedish Tea Ring, Pecan Twists, Basic Roll Dough, Fan Tans, Lucky Clovers, IV-5-15; Basic White Bread Recipe, Basic Roll Recipe, Bubbat, Butter Horn Rolls, Parker House Rolls, Refrigerator Rolls, IV-6-18, 19; Vanilla Cream, Lemon Cream, Chocolate Cream, Lemon Milk Sherbet, Pineapple Milk Sherbet, Party Cream, Grape Ice Cream, Refrigerator Dessert, IV-6-12, 13, 33; Cracker Pudding, IV-8-19; Old Fashioned Cream Pie, Milk Pie, IV-9-13; Cheese Pie, IV-11-21; Divinity Fudge, Peanut Brittle, Caramel Candy, Creamy Fudge, IV-12-22; Christmas Cookies, IV-12-23
Recreation and Play—see Young Community; "Toys for Christmas," Edith Sunderlin, IV-12-20
Reeser, Ethel, "Where Should Young Women Find Work?" IV-2-18
Reeves, Mrs. Carol, "Candy for Christmas," IV-12-22
"Reforestation in the Northwest," Duncan Scott, IV-8-11
Relief—"Food for Relief in the Name of Christ," Leo David Yoder, IV-12-14
"Reply on the Oleo Question, A," Carl Kreider, 14-5-30
"Respiratory Diseases of Poultry," Robert Lauffer, IV-3-22
Rich, Olive J., "Discipleship as Expressed in the Archbold Community," IV-5-6
"Roll-making Can Be Fun," Olive G. Wyse, IV-5-14
"Rural Life Conference in Ontario," IV-6-13

Safety—"Protect and Conserve Farm Children," Charles S. Adams, IV-7-28; "Fire Prevention, a Real Challenge to Farm People," IV-10-18
Sauder, Erie J., "Problems in Starting a Small Industry," IV-5-12
Sauder, Joseph R., "The Importance and Work of the Architect," IV-1-22
Scott, Duncan, "Reforestation in the Northwest," IV-8-11
"Selfish Little Tree, The," IV-8-21
Shearer, Tom E., "The Small Business," IV-10-10
Shenk, Mary C., "A Church Center for Youth Activities," IV-1-20
"Shift from Agriculture, The" (graph), IV-3-17
Shomo, Hollis, "Broiler Production in Virginia," IV-11-18
Shoup, Luella, "Joy in Motto Painting," IV-10-24
Showalter, Mary Emma, "Springtime Recipes from Grandmother's Cookbook," IV-4-18; "Breadmaking in Grandmother's Day," IV-6-18
"Small Business, The," Tom E. Shearer, IV-10-10
Smith, Mildred Risdon, "Country-like," IV-4-22
Smith, Tilman R., "The Mennonites in Woodford County, Illinois," IV-12-6
Smith, Walter, "Christ as a Worker," IV-2-4
Smithgall, Elizabeth, "Passion Flowers in a Pennsylvania Home," IV-10-25
Smucker, Silas J., "Things to Consider as Communities Change," IV-1-24; "Weeds and Their Control," IV-6-14; "Electric Fencing," IV-8-22
"Soap Carving," Winifred Paul and John J. Sudermann, IV-7-23
"Social Security Law Extended," Carl Kreider, IV-10-30
"Some Important Trends in Old Mennonite Communities," Ira D. Landis, IV-3-6
Sommers, Elaine, "If Thine Eye Be Single," IV-11-26
"So You Can't Afford to Retire," Howard Raid, IV-2-22
"Springhouse," Helen Virden, IV-8-17
"Springtime Recipes from Grandmother's Cookbook," Mary Emma Showalter, IV-4-14
Stauffer, Ruth S., "There Is a Place for Business," IV-2-20
Steiner, James A., "A Church That Built a Community But Failed Its Purpose," IV-10-6
Stephenson, R. E., "Fertilizers Help Make Organic Matter," IV-9-18
Stewardship—"There Is a Place for Business," Ruth S. Stauffer, IV-2-20; Editorial, "Gadgets, Rural People, and Families," IV 5-16; Editorial, "The World Is Hungry," IV-7-16
"Story of the Community at Shickley, Nebraska, The," LeRoy Kennel, IV-6-6
Sudermann, John J., "Soap Carving," IV-7-23
"Summer Rain," Ida Mae Leatherman, IV-6-4
Sunderlin, Edith, "Toys for Christmas," IV-12-20
Stocklin, Alyce E., "Tribute to the Deep Run Meetinghouse," IV-10-22
Stoltzfus, Amos, "Fall," IV-10-21
Stoltzfus, Grant, "A Flying Club Serves Its Members and the Church," IV-2-14; Book Review, *Mental Illness: A Guide for the Family,* IV-4-7; Book Review, *Psychology for Pastor and People,* IV-4-23; "A Home for the Mentally Ill Is Dedicated on the West Coast," IV-4-13; "The Deep Run Meetinghouse," IV-10-22; see Editorials

"Taxes Increased," Carl Kreider, IV-11-28
"Teach Me the Faith of the Mountains," IV-8-4
"There Is a Place for Business," Ruth S. Stauffer, IV-2-20
"Things to Consider as Communities Change," Silas J. Smucker, IV-1-24
"Things to Consider in Building or Remodeling Your Church," J. David Ramer, IV-1-10
"Tips for Homemakers," Olive G. Wyse and Readers, IV-3-14
"Together We Build," Mildred Witmer, IV-9-14
"Tommy's Surprise," Eva Carper, IV-3-19
"Toys for Christmas," Edith Sunderlin, IV-12-20
"Trade Agreements to Reduce the American Tariff," Carl Kreider, IV-6-30
"Trails to God," Mary Carolyn Davies, IV-7-4
Trees, Book Review, IV-1-27
"Tribute to the Deep Run Meetinghouse," IV-7-4
"True Gentleman, The," John W. Wayland, IV-11-17
"Twenty-third Psalm, The," IV-4-4

"Up-to-Date Refrigeration for the Home and Farm," Melvin Miller, IV-7-14

"Vegetable Garden, A," Mrs. C. L. Graber, IV-5-21
"Vegetable Growing and Marketing," Harry G. Brackbill, IV-9-22
"Vim and Vigor—How to Have It," Verda L. Kauffman, IV-10-12
Viewpoints on World News, Carl Kreider—see Kreider
Virden, Helen, "Springhouse," IV-8-17
Vocations—"The Importance and Work of the Architect," Joseph R. Sauder, IV-1-22; Editorial, "Where to Work," IV-2-16; "Where Should Young Women Find Work," Ethel Reeser, IV-2-18; Editorial, "The Shift from Agriculture," IV-3-16, diagram, IV-3-17; "What Wilt Thou Have Me to Do?" Sanford C. Yoder, IV-3-26; IV-4-22; "Helping Young Men to Be Farmers," Lester Culp, IV-6-26; "The Small Business, an Opportunity for Young People," Tom E. Shearer, IV-10-10
"Voice of the Valley, The," John W. Wayland, IV-11-4

"War in Korea, The," Carl Kreider, IV-9-30
Wayland, John W., "The Voice of the Valley," IV-11-4; "The True Gentleman," IV-11-17
"Weeds and Their Control," Silas J. Smucker, IV-6-14
Wenger, Rachel Ann, "My Wish," IV-10-21
Wenger, Samuel S., Book Review, *Law on the Farm,* IV-5-34
Wert, Nancy L., "Our Mailbox," IV-7-22
"What Is Mental Health?" Norman L. Loux, IV-4-6
"What Is Organic Farming?" Allen Zurcher, IV-2-6
"What Is Organic Farming, A Reply," H. Clair Amstutz, IV-5-26
"What Kind of Architecture for Mennonite Churches?" Lowell Nissley, IV-1-6
"What Wilt Thou Have Me to Do?" Sanford C. Yoder, IV-3-26, IV-4-22
"Where Should Young Women Find Work?" Ethel Reeser, IV-2-18
"Why Do Rural Communities Decline?" John A. Hostetler, IV-3-24
Willsey, F. R., "Fire Prevention, a Real Challenge to Farm People," IV-10-18
Witmer, Edith M., Book Review, *Pennsylvania German Folklore Society, Vol. XIII, 1948,* IV-2-24
Witmer, Mildred, "Together We Build," IV-9-14
"Wood Crop, The," Stanley S. Locke, IV-8-12
World News—see Carl Kreider
Wyse, Olive G., "Tips for Homemakers," IV-3-14; "Roll-making Can Be Fun," IV-5-14; "Homemaking Briefs," IV-11-20; "All Set for a Pennsylvania Dutch Dessert," IV-11-21

[Continued on page 32]

Viewpoints on World News

Propaganda in Today's World

Carl Kreider

Our knowledge of current events comes almost entirely from the newspaper and the radio. In many cases our attitudes toward other classes and groups of people within our own country and toward the peoples of other countries are determined by the constant stream of information about current events that flows into our thinking. It is, therefore, important that our knowledge be as accurate as possible. This article is an attempt to help the reader differentiate facts from propaganda.

Propaganda is seeking to lead, guide, and manage public opinion. The word itself carries an undesirable connotation in the minds of some people and for that reason some of the most important forms of propaganda usually are not so labeled. During World War II, for example, the United States had an Office of Facts and Figures and an Office of War Information. Both of these agencies were clearly designed for propaganda purposes but neither was designated as such.

We live in a time of competing propagandas. Large sums of money are spent by our own government in broadcasting the Voice of America to all parts of the world. At the same time, Soviet Russia is spending large sums of money to disseminate their form of propaganda to all parts of the World and to interfere with the American propaganda program. Propaganda is always present. During the period of "cold war" following World War II there was scarcely any noticeable reduction in the amount of propaganda. In periods of unusual stress such as the Berlin blockade and the Korean War the amount seems to increase.

Propaganda is a much more serious problem now than formerly because of at least four reasons. In the first place, many more people now vote. Property and sex qualifications for the franchise have been removed in many parts of the world, and politicians seek to exert their influence over large numbers of people. In the second place, the spread of educational facilities and the consequent increase in literacy has made possible the present-day scale of the propaganda effort. In the third place, agencies of mass impression such as the newspaper, the movies, and the radio have been developed so that they reach millions. In the fourth place, special propagandist efforts such as those of Father Coughlin and the magazines *Defender* and *Dearborn Independent* have entered our homes and communities.

Propaganda and the Use of Words

One of the favorite devices of the propagandist is the use of emotionally colored words. The words chosen may carry undesirable suggestions about some person, theory, or event (name-calling), or they may attempt to glorify another person, theory, or event (glittering generality). The best-known illustration of this type of thing is the old phrase, "I am *firm;* thou art *obstinate;* he is *pigheaded.*" All three of the italicized words have approximately the same meaning but they carry much different emotional colorings. Many other illustrations could be cited. Two people are careful in saving their money. We may describe one of them as being "thrifty" and suggest virtue, the other as "miserly" and suggest vice. Governmental intervention in economic affairs is called "regimentation" by its opponents, "planning" by its devotees. A political speech by a Republican candidate is called "eloquent" in a report in a Republican newspaper; it is called "fanatical" in the Democratic press. Its ideas are characterized as "sound" by the former paper, "crackpot" by the latter. Our soldiers fight with "heroism"; enemy soldiers fight with "cruel savagery." Illustrations of this type can be found in most newspapers and in most speeches by radio commentators. The reader (or hearer) may come closer to the truth by underscoring all emotionally colored words and replacing them with words having a similar meaning but not so highly charged with emotional overtones.

A second favorite device of the propagandist is to repeat a word, an idea, or a phrase so frequently that it becomes a part of the recipient. Adolf Hitler, who was one of the great masters of propaganda, is said to have held the belief that if one will repeat a lie often enough it will be accepted as truth. Soviet Russia hoped to convince the world that the United States started the Korean War by referring constantly to "American aggression." Advertisers seek to draw the attention of users of tobacco away from the irritating effects of smoke by endless repetition of slogans such as "there is not a cough in a carload."

The third way to recognize propaganda is to analyze carefully the source of our information. When we read in the papers reports of an article in *Pravda* we are quick to recognize it as Russian propaganda. It is important, however, that we also examine American channels of information. Especially during wartime, governmental information may be deliberately distorted for security reasons. An outstanding example of this would be the repeated governmental attempts to minimize the losses at Pearl Harbor even after the extent of the losses was widely known by large numbers of people in Washington.

Behind the Newspaper and Radio

When we get our information from newspapers it is well to remember that the bulk of the income for the newspaper publisher comes from advertising. In many papers the advertising manager has the power to disapprove of editorials which might cause large advertisers to withhold their patronage. This problem has been particularly acute in the United States in the last thirty years because of the constantly diminishing number of newspapers published. Today many small cities have only one daily paper and many large cities have only two or three. Much of the news in the small papers is furnished by the same press services. Nearly one half of the total newspaper circulation in the country is controlled by great newspaper chains. Editorial comment by syndicated columnists may be found in most of our newspapers, both large

[Continued on page 32]

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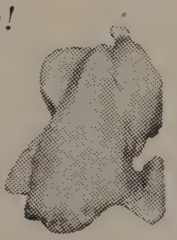

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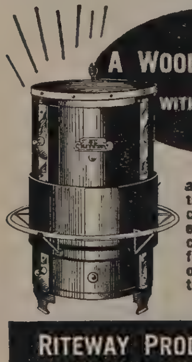

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Yoder, Sanford C., "What Wilt Thou Have Me to Do?" IV-3-26, IV-4-22
Yordy, Evelyn, "Home at a Children's Hospital," IV-5-20
Young Community—"Poetry Contest," song, "My Red Rocking Chair," "North Wind Frolic," Osie Ziegler, IV-1-18; Book Review, *Church of Our Fathers,* Winifred Paul, "Ponies for Pets," "The Coyote," Winifred Paul, IV-2-11; "John's Box of Stamps," J. Delbert Erb, "Helps for Young Stamp Collectors," "Kites and Rain," Gladys L. Hostetter, "Tommy's Surprise," Eva Carper, IV-3-18; "Juan and Maria of the Philippine Islands," Helen Alderfer and Ivan Moon, Book Reviews, *That Mario* and *Lucio and His Nuong,* Helen Alderfer, IV-4-14; Children's Poetry Contest Results, IV-4-27, IV-5-20; "In Holland," Virginia Lee Glass, "Home at a Children's Hospital," Evelyn Yordy, "A Vegetable Garden," Mrs. C. L. Graber, IV-5-20; "March Wind," Billy Brenneman, "Our Mailbox," Nancy L. Wert, "Soap Carving," John J. Sudermann and Winifred Paul, "Do You Like to Draw?" IV-7-22; "Can You Name These Trees?" Winifred Paul and Allan Eitzen, "The Selfish Little Tree," "Leafprint Collections," IV-8-20; "Potato Printing," Lois Buckwalter, "Book Friends," IV-9-20; Story by Winifred Paul and Norma Hostetler, "Mammal Crossword Puzzle," Winifred Paul and Allan Eitzen, "My Wish," Rachel Ann Wenger, "Fall," Amos Stoltzfus, IV-10-20; "For a Sick Friend," Winifred Paul and Norma Hostetler, IV-11-22; "Make Your Christmas Cards," Ruth Kreider Heatwole, IV-12-18; "Go Tell It on the Mountains," Ruth Carper and Winifred Paul, IV-12-19

Ziegler, Osie, "North Wind Frolic," IV-1-19
Zurcher, Allen, "What Is Organic Farming?" IV-2-6

PROPAGANDA IN TODAY'S WORLD

[Continued from page 30]

and small. With this background in mind, it should not be surprising that although most newspapers gave the impression of the strength of the Republican Party, Democratic majorities have existed in Congress most of the time since 1931 and a Democratic President has been in the White House continuously since 1933.

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Partiality of the Press

Large sectors of the American press have attempted to discredit the socialist experiment in Great Britain. Failures are given prominent notice in the papers; successes are not always so faithfully reported. We read of the "austerity" program and of long waiting lines before rationing boards and in the doctors' offices under socialized medicine. American newspapers were strangely silent, however, when Harvard University's scholarly journal *The Review of Economics and Statistics* published a comprehensive report on British production. The report indicated that total production in Britain in 1949 was 20 per cent higher than it was before the war, in spite of the tremendous destruction caused by German bombs. Although the wealthy classes now consume about 42 per cent less than they did in 1938, the much larger group of people who compose the working classes now consume 22 per cent more than they did before the war. The American system of free enterprise shows even more outstanding gains, but it is unfair to magnify our gains by failing to give due credit to the successes of the British system.

The Christian and propaganda

The Christian is particularly interested in propaganda because it is usually associated with falsehood. Falsehood may result in as real a way from attempts to conceal the truth as from straightforward lies. The Christian should be alert to false and misleading propaganda lest he unwittingly be the instrument of passing it along to others.

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THE MENNONITES IN WOODFORD COUNTY

[Continued from page 11]

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Older communities always face the problem of becoming inbred and decadent through material success and complacency. These conditions can be averted if a proper sense of Christian stewardship is developed and if we as individuals examine ourselves in proper perspective. There is no danger of overestimating our achievements if we compare what has been accomplished with what might have been done, had we always followed the standards of Christ. However, we are prone to make things too easy for ourselves by looking to standards which may not represent much of a Christian challenge.

May we recognize both our strength and our weaknesses and attempt to help build the kind of communities which promote the program of our church and extend the kingdom of Christ.

BROMEGRASS PAYS OFF

[Continued from page 13]

sible in order to miss most of the green leafy material, and other adjustments for each combine are made according to instructions in the service manual. Minor adjustments are often necessary depending on the ripeness and dryness of the seed. In damp weather, for example, the cylinder speed may need to be increased.

Drying the Seed

If the freshly harvested seed is ripe and free from dew or green leafy material, the seed can be dried completely by standing the open, loosely packed sacks in a dry room leaving ample space between each sack for ventilation. Green leafy material should be eliminated by recleaning soon after harvest. If the seed shows any signs of heating it should be spread out immediately on a clean floor or canvas, in a thin layer of less than a foot in depth and then turned several times until dry.

Conclusion

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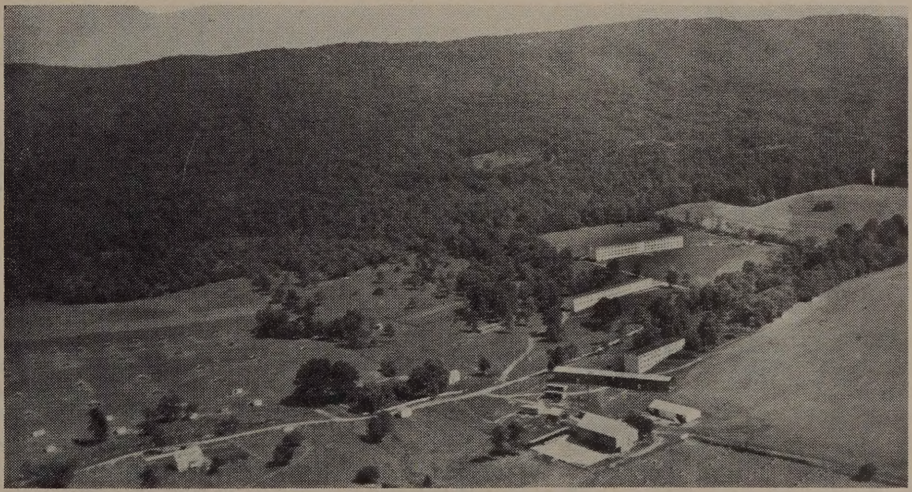

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Hilltop Hatchery, Broadway, Virginia 30
Horst, Elam S., Bareville, Pennsylvania 31
Hubbard Farm, Lancaster, Pennsylvania 31
Land L. Apartments, Sarasota, Florida 31
Leaman, George W., Mount Joy, Pennsylvania 2
Martin, D. H., Elizabethtown, Pennsylvania 31
Mennonite Publishing House, Scottdale, Pennsylvania 31, 2, 36,34
Musser Leghorn Farms, Mount Joy, Pennsylvania 31
Mutual Feed Co., Broadway, Virginia 34
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Ranck, David H., Route 1, Lancaster, Pennsylvania 31
Riteway Products Co., Box 6-A, Harrisonburg, Virginia 31
Shenk Hatchery, The, Harrisonburg, Virginia 33
Swartzendruber, L. E., McMinnville, Oregon 32
Ulrich Products Corporation, Roanoke, Illinois 36
Waterloo County Holstein Breeders, Lorne Brubacher, 23 Locust Ave., Kitchener, Ontario 31
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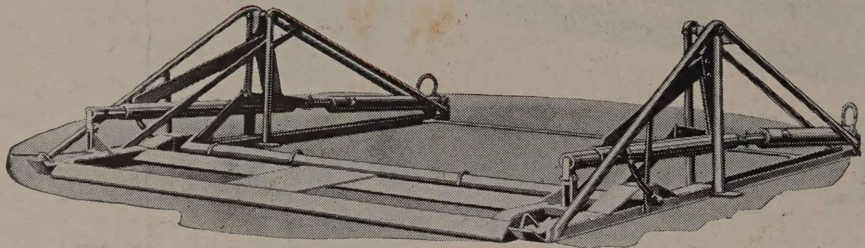
DOMOR

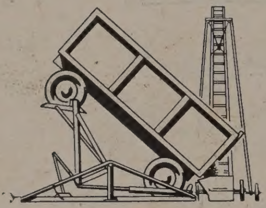
TRADEMARK

Hydraulic TRUCK AND WAGON HOIST



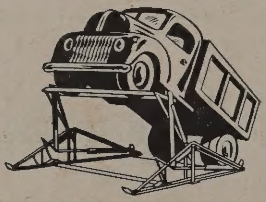
The only COMPLETELY Hydraulic hoist on the market!

EXCLUSIVE NEW DESIGN. Only the DOMOR Hoist gives you 100% smooth, safe, powerful HYDRAULIC power. No chains, cables, or pulleys to give you trouble. Compact—no part of hoist rises above cradle. Ruggedly built with extra-heavy parts . . . all-steel welded construction.



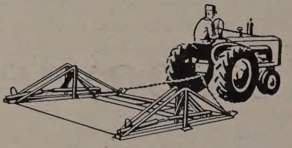
LIFTS EXTRA HIGH . . .DOES NOT PULL REAR WHEELS AWAY FROM ELEVATOR

Adjustable height gives extra high lift for dumping. Will not pull rear wheels forward . . . will not pull wagon off cradle if rear wheels are blocked.



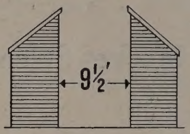
TWO BIG CYLINDERS LIFT HEAVY LOADS

Two cylinders double the power for lifting heavy loads. Self-equalizing, they easily handle unbalanced loads.



EASILY MOVED ANYWHERE

Portable . . . built-in skids. Equipped with ULRIX Quick Couplers for instant connecting and disconnecting of hydraulic lines without tools.



FITS 9½ FT. DRIVEWAYS

Standard model. Built-to-order models available for even narrower driveways.

CLEARS WIDE WAGON BEDS

Hoist has clearance actually lower than wagon wheels.

DOMOR

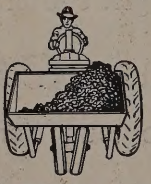
TRADEMARK

Hydraulic TRACTOR LOADER

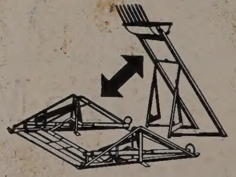
HEAVY, RUGGED CONSTRUCTION POWERFUL LIFT

Lifts the heaviest loads—smooth and easy! Heavy duty industrial type loader . . . big I-beam side rails (NOT channel). No complicated parts. High lift . . . patented automatic bucket return.

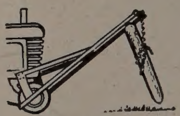
YOU CAN BUY THIS LOADER WITH CONFIDENCE



Handles Unbalanced Loads—two big cylinders are equalized to receive even distribution of power as required. Makes it easy to lift rocks and bulky materials . . . a cinch to work slopes!



Interchangeable Parts With Truck and Wagon Hoist—Lifting arms and hydraulic cylinders can be used on both. This economy of equipment requirement is a tremendous money-saving advantage! Equipped with ULRIX Quick Couplers.



Pulls Posts, Plows Snow, Bulldozes—Bucket and rails quickly removed . . . Bulldozer blade easily attached. Lower Clearance Than Tractor Itself. Makes it easy to work in close quarters with low overhead.

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